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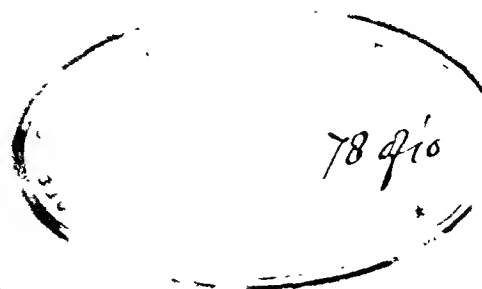
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BY

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PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF WALES, UNIVERSITY COLLEGE, ABERYSTWITH
LATE PUBLIC EXAMINER FOR THE HONOURS SCHOOL OF ORIENTAL STUDIES IN THE UNIVERSITY OF OXFORD

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PREFACE

THE present volume contains the description of the Persian MSS. in the India Office Library exclusive of those dealt with in the Catalogue of Messrs. E. D. Ross and E. G. Browne (1902) and of the Delhi collection of MSS. The *second* volume, which is in a forward state of preparation, will consist of the following parts:

1. The description of a number of Additional Persian MSS., recently discovered in the Library.
2. A complete Index of the whole work in five distinct sections: (*a*) index of titles of books; (*b*) index of proper names of persons, authors, rulers, scribes, owners, &c.; (*c*) index of geographical names and ansâb; (*d*) general index of subjects; (*e*) index of dates or chronological register of historical and literary events.
3. A Conspectus of Manuscripts.
4. A concise statement on the various Collections of Persian MSS. in the Library and their origin.
5. A full List of Corrections and Additions.

As all the mistakes that have, inadvertently, crept into the text, will be rectified in the last-mentioned part, it will be sufficient to correct here only a few more serious errors or misleading statements, viz.:

No. 157: Imâm Mahdî, represented in the MS. as thirteenth Imâm, is, of course, identical with the twelfth, Abû-alkâsim Muḥammad bin al-Ḥasan (see *Safinat-alauliya*, No. 647, 16).

No. 170 (and likewise **Nos. 175** and **558**): read جهانکشای for جهاننگشای.

No. 190: read 'Abd-alsattâr bin Kâsim for 'Abd-alsattâr Kâsim, see No. 619.

No. 214: the Turki Wâq'ât-i-Bâbari, contained in this copy, and stated to be complete, is, as has been shown in Mrs. Beveridge's 'Notes on the MSS. of the Turki Text of Bâbar's Memoirs' in J. R. A. S., 1900, pp. 439-475, rather defective, going down to p. 403 in Ilminski's edition and p. 352 in Leyden and Erskine's translation: this error has already been rectified in No. 2989 (col. 1625).

No. 216: the description of this MS. correctly applies to No. 217 (30 according to the original Press-mark): 2654, given as the original Press-mark of No. 216 in the Catalogue, contains a copy of the first volume of the Akbarnâma.

No. 287: the statement, that this collection was never met with before, is due to an oversight; it is found in Rieu ii. p. 838^b.

No. 321: read 'Civil College' for 'Civil Collection.'

No. 400: A. H. 1137-1167, given as Shâhjahân's reign, must of course be 1037-1067 (or rather 1068).

No. 407: the names given in this MS. are very incorrect; they must be rectified by a collation with No. 449.

No. 409: read Mu'izz-aldin Muḥammad bin Sâm Ghûri for Mu'izz-aldin bin Muḥammad Sâm Ghûri.

No. 445: read دلکشا for دلگشا.

No. 508: read A. D. (1819-1849) for A. H.

No. 600: read Îltamish or rather Îltatmish for Altamish.

No. 605: read معراج النبوة for معراج النبوة.

No. 614: the author of the Arabic original is not Suhrawardi, who is mentioned himself as the last philosopher in the book, but Shahrâzûrî, comp. H. Beveridge in J. R. A. S., 1900, pp. 550 and 551.

No. 619 (col. 251, l. 26): read بواسطه مرد for بواسطه مرد.

No. 630, faṣl ix: read 'and was succeeded by the younger son of Calabi Amir 'Âbid, 'Âlim,' comp. *ib.* faṣl x, e. 2.

No. 647, 174: read Abū Turāb Nakhshabi for Abū Turāb Bakhshi; *ib.*, 307, and No. 724, 1017: read Miyānaji for Miyānji.

No. 667 (col. 344, l. 7): read 'mystical love' for 'mystical lore.'

No. 724, 485: Al-Āmir biāḥkām-illāh reigned twenty-nine years, not nine; *ib.*, 997: read Shāh Ismaʿil II for Ibrāhīm II.

No. 828: read 'translated from Hindi' for 'translated from Hindūstāni.'

No. 1241 (col. 717, l. 10): read صفای for صفوای.

No. 1821 (col. 998, l. 3): read 1650 for 650.

No. 1850 (col. 1021, l. 35): read p. 17, No. 5, for p. 7, No. 5.

No. 2093: read Nos. 1574 and 1575 for Nos. 1074 and 1075.

No. 2792, VII, 9: read Harisah and حرسة for Harisah and حرسة.

Incomplete or incorrect Press-marks are:

No. 275: 8. J. 6. = 3476. No. 276: 8. J. 3. = 3475. No. 279: 8. J. 5. = 2473. No. 283: 8. J. 8. = 3491. No. 286: 8. J. 9. = 2503. No. 357: 14. J. 11. = 3486. No. 511: 14. J. 23. = 3501. No. 848: 1481, read 481. No. 1000: 381, read 384. No. 1063: 2875, read 2815. No. 1236: 3124, read 3214. No. 1295: 3514, now 3535. No. 1462: 3514, read 3542. No. 1527: 3374, olim 13. J. 10, read 3474. No. 1730: 2148, now 3444. No. 2505: 10. J. 12. = 3305. Duplicate Press-marks are 3112 in Nos. 668 and 2833; 3520 in Nos. 942 and 2765.

The system of transliteration is the same as in my Bodleian Catalogue, viz.:

ʾ = ' (except at the beginning of words, where any distinctive mark appeared unnecessary).

ب = b	پ = p	ت = t	ث = th		
ج = j	چ = c	ح = h	خ = kh		
د = d	ذ = dh	ر = r	ز = z	ژ = zh	
س = s	ش = sh	ص = s	ض = d	ط = t	ظ = z
ع = 'e'	غ = gh	ف = f	ق = k		
ک = k	گ = g	ل = l	م = m	ن = n	
و = w (occasionally v)		ه = h	ی = y		

In transcribing Persian and Arabic words (also Turkish, Hindūstānī and Pushtū) the principle of representing Eastern *orthography*—not the *pronunciation*—has been followed.

In the following table of 'Contents' all single works or collected works of one and the same author, appearing in five or more copies in this Catalogue, as well as the larger collections of biographical accounts, and any other rare or particularly interesting and important book are specially mentioned under each chapter-heading, with the addition of those copies, found in the 'Additional MSS.' and the 'Appendix' at the end (columns 1524-1632). Only the contents of Chapter VIII (Poetry) of the 'Additional MSS.' (columns 1548-1580) have been given in full in their proper place, on account of their detailed subdivisions.

CONTENTS

A. HISTORY.

	COLUMNS
I. GENERAL HISTORY (130), Nos. 1-130	1-54
Ta'rikh-i-Ṭabari (12), Nos. 2-13	1-5
Jâmi'-altawârikh (2), Nos. 17 (and 2828)	8-9 (and 1524-1529)
Manâhij-altâlibin, No. 23	11-12
Rauḍat-alṣafâ (52), Nos. 24-75	12-24
Ḥabib-alsiyar (22), Nos. 79-100	25-31
Ta'rikh-i-Ibrâhimi (2), Nos. 104 and 105	33-34
Mirât-aladwâr, No. 109	38-39
Ta'rikh-i-Alfi (9), Nos. 110-118	39-42
Majâmi'-alakhbâr, No. 119	42-43
Ma'din-i-akhbâr-i-Aḥmadi (part of the second volume), No. 121	46
Ṭirâz-alakhbâr (first volume), No. 122	46-47
Mirât-i-Jahânumâ, No. 126	49-51
Tanqih-alakhbâr (2), Nos. 127 and 128	51-52
Miḥakk-alsulûk u miṣṣalat-alnufûs, No. 129	52-53
Mirât-alṣafâ (first sketch of the second volume), No. 130	53-54
II. HISTORY OF MUḤAMMAD, THE KHALĪFS, AND IMÂMS (39), Nos. 131-169	54-76
Ta'rikh-i-Futûḥ-i-Shâm, No. 134	55
Tarjuma-i-Siyar-alnabi, No. 135	56-57
Siyar-alnabi (2), Nos. 136 and 137	57-59
Ma'ârij-alnubuwwah (7), Nos. 138-144	59-64
Rauḍat-alakhbâr (13), Nos. 145-157	64-68
Rauḍat-alshuhadâ (5), Nos. 158-162	68-71
Siyar-i-'afifi, No. 165	73-74
Kitâb dar bayân-i-ansâb-i-Ṭâlibin, No. 168	74-75
Three historical documents, No. 169	75-76
III. HISTORY OF THE MOGHULS, ČINGĪZKHÂN, TIMŪR, AND THEIR DESCENDANTS (34), Nos. 170-203	76-86
Ta'rikh-i-Shâbrukh (by Ḥâfiẓ-i-Abrû), No. 171	76-77
Ulus-i-arba'ah-i-čingizi, No. 172	77-78
Zafarnâma (21), Nos. 173-191 (and Nos. 2831 and 2832)	78-83 (and 1532)
Malfûzât-i-Timûri (8), Nos. 196-203	84-86
IV. HISTORY OF INDIA (330), Nos. 204-533	87-212
(a) <i>History of the early Râjâs and the Emperors of Dihlî, and general history of India</i> (231). Nos. 204-434	87-166
Râja Sohâwali, No. 208	88
Tawârikh-i-Firûzshâhi (2), Nos. 212 and 213	90-91
Wâki'ât-i-Bâbari (6), Nos. 214-218 (and 2989)	91-93 (and 1624-1625)
Tadhkirat-alwâki'ât and Ta'rikh-i-Humâyûnshâhi (Humâyûn's private memoirs), Nos. 221 and 222	94
Ta'rikh-i-Humâyûn, No. 223	95
Ṭabakât-i-Akbari (8), Nos. 225-232	95-98

	COLUMNS
Akbarnāma (29), Nos. 235-263	99-107
Ā'in-i-Akbārī (7), Nos. 264-270	107-108
Mukātabāt-i-'allāmī (17), Nos. 271-286 (and 324, 1)	108-111 (and 124)
Gulshan-i-Balāghat, No. 288	112
Zubdat-altawārikh, No. 290	112-113
Gulshan-i-Ibrāhīmī (12), Nos. 291-302	113-118
Iqbāl-nāma-i-Jahāngīrī (12), Nos. 312-323	121-123
Pādishāh-nāma (6), Nos. 325-330	124-126
'Amal-i-Sālih (5), Nos. 332-336	127-129
Latā'if-alakhbār (2), Nos. 338 and 339	129-130
Ta'rikh-i-Shāh Shujā', No. 340	130
Waq'āt-i-'Ālamgīrī (2), Nos. 345 and 346	132-133
'Ālamgīr-nāma (11), Nos. 347-357	133-135
Maāthir-i-'Ālamgīrī (5), Nos. 365-369	138-139
Ādāb-i-'Ālamgīrī (2), Nos. 371 and 372	139-140
Raḡā'im-i-karā'im (4), Nos. 375-378	140-141
Ruḡa'āt-i-'Ālamgīrī, No. 379	141
Dastūr-al'amal-i-Āghānī (3), Nos. 380-382	141-142
Histories of Bahādurshāh and Farrukhsiyar (7), Nos. 388-393 (and 2834)	144-147 (and 1534)
Haft Gulshan, No. 394	147-148
Tadlikirat-alsalāṭīn-i-Cāghatā, No. 395	148
Muntakhab-i-Lubāb (12), Nos. 396-407	148-153
Tadhkirat-almulūk, No. 409	154
'Ināyat-nāma or Ruḡa'āt-i-'Ināyatkhānī, No. 411	155
Siyar-almuta'akhhirīn (6), Nos. 416-421	157-159
Āshūb's History of Muḥammadshāh, No. 422	159
Ḥaḳīqathāi-Hindūstān, No. 426	161
Dhikr-alsiyar, No. 429	162
Anonymous work on the political and natural history of the Carnatic and India in general, No. 430	162-165
History of the Indian Mutiny, No. 431	165
(b) <i>Minor dynasties of India</i> (99), Nos. 435-533	166-212
Special subdivisions :	
<i>Sind</i> (3), Nos. 435-437	166-167
<i>Gujarāt</i> (7), Nos. 438-444	168-170
Mirāt-i-Sikandari (6), Nos. 438-443	168-170
<i>The Dakhan : (a) General History</i> (4), Nos. 445-448	170-172
Ta'rikh-i-Dilgushā, No. 445	170
Tanmīk-i-Shigarf (2), Nos. 447 and 448	171-172
(b) <i>Bahmanīs and Nizāmshāhīs</i> (1), No. 449	172-173
(c) <i>'Ādilshāhs</i> (6), Nos. 450-455	173-176
Ta'rikh-i-'Alī 'Ādilshāh (3), Nos. 450-453	173-174
Basātin-i-Salāṭīn, No. 455	175-176
(d) <i>Kuṭbshāhs</i> (10), Nos. 456-465	176-180
Ta'rikh-i-Sultān Muḥammad Kuṭbshāhī (7), Nos. 456-462	176-178
Ḥaḳīqat-alsalāṭīn, No. 464	179
Ḥaḳīqat-al'ālam (first maḳālāh) (2), Nos. 465 (and 2839)	179-180 (and 1539-1540)
(e) <i>Āṣafīs or Nizāms</i> (4), Nos. 466-469	181-183
Ḥaḳīqat-al'ālam (first sketch of the second maḳālāh), No. 466	181
Ta'rikh-i-Āṣafī, No. 467	181-182
Maāthir-i-Āṣafī, No. 468	182-183
Tadlikira-i-Nirmal, No. 469	183

CONTENTS

ix

	COLUMNS
(f) <i>Statistical Accounts</i> (8), Nos. 470-477	184-185
<i>Bangdālah</i> (5), Nos. 478-482	185-188
<i>Muzaffarnāma</i> , No. 479	185-186
Official Letters, No. 481	187
<i>Banāras</i> , No. 483	188
<i>Tuhfa-i-tāza</i> (2), Nos. 483 (and 2842)	188 (and 1542)
<i>Bundelkhand</i> (<i>Farahbakhsh-i-Jān</i>), No. 484	189
<i>Marattahs</i> (14), Nos. 485-498	189-195
Histories of the rise of the Bhoslah or Bhonslah family (4), Nos. 485-488	189-190
<i>Tawārikh-i-Rājahāi-Nāgpūr</i> , No. 489	191
<i>Akhbār</i> or news-letters (7), Nos. 492-498	193-195
<i>Gwāliyar</i> (1), No. 499	195
<i>Carnatic</i> (3), Nos. 500-502	195-197
<i>Sa'idnāma</i> , Nos. 500 (and 2843)	195 (and 1542)
<i>Tūzuk-i-Wālājāhi</i> , No. 501	196
<i>Sawānihāt-i-Mumtāz</i> , No. 502	197
<i>Panjāb</i> (4), Nos. 503-506	197-201
<i>Ta'rikh-i-Panjāb</i> , No. 503	197-198
<i>Ibratnāma</i> , No. 504	199
<i>Shir Singhnāma</i> (2), Nos. 505 (and 2991)	200 (and 1625)
<i>Tawārikh-i-Mulk-i-Hazāra</i> , No. 506	200-201
<i>Jamūn</i> (1), No. 507	201
<i>Kashmīr</i> (6), Nos. 508-513	201-205
<i>Rājatarangī</i> , No. 508	201-202
<i>Bahārīstān-i-Shāhi</i> , No. 509	202
<i>Maisūr</i> (15), Nos. 514-528	205-211
Histories of <i>Haidar 'Alīkhān</i> (5), Nos. 516-520	205-207
Histories, letters and orders of <i>Tipū Sultān</i> (6), Nos. 521-526	207-209
<i>Seringapatan</i> (3), Nos. 529-531	211
<i>Kurg</i> (2), Nos. 532 and 533	211-212
 V. HISTORY OF PERSIA (34), Nos. 534-567	 212-221
Anonymous history of the rise of the <i>Ṣafawī</i> dynasty, No. 536	213
<i>Futūhāt-i-Humâyūn</i> , No. 537	214
<i>Ta'rikh-i-'ālamārāi-'abbāsi</i> (17), Nos. 538-554	214-218
<i>Ta'rikh-i-Jahāngushāi</i> (8), Nos. 558-565	218-220
<i>Bayān-i-Wāki'</i> , No. 566	220-221
<i>Fawā'id-i-Ṣafawīyyah</i> , No. 567	221
 VI. SPECIAL HISTORY OF ṬABARISTĀN, THE BARMAKĪS, HARĀT, TURKEY, THE KARĀ- KOYUNLŪS, THE SHAIBĀNĪS AND ASTARKHĀNĪS OF TRANSOXANIA, AND THE AFGHĀNS (22), Nos. 568-589	 222-238
(a) <i>Ṭabaristān</i> (<i>Ta'rikh-i-Ṭabari</i>), No. 568	222-223
(b) <i>The Barmakīs</i> (<i>Akhbār-i-Barmakiyān</i>), No. 569	223-224
(c) <i>Harāt</i> (<i>Rauḍat-aljannāt</i>), No. 570	224-226
(d) <i>Turkey</i> (2), Nos. 571 and 572	226-227
(e) <i>Karā-Koyunlūs</i> (<i>Ta'rikh-i-Turkmāniyyah</i>), No. 573	227-229
(f) <i>Shaibānīs and Astarkhānīs of Transoxania</i> (2), Nos. 574 and 575	229-230
<i>'Abdallāhnāma</i> , No. 574	229
<i>Bahr-alasrār fī manāḳib-alakhyār</i> , No. 575	229-230

	COLUMNS
(g) <i>Afghāns</i> (14), Nos. 576-589	230-238
Makhzan-alafghāni (3), Nos. 576-578	230-232
Two different Tawārikh-i-Rahmatkhāni, Nos. 581 and 582	233-234
Gulistān-i-Rahmat, No. 587	236-237
Husain Shāhi (2), Nos. 588 and 589	237-238
VII. COLLECTIONS OF HISTORICAL CONTENTS (29), Nos. 590-618	238-250
Tāj-alkiṣaṣ (2), Nos. 591 and 592	238-239
Majma'-alḥasanāt (3), Nos. 593-595	239-241
Ta'rikh-i-Anbiyā, No. 596	241-242
'Ajā'ib-alkiṣaṣ, No. 597	242-243
Majma'-alḥudā, No. 598	243-244
'Aufi's Jawāmi'-alḥikāyāt (5), Nos. 600-604	245-247
Ta'rikh-i-Mūsawī (3), No. 605 (and Nos. 2853 and 2854)	247 (and 1547-1548)
Nigāristān (8), Nos. 606-613	247-249
Ta'rikh-alḥukamā (5), Nos. 614-618	249-250
VIII. BIOGRAPHY (88), Nos. 619-706	250-364
(a) <i>Christ and St. Peter</i> (2), Nos. 619 and 620	250-252
(b) <i>Wazîrs, Amîrs, Nawwâbs, Khâns, etc.</i> (9), Nos. 621-629	252-257
Âthâr-alwuzarâ, No. 621	252-253
Maâthir-alumarâ (7), Nos. 622-628	253-256
(c) <i>Shaikhs</i> (26), Nos. 630-655	257-339
Manâkib-al'arifin (2), Nos. 630 and 631	257-260
Raudat-alkâlikin, No. 632	260-261
Rashahât-i-'ain-alḥayāt (3), Nos. 633-635	261-262
Siyar-al'arifin (3), Nos. 637-639	263-265
Akhbâr-alakhyâr, No. 640	265-266
Tarjuma-i-Raudat-alriyâhin and Tarjuma-i-Khulâṣat-almafâkhir (2), Nos. 642 and 643	266-268
Maḥamât-i-Sayyid Atâ'i, No. 644	268-270
Majma'-alauliyâ (2), Nos. 645 and 646	270-274
Safinat-alauliyâ (411 biographies), Nos. 647-649	274-316
Râhat-alarwâh, No. 651	316-317
Manâkib-alḥaḍarât, No. 652	317-318
Maṭlûb-altâlibin, No. 653	318-326
Sawâti'-alanwâr (38 biographies), No. 654	326-339
(d) <i>Persian Poets</i> (42), Nos. 656-697	340-359
Tadhkiyat-alshu'arâ (8), Nos. 656-663	340-342
Majâlis-alnafâ'is (the Caghatâi original), No. 664	342
Khulâṣat-alash'âr, second edition (2), Nos. 667 and 668	343-347
Hamisha Bahâr, No. 675	349
Tadhkiyat-i-Nadrat, No. 676	350
Majma'-alnafâ'is (2), Nos. 680 and 681	351-352
Maâthir-alkirâm-i-ta'rikh-i-Balgrâm and Saiw-i-Âzâd (3), Nos. 682-684	352-353
Klazāna-i-'amirah (6), Nos. 685-690	353-354
Âtashkada (2), Nos. 693 and 694	355-356
Khulâṣat-alatkâr (2), Nos. 696 and 697	357-359
(e) <i>Rekhta Poets</i> (6), Nos. 698-703	359-361
(f) <i>Misellaneous</i> (3), Nos. 704-706	361-364
Majâlis-almu'minin, No. 704	361-362
Tabakât-i-Shâhjahāni, No. 705	363

CONTENTS

xi

COLUMNS

IX. GEOGRAPHY, COSMOGRAPHY, AND TOPOGRAPHY (26), Nos. 707-732	364-502
Tarjuma-i-almasâlik wa-almamâlik, No. 707	364-365
Mirât (3), Nos. 709-711	366-368
'Ajâ'ib-almakhlûkât, Sair-albilâd, and Tuhfat-al'ajâ'ib (5), Nos. 712-716	368-375
Two works on the history and topography of Madinah (4), Nos. 719-722	377-380
Haft Ikhlî (1560 biographies), Nos. 724-726	380-499
Bahjat-al'alam, No. 729	500-501
Alhwâl-i-'Imârât-i-Mustakirr-alkhilafah, No. 731	501-502
X. ROMANCES AND TALES (127) Nos. 733-859	502-545
Tarjumat-alfaraj ba'd-alshiddah (6), Nos. 733-738	502-505
Tûfinâma (13), Nos. 743-754 (and No. 2851)	506-509 (and 1547)
Anwâr-i-Suhaili (10), Nos. 757-766	510-512
'Iyâr-i-dânish (11), Nos. 767-777	512-516
Kiṣṣa-i-Hâtim Ta'i (enlarged redaction), No. 783	519
Kiṣṣa-i-Amir Hamzah (2), Nos. 784 and 785	519-520
Kiṣṣa-i-Shâh-i-mardân 'Ali, No. 786	520-521
Dârâbnâma, No. 787	521
Kiṣṣa-i-Saif-almulûk wa Badî'-aljamâl (5), Nos. 788-792	521-522
Ma'dan-aljawâhir (5), Nos. 793-796 (and 324, 2)	522-524 (and 124)
Jamî'-alḥikâyat (anonymous), Nos. 797 and 798	524-527
Afsânât-algharâ'ib, No. 799	527
Bahâr-i-dânish (13), Nos. 806-818	529-532
Kiṣṣa-i-Gul u Ṣanaubar (2), Nos. 819 and 820	532
Kiṣṣa-i-Kâmrûp (5), Nos. 821 and 822 (and 2855-2857)	533 (and 1548)
Shakaristân, No. 823	533-534
Mikâ u Manûhar, No. 824	534
Gushâyishnâma, No. 825	534
Bakâwali (2), Nos. 828 and 829	535-536
Bûstân-i-Khayâl (13), Nos. 833-845	536-541
'Ajib-alḥiṣṣas, No. 847	542
Kiṣṣa-i-Bahrâmgûr u Bânûi Hasan (3), Nos. 849-851	542-543
Kiṣṣa-i-Parwati u Narwati, No. 855	544
Bakhtyâr-nâma, No. 859, 2	545

B. POETRY.

I. EPIC, LYRIC, AND DIDACTIC POETRY (913), Nos. 860-1772	546-969
<i>Poets who died between A. H. 400 and 500</i> (46), Nos. 860-905	546-566
1. <i>Firdausi and Imitators</i> (42), Nos. 860-901	546-563
(a) Copies of the Shâhnâma with the older preface (3), Nos. 860-862	546-548
(b) Copies of the Shâhnâma with the Bâisunghari preface (10), Nos. 863-871 (and 2992)	548-551 (and 1625-1626)
(c) Copies of the Shâhnâma with another preface (3), Nos. 872-874	551-552
(d) Copies of the Shâhnâma without any preface (7), Nos. 875-881	552-554
(e) Abridgments of the Shâhnâma, and other works relating to the poem (11). Nos. 882-892	554-558
Muntakhab-i-Shâhnâma (8), Nos. 883-890	554-557
Ganjnâma (special dictionary to the Shâhnâma), No. 891	557
(f) Imitators of the Shâhnâma (9), Nos. 893-901	558-563
Garshâspnâma, No. 893	558-559

	COLUMNS
Jahāngirnāma, No. 894	559
Futūh-alsalātin, No. 895	559-560
Khāwarnāma (superb copy), No. 897	560-561
Shāhīnshāhnāma (superb copy), No. 901	563
2. Poets, contemporary with and subsequent to Firdausī (4), Nos. 902-905	563-566
Farrukhī, No. 902	563-564
Nāṣir bin Khusrāu (3), Nos. 903 and 904 (and 1761, 5)	564-566 (and 957)
Abū-alfaraj Rūnī, No. 905	566
<i>Poets who died between A. H. 500 and 600 (122), Nos. 906-1027</i>	<i>566-610</i>
‘Umar Khayyām (2), Nos. 906 and 907	566-567
Maṣ‘ūd-i-Sa‘d-i-Salmān, No. 908	567-568
Azraqī, No. 909	568
Aḥmad Nāmaḳī, No. 910	568-569
Adīb Šābir, No. 911	569
Mu‘izzī (2), Nos. 912 and 913	570
Sanā‘ī (15), Nos. 914-928	570-579
Mu‘ayyid-alnasafī, No. 929	579-580
Ḥasan Ghaznawī (3), Nos. 931-933	580-581
Ẓāhir-al-dīn Shufurwah, No. 934	581-582
Anwarī (15), Nos. 935-949	582-588
Khāḳānī (21), Nos. 950-970	588-594
Nizāmī (57), Nos. 972-1027 (and 1765, 7)	595-610 (and 964)
<i>Poets who died between A. H. 600 and 700 (158), Nos. 1028-1185</i>	<i>611-688</i>
Ḳamar of Iṣfahān, No. 1028	611
Athīr Akhsikati, No. 1029	611
Shams Ṭabasī, No. 1030	612
Farīd-al-dīn ‘Attār (25), Nos. 1031-1054 (and 1761, 3)	612-627 (and 957)
Athīr Aumānī, No. 1058	629
Jalāl-al-dīn Rūmī (59), Nos. 1060-1115 (and 2966, 2993, and 2994)	630-654 (and 1608, and 1626-1627)
Sa‘dī (71), Nos. 1117-1185 (and 1768, 3, and 2995)	655-688 (and 967, and 1627)
<i>Poets who died between A. H. 700 and 800 (92), Nos. 1186-1277</i>	<i>688-732</i>
Amīr Khusrāu (37), Nos. 1186-1222	688-707
Ḥasan Dihlawī (5), Nos. 1223-1227	707-710
Badr-al-dīn of Čāc (2), Nos. 1232 and 1233	712-713
Sām-nāma, No. 1235	713-714
Sīndbādnāma, No. 1236	714
Salmān of Sāwa (7), Nos. 1237-1243	715-718
Ḥāfiẓ (29), Nos. 1246-1274	719-731
Jalāl-al-dīn of Yazd, No. 1275	731
Tuḥfa-i-Naṣā‘īh (2), Nos. 1276 and 1277	731-732
<i>Poets who died between A. H. 800 and 900 (112), Nos. 1278-1389</i>	<i>732-773</i>
Jamālī (Khamsa-i-Jamālīyyah), No. 1284	735-736
Ḳāsim-i-Anwār (5), Nos. 1285-1289	736-738
Shāhī (5), Nos. 1293-1297	740-741
Sitta-i-Dā‘ī, No. 1298	741-742
Jāmi (96), Nos. 1300-1389 (and 1920, 3; 1923, 24; 2913, and 2914, 1, 2 and 6)	743-773 (and 1063, 1073, and 1582-1583)
<i>Poets who died between A. H. 900 and 1000 (74), Nos. 1390-1463</i>	<i>773-803</i>
Bannā‘ī (Bāgh-i-Iram) (2), Nos. 1390 and 1391	773-774
Āṣafī of Ḳubistān (5), Nos. 1393-1397	775-776

CONTENTS

xiii

	COLUMNS
Hâtifi (19), Nos. 1398-1416	776-780
Muwâli (Nazm-aldunâr and Mirât-alhakâ'ik), Nos. 1421 and 1422	781-782
Hilâli (9), Nos. 1423-1431	782-785
Hairatî, No. 1435	788-789
Sakkâ of Bukhârâ, No. 1436	789-790
Rahâ'i of Khwâf, No. 1439	791-792
Hijri of Rai, No. 1440	792
Hijri of Farghâna, No. 1441	793
Hudûri, No. 1442	793-794
Kâshifi of Badakhshân, No. 1443	794
Mushfiqi of Bukhârâ, No. 1446	795
Muhtasham (2), Nos. 1447 and 1448	795-796
Thanâ'i (2), Nos. 1449 and 1450	796-797
'Urî (13), Nos. 1451-1463	798-803
<i>Poets who died between A. H. 1000 and 1100 (160), Nos. 1464-1623</i>	803-888
Faidi (16), Nos. 1464-1479	803-808
Walî Dasht-bayâdi (2), Nos. 1481 and 1482	808-809
'Iyâni, No. 1483	809-810
Naşir Hamadânî, No. 1484	810
Tawârikh-i-Kutbshâh, No. 1486	811
Âsaf, No. 1487	812
Tâhir Waşli of Rai, No. 1493	815-816
Zulâli (5), Nos. 1494-1498	816-819
Malik Kummî, No. 1499	819-820
Żuhûri (17), Nos. 1500-1514 (and 1762, 16, and 1763, 17)	820-827 (and 959, and 963)
Sharif Kâshî, No. 1515	827-828
Khwarshid u Mâh, No. 1516	828
Ghiyâth-aldin, No. 1521	830
Râdi of Artimân, No. 1522	830-831
Abû Turâbbeg of Anjudân, No. 1523	831
Tâlib Âmulî (6), Nos. 1524-1529	831-834
Mu'min of Astarâbâd, No. 1530	834
Nizâm Dast-i-ghaib, No. 1534	836-837
Bâkirkhân (Bâkir Najm-i-thânî), Nos. 1535 and 2205	837-838 (and 1198-1199)
Âtashi, No. 1536	838-839
Faşihi Anşâri of Harât, No. 1537	839-840
Ridâ of Juwain, No. 1538	840
Rûh-alamin (2 mathnawis), Nos. 1539 and 1540	840-841
Jalâl Asir (11), Nos. 1541-1551	841-845
Jân Kudsi (7), Nos. 1552-1557 (and 1762, 9)	845-850 (and 958)
Hindû, No. 1559	852
Fiṭrat, No. 1560	852-853
Manba'-alkhairât, No. 1562	854
Kalim (8), Nos. 1563-1570	854-857
Amânî, No. 1571	857-858
Ruknâ Masih (2), Nos. 1572 and 1573	858-859
Candarbhân Brahman (2), Nos. 1574 and 1575	859-860
Şaidi (3), Nos. 1576-1578	861
Mathnawiyyât-i-Mullâ Shâh, No. 1580	862-864
Hâdi, No. 1581	864-865
Âshnâ (2), Nos. 1584 and 1585	866-868
Mullâ Tughrâ (7), Nos. 1586-1591 (and 1763, 18)	868-875 (and 963)

	COLUMNS
Kissa-i-Muhammad Hanif, No. 1592	875-876
Nazim of Harat (6), Nos. 1593-1598	876-877
Muhsin Fani (2), Nos. 1599 and 1600	877-878
Ahsan, No. 1601	878
Rafi' of Mashhad, No. 1603	879-880
Asaf of Kumm, No. 1604	880
Shai'b (19), Nos. 1606-1623 (and 1764, 21)	880-888 (and 963)
<i>Poets who died between A. H. 1100 and 1200 (99), Nos. 1624-1722</i>	<i>888-934</i>
Sabik, No. 1624	888-889
Kirami (2), Nos. 1625 and 1626	889-890
Isa, No. 1627	890
Shaukat of Bukhara (6), Nos. 1628-1633	891-893
'Akilkhān Razi (5), Nos. 1634-1638	893-895
Nasir 'Ali (11), Nos. 1639-1648 (and 1763, 5)	895-898 (and 961)
Nairang-i-'Ishk by Ghanimat (3), Nos. 1649-1651	898-899
Tahir Wahid (3), Nos. 1653-1655	900-901
Rasa, No. 1658	902
Nimatkhān 'Ali (14), Nos. 1659-1671 (and 1771, 8)	902-907 (and 968)
Mubarak-allāh Wādiḥ (2), Nos. 1674 and 1675	908-910
'Abd-alkādir Bidil (14), Nos. 1676-1686 (and 2115-2117, and 2946, ii. b)	910-913 (and 1159-1160, and 1598)
Ghānat, No. 1688	914
Kāsim Diwāna of Mashhad (5), Nos. 1689-1693	914-917
Dilawarkhān Nusrat, No. 1694	917
Jaswant Rāi Munshi, No. 1695	917-918
Jilwa-i-Dhāt, No. 1696	918
Bahrām u Gulandām by Amin, No. 1697	918
Thamarāt-alfu'ād wa natijat-alwadād, No. 1698	918-919
Diwān (Zain-al'ābidin Eirādar), No. 1700	920-921
'Abdallāh Sāmi, No. 1704	923
Rahīm, No. 1705	924
Mukhlis of Dihli, No. 1707	925
Wāliḥ, No. 1708	925-926
Shahid, No. 1709	926
Fakir (2), Nos. 1710 and 1711	926-928
Najb-nāma, No. 1715	930-931
Abjadi's Anwar-nāma, Nos. 1716 (and 2934)	931 (and 1575)
La'l u Gauhar, by 'Izzat, No. 1717	931-932
Wafā of Kumm, No. 1718	932-933
Tipūnāma (3), Nos. 1719-1721	933
Āzād, No. 1722	933-934
<i>Poets who died between A. H. 1200 and 1300 (11), Nos. 1723-1733</i>	<i>934-943</i>
Minnat (2), Nos. 1723 and 1724	934-935
Mathnawi-i-Kajkulāh by Khwash (second volume), No. 1725	935-936
Pakhtyār-nāma (modern adaptation), No. 1726	936-937
Rahimā, No. 1728	937-938
Shā'ik, No. 1729	938
Khākān (Fath' Alishāh, two gorgeous copies), Nos. 1730 (and 2997)	939 (and 1628)
Gham u 'Ishrat, No. 1731	940
Shauk, No. 1732	940
Complete works of the modern Kashmiri poet Saif-aldin Ākhund Saif, No. 1733	941-943
<i>Poets whose lifetime cannot be fixed, and anonymous poems (5), Nos. 1734-1738</i>	<i>943-945</i>

CONTENTS

xv

COLUMNS

Mustafâ-nâma, No. 1737	944
Marthiyyahâ-i-Husain, No. 1738	944-945
<i>Persian Anthologies and Albums of Persian Poetry</i> (19), Nos. 1739-1757	945-955
Poems by Prince Jahândârshâh (2), Nos. 1751 and 1752	952-953
<i>Miscellaneous Poetry in Persian, Hindûstânî, Dakhnî, and Turkish, and extracts in verse and prose</i> (15), Nos. 1758-1772	955-969
 II. ŞÛFISM IN PROSE AND VERSE (155), Nos. 1773-1927	 969-1080
Kashf-alma'hjûb (5), Nos. 1773-1777	969-974
'Abdallâh Muḥammad al-Anṣârî's stories and treatises (9), Nos. 1778-1780 (and 1922, 29; 1923, 14-16; 2802, 7; and 2910)	974-975 (and 1071, 1073, 1513, and 1580)
Kimi'yâ-i-Sa'âdat (11), Nos. 1781-1791	975-979
Risâla-i-Ghazâlî, No. 1792	979-980
Tamhidât-i-'Ain-alkudât (2), Nos. 1793 and 1794	980-981
Works and biographies of 'Abd-alkâdir Jilânî (9), Nos. 1795-1803	981-987
Bayân-altanzil, No. 1806	989-990
Şûfic treatises by Naṣîr-al-din Ṭûsî (5), Nos. 1807-1810 (and 1922, 23)	990-992 (and 1070)
Sharḥ-i-Kaṣida-i-Tâ'iyya-i-Farîdiyyah, No. 1811	992-993
Afdal-al-din Kâshî's treatises (17), Nos. 1812 and 1813 (and 1921, 2, 4-11, and 13-14; 1922, 8, and 14-16)	993-995 (and 1065-1066, and 1068-1069)
Gulshan-i-râz, with commentaries (9), Nos. 1814-1820 (and 1761, 2; and 1765, 14)	995-997 (and 957, and 965)
Nuzhat-alarwâh and other works of Fakhr-alsâdât Ḥusainî (16), Nos. 1821-1834 (and 1764, 4; and 2911)	997-1003 (and 963, and 1580-1581)
Shamâ'il-i-Anḳiyâ u Dalâ'il-i-Atḳiyâ, No. 1836	1004
Misbâh-alhidâyat u miftâḥ-alkifâyat, No. 1837	1005-1006
Ḍiyâ-al-din Nakhshabî's Silk-i-Sulûk (2), Nos. 1838 and 1839	1006
Şafwat-alṣafî (or alṣafâ), No. 1842	1008
Aḥmad bin Yahyâ Munyari's letters and treatises (7), Nos. 1843-1849	1008-1021
Anis-altâlibin u wa'dat-alsâlikin, No. 1851	1022
Mirât-al-'ârifin, No. 1854	1023-1025
Treatises of Gisûdarâz (11), Nos. 1856-1863 (and 1869, V and VI; and 1920, 12)	1025-1028 (and 1034-1035, and 1064)
Tarjuma-i-Minhâj-al-'âbidîn (2), Nos. 1865 and 1866	1028-1029
Baḥr-alma'ânî and other Şûfic treatises of great value (3), Nos. 1867-1869	1029-1035
Majâlis-al'ushshâḳ (77 biographies), Nos. 1870 and 1871	1035-1041
Maktûbât-i-'Abd-alkuddûs, No. 1873	1041-1042
Jawâhir-i-Khamsah (2), Nos. 1875 and 1876	1042-1043
Jâddat-al'âshikîn, No. 1877	1043-1044
Maktûbât-i-'Abdallâhî Kutb, No. 1881	1045
Durr-almajâlis (10), Nos. 1882-1889 (and 1890, 4; and 1762, 31)	1045-1050 (and 960)
Maktûbât-i-Aḥmad Fârûkî Nakshbandî, No. 1891	1050-1051
Khulâṣat-alma'ârif, No. 1892	1051-1052
Dimishḳ-i-Khayâl, No. 1897	1054
Gulzâr-i-asrâr-alşûfiyyah, No. 1901	1055-1056
<i>Treatises of uncertain date and Sûfic collections</i> (21), Nos. 1907-1927	1058-1080
Six rich and important collections of mystical treatises, Nos. 1919-1924	1062-1077
 III. TRANSLATIONS FROM SANSKRIT (80), Nos. 1928-2007	 1080-1116
Mahâbhârata (29), Nos. 1928-1948 (and 1955, bâb ii; and 2918-2924)	1080-1089 (and 1092, and 1586-1589)
Bhagavadgîtâ (2), Nos. 1949 and 1950	1089-1090

	COLUMNS
Bhāgavata Purāṇa (4), Nos. 1952-1954, and 1955, bāb i	1090-1092
Vishṇu-Purāṇa (2), Nos. 1956 and 1957	1092-1093
Shiva Purāṇa, No. 1958	1093
Baḥr-alnajāt (Kāśī-Khaṇḍa or Skanda Purāṇa), No. 1959	1093-1094
'Ain-alzuhūr (Brahmavaivartta Purāṇa), No. 1961	1095
Gayā Mahātmya, No. 1962	1095-1096
Rāmāyaṇa (9), Nos. 1963-1970 (and 2926)	1096-1099 (and 1589-1590)
Shāriḥ-alma'rifat, No. 1975	1101
Sirr-i-Akbar (7), Nos. 1976-1982	1102-1103
Kathā Sarit Sāgara, No. 1987	1105-1106
Singhāsan Battisi (6), Nos. 1988-1993	1106-1109
Hindū Tales, No. 1994	1109-1110
Gulzār-i-Hāl (Prabodha Cāndrodaya), Nos. 1995 and 1996	1110-1111
Tarjuma-i-Bārāhi (Brhatsamhitā), No. 1997	1111-1112
Bija Ganita (Vijaganita), No. 2001	1113
Baḥr-alḥayāt (Amṛtakunḍa), No. 2002	1113-1114
<i>Appendix: Treatises on Indian Music and other Arts of the Hindūs</i> (26), Nos. 2008-2033	1116-1126
Ghuniyat-almuniyat, No. 2008	1116-1117
Tarjuma-i-Pārijātaka (2), Nos. 2009 and 2010	1117
Rāghai-hindi (2), Nos. 2015 and 2016	1119-1120
Rāg darpau, No. 2017	1120-1121
Mufarriḥ-alkulūb (8), Nos. 2024-2031	1123-1125
IV. ORNATE PROSE, INSHĀS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC, AND RIDDLES (115), Nos. 2034-2148	
Juz'iyyāt u Kulliyyāt, No. 2034	1126-1127
Ādhuri's Jawāhir-alasrār, No. 2036	1128-1129
Inshā-i-Mu'in alzamaji, No. 2041	1131
Risālah dar 'ilm-i-kawāfi (3), Nos. 2052-2054	1136-1137
Nāma-i-nāmi by Khwāndamir, No. 2055	1137-1139
Inshā-i-Miram Siyāh (2), Nos. 2061 and 2062	1140-1141
Munsha'āt-aluamakin, No. 2064	1141-1142
Two important collections of historical letters, chiefly of the time of Shāh Ṭahmāsp and Shāh 'Abbās the Great, Nos. 2067 and 2068	1143-1145
Inshā-i-Harkarn (10), Nos. 2069-2076 (and 2932, and 2933)	1146-1147 (and 1593)
Munir's letters and refined prose-writings (14), Nos. 2078-2087 (and 1763, 16; 1764, 5; and 2935, and 2936)	1148-1151 (and 962-964, and 1594)
Bahār-i-sakhun (3), Nos. 2090-2092	1152-1153
Jāmi'-alkawālin (11), Nos. 2097-2105, and 2118, 5 (and 2941)	1154-1156 and 1161 (and 1596)
Husn u Dil by Muḥammad Bidil, No. 2106	1156-1157
Majma'-alinhā (2), Nos. 2122 (and 2943)	1165-1166 (and 1596-1597)
Historical and Official Letters of the time of Shāh 'Ālam, No. 2132	1170-1172
Ghazalān-alhind, No. 2135	1172-1173
<i>Inshās and other prose-writings of uncertain date</i> (13), Nos. 2136-2148	1173-1177
C. THE SCIENCES, MENTAL, MORAL, AND PHYSICAL.	
I. PHILOSOPHY: LOGIC, PSYCHOLOGY, ETHICS, POLITICS, NATURAL PHILOSOPHY, COMPENDIA OF SCIENCES, AND ENCYCLOPÆDIAS (82), Nos. 2149-2230	
Akhḻāḥ-i-Nāsiri (20), Nos. 2155-2172 (and 2949, and 2950)	1181-1186 (and 1600)
Ṣaḥā'if-i-Shaikh Ṣadr-al-din Ḥakim dar 'ilm-i-akhḻāḥ, No. 2175	1187

CONTENTS

xvii

	COLUMNS
Akhlâk-i-Jalâli (5), Nos. 2183-2187	1190-1192
Akhlâk-i-Muḥsinî (13), Nos. 2188-2200	1192-1195
Lauh-i-mahfûz, No. 2201	1196
Akhlâk-i-Hakîmî, No. 2203	1197
Akhlâk-i-Jahângiri, No. 2207	1200-1201
Intikhâb-i-Shâyistakhânî (new version of the Jâwidân-i-khirad), No. 2210	1202-1203
Risâla-i-Muḥammad Sa'id, No. 2211	1204
Wâjib-alhifz, No. 2212	1204-1205
Haft Kishwar, No. 2215	1207-1208
<i>Compendia of Science and Encyclopædias</i> (13), Nos. 2218-2230	1209-1219
Shâhid-i-ṣâdiq (2), Nos. 2226 and 2227	1216-1217
Ḥadiqa-i-ḥâdiq-i-ganjina-i-Ṣâdiq, No. 2228	1218
Khazân u Bahâr, No. 2229	1218-1219
Persian translation of Ḥâjî Khalifah's biographical lexicon, No. 2230	1219
II. MATHEMATICS: ASTRONOMY, ASTROLOGY, CHRONOLOGY, ARITHMETIC, GEOMETRY, MAGIC ART, FORTUNE-TELLING, AND INTERPRETATION OF DREAMS (49).	
Nos. 2231-2279	1220-1244
Ulughbeg's Tables, first and second editions (Zij-i-Khâkânî and Zij-i-jadid-i-Sultânî). with commentary (9), Nos. 2232-2239 (and 3000)	1220-1223 (and 1630)
'Alî Kûshji's astronomical and arithmetical treatises (7), Nos. 2240-2245 (and 2952).	1223-1225 (and 1601)
Treatises on the construction of Almanacks (5), Nos. 2246-2250	1225-1227
Tarjuma-i-Khulâṣat-alḥisâb (3), Nos. 2251-2253	1227-1229
Astronomical and astrological treatises (5), Nos. 2254-2258	1229-1233
Persian translation of Euclid, No. 2260	1234
Khazânat-al'ilm, No. 2261	1234-1237
Works on geomancy (3), Nos. 2266-2268	1238-1239
Burhân-alkifâyat (on the influence of the stars), No. 2270	1239-1240
Treatises on the interpretation of dreams (5), Nos. 2275-2279	1242-1244
III. MEDICINE (95), Nos. 2280-2374	
Isma'il bin al-Ḥusain Jurjânî's Dhakhira-i-Khwârizmshâhi and Aghrad-altibb (8). Nos. 2280-2287	1245-1252
Yûsuf Shihâbî's Kitâb-i-tibb, No. 2288	1252
Ikhtiyârât-i-badî'i (7), Nos. 2289-2294, and 2295. 8	1252-1255
Kifâya-i-mujâhidiyyah (5), Nos. 2297-2301	1256-1259
Zubdat-i-ḳawânin-al'ilâj, No. 2302	1259-1260
Tuḥfa-i-Khânî, No. 2303	1260-1261
Miftâḥ-alsurûr-i-'Âdilshâhî, No. 2306	1262-1263
Risâla-i-yanbû' fi 'ilm-altibb, No. 2314	1266
Shifâ-almard (3), Nos. 2315, 2316, and 2317. 3	1266-1267
Ikhtiyârât-i-Kâsimî or Dastûr-alatibbâ (7), Nos. 2318-2324	1267-1269
Tuḥfat-almu'minin (8), Nos. 2328-2335	1271-1273
Riyâd-i-'Âlamgiri (2), Nos. 2337 and 2338	1274-1275
Muḥammad Akbar's medical works (7), Nos. 2339-2344, and 2345. 2 and 3	1275-1280
Khulâṣat-almujarrabât (2), Nos. 2346 and 2347	1280-1282
Khulâṣat-i-ḳawânin-al'ilâj, No. 2349	1282-1283
'Ajâib-alittifâk dar shinâkhtan-i-taryâq (2), Nos. 2351 and 2352	1283-1284
Ta'lim-i-'Ilâj, No. 2353	1284
Ḳânûn-i-Sikandari, No. 2358	1286
Larger works on the Materia Medica (4), Nos. 2361-2363 and 2365	1287-1290

	COLUMNS
A complete Pharmacopoeia, No. 2371	1291-1292
Natural History, with reference to Medicine, No. 2372	1292-1293
IV. LEXICOGRAPHY AND GRAMMAR (165), Nos. 2375-2539	1294-1366
1. Arabic-Persian (62), Nos. 2375-2436	1294-1315
a. <i>Vocabularies and Dictionaries</i> (31), Nos. 2375-2405	1294-1303
Niṣāb-alṣibyān, with commentaries (11), Nos. 2375-2383 (and 2958, 2; and 2959)	1294-1297 (and 1604-1605)
Kanz-allughāt (5), Nos. 2392-2396	1299-1301
Part of an earlier Persian paraphrase and explanation of the Kāmūs, No. 2397	1301
Muntakhab-allughāt-i-Shāhjahāni (6), Nos. 2398-2403	1301-1303
b. <i>Grammars</i> (27), Nos. 2406-2432	1304-1312
Ṣarf-i-Mir (6), Nos. 2406-2409 (and 2413, 2; and 2801, 1)	1304-1307 (and 1511)
Dastūr-i-mubtadā (4), Nos. 2425-2427 (and 2964, 3)	1310 (and 1607)
Treatises on the permutation of letters in Arabic verbs and nouns (3), Nos. 2428; 2429, 1 and 2; and 2430	1310-1311 1311-1312
Hidāyat-alṣarf, No. 2431	1313-1315
c. <i>Commentaries on Grammatical Works</i> (4), Nos. 2433-2436	1313
Sharḥ-i-Mi'at 'āmil, No. 2433	1313-1314
Sharḥ-i-Kāfiyah, No. 2434	1314
Sharḥ-i-Shāfiyah, No. 2435	1314-1315
Sharḥ-i-Alfiyyah, No. 2436	1315-1316
2. Turkish-Persian (5), Nos. 2437-2441	1315
Turki Vocabulary (2), Nos. 2437 and 2438	1317-1318
3. Hindūstāni-Persian and Persian-Hindūstāni (8), Nos. 2442-2449	1319-1321
4. Pushtū-Persian (5), Nos. 2450-2454	1319
Kitāb-i-khayālāt-i-zamāni, No. 2450	1320-1321
Riyāḍ-almaḥabbat (3), Nos. 2452-2454	1321-1357
5. Persian-Persian (71), Nos. 2455-2525	1321-1355
a. <i>Dictionaries and Vocabularies</i> (63), Nos. 2455-2517	1321-1335
Asadi's Lughat-i-furs, No. 2455	1335
Lughat-i-furs-i-ḡadim, No. 2456	1336
Tuhfat-alsa'adat, No. 2458	1337-1338
Mu'ayyid-alfudalā (6), Nos. 2459-2464	1338-1339
Kashf-allughāt (5), Nos. 2465-2469	1340-1342
Madār-alafādil (6), Nos. 2472-2477	1343-1346
Farhang-i-Jahāngiri (13), Nos. 2481-2493	1347-1349 (and 1356-1357)
Burhān-i-ḡatī' (10), Nos. 2495-2503, and 2523	1349-1351
Farhang-i-Rashidi (8), Nos. 2504-2511	1351-1352 (and 1608-1609)
Paḥr-alfadā'il fi manāfi'-alafādil (2), Nos. 2512 (and 2967)	1352-1353
Sirāj-allughāt (2), Nos. 2513 and 2514	1354
'Ain-i-'Atā, No. 2515	1354-1355
Farhang-i-Husaini, No. 2517	1355-1357
b. <i>Grammars</i> (8), Nos. 2518-2525	1355-1356
Kānūn-i-fārsi (2), Nos. 2518 and 2519:	1358-1366
6. Miscellaneous Works and Compositions of Europeans (14), Nos. 2526-2539	1358-1359
Tuhfat-i-Panjāb, No. 2528	1359
Lughāt-i-Tilingi, No. 2529	1359
Vocabularies of Kashmirian, Balūci, etc., No. 2530	1359

CONTENTS

xix

COLUMNS

Autograph of John Greaves' elements of Persian, No. 2535	1361
Persian-English grammar, No. 2536	1361-1362
Hindûstâni grammar by Benjamin Schultz (2), Nos. 2537 and 2538, 2	1362-1364
V. THEOLOGY AND LAW (183), Nos. 2540-2722	1366-1478
1. History of Creeds and Sects (11), Nos. 2540-2550	1366-1372
Tarjuma-i-Milal u Niḥal (the oldest translation), No. 2541	1368
Dabistân (6), Nos. 2542-2547	1368-1370
Ma'rifat-almadhâhib (3), Nos. 2548 and 2549 (and 1920, 11)	1370-1371 (and 1064)
2. Exposition of the Truth, Rights, and Duties of Islâm according to the various Sects and Doctrines (88), Nos. 2551-2638	1372-1431
Majmû'-i-Sultânî, No. 2551	1372
Two translations of the Mukhtaṣar-i-Kudûrî, Nos. 2552 and 2553	1372-1373
Mukaddimat-alṣalât with commentary (5), Nos. 2554-2558	1373-1375
Khazânat-alfawâ'id aljalâliyyah, No. 2561	1375-1376
Ḍiyâ Baranî's Fatâwa-i-Jahândârî, No. 2563	1377
Fikḥ-i-Firûzshâhi, No. 2564	1377-1379
Miftâḥ-aljinân (2), Nos. 2565 and 2566	1379-1380
Irshâd-almuslimin, No. 2568	1381-1382
Safinat-ahnajât, No. 2569	1382-1383
Barâhîn-i-kâfi', No. 2571	1383-1384
Majmû'-i-khâni (3), Nos. 2572-2574	1384-1386
Tarjuma-i-Kanz-aldakâ'ik (5), Nos. 2575-2579	1386-1390
Sajanjal-almuslimin, No. 2580	1390-1391
Asâs-i-Islâm, No. 2588	1394
Masâ'il-i-sharḥ-i-Wikâyah (3), Nos. 2590-2592	1395-1397
Sharḥ-i-Hidâyah (2), Nos. 2593 and 2594	1397-1398
Tarjuma-i-Ṣaḥîfa-i-kâmilah, No. 2597	1399
Anonymous encyclopædia of Sunnite law, No. 2598	1400-1401
Kifâyat-i-Abû Muṣlim, No. 2603	1403-1404
Two anonymous compendia of Ḥanafite theology and law, Nos. 2607 and 2608	1405-1407
Kanz-almukâshafât, No. 2612	1408-1410
Hidâya-i-fârsî and Dhakhira-i-Governor Hastings (3), Nos. 2613-2615	1410-1414
Five works on Muḥammadan theology, law, prayers, and the duties of a Muslim, written by order of Tipû Sultân (8), Nos. 2616-2623	1414-1418
<i>Appendix: A Pushtû-Persian Work on the Sunnite Creed: Makhzan-alislâm (7), Nos. 2632-2638</i>	<i>1422-1431</i>
3. Traditions of Muḥammad and the Imâms (38), Nos. 2639-2676	1431-1456
a. Sunnite Traditions (24), Nos. 2639-2662	1431-1448
Lubâb-alakhbâr, No. 2639	1431-1432
Faḥr-alsâ'adat, No. 2640	1432-1433
Translation of and commentary on the Ḥiṣn ḥaṣîn (2), Nos. 2641 and 2642	1433-1434
Ḥat Ṣu'ad, text and commentaries (4), Nos. 2643-2646	1434-1436
Ḥa-i-Burdah, text with paraphrases and commentaries (6), Nos. 2647-2652	1436-1438
Per commentaries on the Maṣâbih-alsunnat, the Mishkât-almaṣâbih, and the Ṣaḥîḥ-alsâ'adat (5), Nos. 2653-2657	1438-1445
Persian commentary on Al-Bukhârî's Ṣaḥîḥ, No. 2659	1446
Makhâzin-Ṭ (3), Nos. 2660-2662	1446-1448
b. Shi'ite Traditions (14), Nos. 2663-2670	1448-1454
Sharḥ-i-diwân-i-Abi Tâlib (4), Nos. 2663-2666	1448-1450

	COLUMNS
Sharḥ-i-Kāfi, No. 2667	1450-1451
'Ain-alḥayāt, No. 2668	1451-1453
c. <i>Miscellaneous</i> (6), Nos. 2671-2676	1454-1456
4. Commentaries and other explanatory Works on the Kūrān (36), Nos. 2677-	
2712	1456-1473
Tafsir-i-kalām-i-rabbāni, No. 2678	1457-1458
Baḥr-i-mawwāj, No. 2679	1458
Jawāhir-altafsir by Ḥusain bin 'Alī alwā'iz alkāshifi, No. 2680	1458-1460
Mawāhib-i-'aliyyah by the same (10), Nos. 2681-2690	1460-1462
Tarjumat-alkhawāṣṣ (Shi'ite commentary), No. 2691	1462-1463
Khulāṣat-almanhaj, another Shi'ite commentary (4), Nos. 2692-2695	1463-1465
Tafsir-i-Tāhiri, No. 2696	1465-1466
Part of an extensive anonymous commentary, No. 2697	1466
Glossaries to the Kūrān (3), Nos. 2699-2701	1467-1468
Treatises on the reading of the Kūrān (5), Nos. 2702-2705 and 2708	1468-1470 (and 1471)
5. Translations of the Gospels (2), Nos. 2713 and 2714	1473-1474
6. Hinduism (7), Nos. 2715-2721	1474-1477
Ḥujjat-alhind (2), Nos. 2715 and 2716	1474-1475
7. Miscellaneous (the Bengal Code of Laws), No. 2722	1477-1478
VI. VARIA (95), Nos. 2723-2817	1478-1518
1. Travels (7), Nos. 2723-2729	1478-1481
'Awālim-alarār fi gharā'ib-alarār, No. 2723	1478
Travels in Upper Hindūstān, No. 2725	1479
Diary of a journey from Dihli to Kābul, No. 2726	1479
2. Historical Dates and Chronograms (5), Nos. 2730-2734	1481-1483
3. Taxes and Revenues (3), Nos. 2735-2737	1483-1484
4. Regulations for Tipū Sulṭān's Army, and his Royal Prerogatives (25),	
Nos. 2738-2762	1484-1491
Fath-almujāhidin (22), Nos. 2738-2759	1484-1489
Ḍawābiṭ-i-Sulṭāni (2), Nos. 2761 and 2762	1489-1491
5. Arts, Technical and Practical Pursuits (30), Nos. 2763-2792	1491-1508
a. <i>Music</i> (2), Nos. 2763 and 2764	1491-1492
Jilwah nāma, No. 2764	1492
b. <i>Calligraphy</i> (2), Nos. 2765 and 2766	1492-1493
c. <i>Arts of War</i> (Ādāb-almulūk u Kifāyat-almamlūk), No. 2767	1493-1496
d. <i>Archery</i> (7), Nos. 2768-2774	1496-1498
Kulliyāt-alramy, No. 2771	1497
e. <i>Cookery</i> (3), Nos. 2775-2777	1498-1499
Kitāb-i-Nīmatnāma-i-Nāṣirshāhi (2), Nos. 2775, and 2792, vii.	1498-1500 (and 1508)
f. <i>Minerology</i> (3), Nos. 2778-2780	1499-1501
g. <i>Polytechnics</i> (5), Nos. 2781-2785	1501-1504
Majmū'at-alṣanā'ī' (3), Nos. 2781-2783	1501-1503
Bayād-i-khwashbū'i, No. 2784	1504
h. <i>Alchemy</i> (3), Nos. 2786-2788	1505
i. <i>Coins and Coinage</i> (2), Nos. 2789 and 2790	1505-1506

CONTENTS

xxi

COLUMNS

k. <i>Agriculture</i> (1), No. 2791	1506
<i>Appendix: A MS. of Mixed Contents</i> , No. 2792 (treatises on hygiene, precious stones, chemistry and alchemy, the climate of India, bleeding, pharmaceutical weights and measures, etc.)	1506-1508
6. Sport (Falconry and Hunting) (3), Nos. 2793-2795	1508-1509
<i>Shahbâznâma</i> , No. 2793	1508
7. Miscellaneous (22), Nos. 2796-2817	1509-1518
<i>Khawâss-alḥaiwân</i> , No. 2796	1509-1510
<i>Farmâns</i> by Akbar and 'Âlamgir (3), Nos. 2808, 2; 2815 and 2816	1516-1518
 D. PARSEE LITERATURE (10), Nos. 2818-2827	1518-1524
<i>Ardâi-Virâfnâma</i> in prose and verse (2), Nos. 2818 and 2819	1518-1519
Three Parsee mathnawis (2), Nos. 2822 and 2823	1520-1522
<i>Ḳiṣṣa-i-Sanjân</i> , No. 2824	1522-1523
<i>Dasâtir</i> (2), Nos. 2826 and 2827	1523-1524
<hr/>	
ADDITIONAL MSS. (161), Nos. 2828-2988	1524-1624
I. GENERAL HISTORY (2), Nos. 2828 and 2829	1524-1531
II. HISTORY OF THE EARLY KHALĪFS (1), No. 2830	1531-1532
III. HISTORY OF TIMŪR (2), Nos. 2831 and 2832	1532
IV. INDIAN HISTORY (15), Nos. 2833-2847	1533-1544
a. <i>Kings of Dillī, and General History</i> (3), Nos. 2833-2835	1533-1536
<i>Jahângir's authentic memoirs</i> , second edition, No. 2833	1533-1534
b. <i>Minor dynasties</i> (12), Nos. 2836-2847	1536-1544
1. The Dakhan in general (2), Nos. 2836 and 2837	1536-1538
<i>Sawâniḥ-i-Dakhan</i> , No. 2836	1536-1537
<i>Revenue accounts</i> , No. 2837	1538
2. Bijâpūr (1), No. 2838	1538-1539
3. Gulkundah (2), Nos. 2839 and 2840	1539-1541
<i>Ḳuṭbnumâi 'âlam</i> , No. 2840	1540-1541
4. Bangâlah (Topography of the fortress of Gaur or Gaurḥ), No. 2841	1541
5. Poṛṇanâras (1), No. 2842	1542
6. Narrative (3), Nos. 2843-2845	1542-1543
7. K-sopâr (2), Nos. 2846 and 2847	1543-1544
V. SPECIAL HISTORY OF JATAH AND KÂSHGHAR (Ta'rikh-i-Rashidi), No. 2848	1544-1545
VI. BIOGRAPHY OF REKHTA POETS (2), Nos. 2849 and 2850	1545-1546
<i>Tadhkira-Jaḡhîr</i> , No. 2850	1546
VII. ROMANCES, TA'RIKH LEGENDARY HISTORIES (7), Nos. 2851-2857	1547-1548
<i>Di'yâ Nakhshab</i> , No. 2852	1547

	COLUMNS
VIII. POETRY (52), Nos. 2858-2909	1548-1580
a. <i>Firdausi</i> (4), Nos. 2858-2861	1548-1550
Shāhnāma with the older preface, No. 2858	1548-1549
Shāhnāma with the Bāisunghari preface, No. 2859	1549
b. <i>Mas'ūd bin Sa'd bin Salmān</i> (1), No. 2862	1550-1551
c. <i>Aḥmad-i-Jām</i> or <i>Aḥmad Nāmāḡi</i> (1), No. 2863	1551-1552
d. <i>Anwarī</i> (two excellent copies) Nos. 2864 and 2865	1552-1556
e. <i>Khāḡānū</i> (2), Nos. 2866 and 2867	1556-1557
f. <i>Nizāmī</i> (7), Nos. 2868-2874	1557-1560
g. <i>Farīd-al lū 'Aḡār</i> (1), No. 2875	1560
h. <i>Jalāl-ud-dīn Rūmī</i> (2), Nos. 2876 and 2877	1560-1561
i. <i>Sa'di</i> (1), No. 2878	1561
k. <i>Amīr Khusrāu</i> (2), Nos. 2879 and 2880	1561-1562
l. <i>Ibn Yūnūn</i> (1), No. 2881	1562-1563
m. <i>Salmān of Sāva</i> (1), No. 2882	1563
n. <i>Hāfiẓ</i> (5), Nos. 2883-2887	1563-1566
o. <i>Kūsīm-i-Anwār</i> (2), Nos. 2888 and 2889	1566-1567
p. <i>Jāmī</i> (2), Nos. 2890 and 2891	1567-1568
q. <i>Hātifi</i> (1), No. 2892	1568
r. <i>Hilālī</i> (2), Nos. 2893 and 2894	1568-1569
s. <i>Mujrim</i> (1), No. 2895	1569
t. <i>Zuhārī</i> (1), No. 2896	1569-1570
u. <i>Rāḡ-alamīn</i> (1), No. 2897	1570
v. <i>Hāshim</i> (1), No. 2898	1570-1572
w. <i>Bikhrād</i> (1), No. 2899	1572-1573
x. <i>Miscellaneous</i> (10), Nos. 2900-2909	1573-1580
Ta'rikh-i-Jān Muḥammad, No. 2901	1573-1574
Farrukhnāma, No. 2902	1574
Mathi awi-i-Kujkulāh by Khwāsh (first volume), and Diwān of the same (2), Nos. 2905 and 2906	1575-1578
Gauhar-nāma, No. 2907	1578
Album of Persian poetry, with specimens of rare poets, No. 2909	1579-1580
IX. ŠŪFISM (8), Nos. 2910-2917	1580-1586
Ri'āla-i-Tshkīyyah, No. 2915	1584
Shāh-i-Rukn-alyaqīn (theosophical and mystical poems of Aḥmadshāh Durr-i- Durrāni, with commentary), No. 2917	1586-1586
X. TRANSLATIONS FROM SANSKRIT (10), Nos. 2918-2927	1590
XI. ORNATE PROSE, INSHĀS, POETICS, ETC. (21), Nos. 2928-2948	1591-1600
Kīssa-i-Rūḡ (allegorical romance), No. 2929	1591
Munāẓara-i-Abr u daryā (contest between cloud and sea), No. 2940	1595
Munsha'āt-i-Mullā Sāṡi', No. 2942	1596
XII. ETHICS (3), Nos. 2949-2951	1600-1601
XIII. ASTRONOMY AND ASTROLOGY (3), Nos. 2952-2954	1601-1602
Majmū'a-i-shamsi (translated from the English of Dr. W. Hunt), No. 2953	1601-1602

CONTENTS

xxiii

	COLUMNS
XIV. MEDICINE (3), Nos. 2955-2957	1602-1604
Khulâsat-altajârib, No. 2955	1602-1603
Persian translation of an English medical treatise by Dr. W. Cockburn, No. 2957	1604
XV. LEXICOGRAPHY AND GRAMMAR (11), Nos. 2958-2968	1604-1609
1. Arabic-Persian (8), Nos. 2958-2965	1604-1608
a. <i>Vocabularies and Dictionaries</i> (6), Nos. 2958-2963	1604-1606
Dastûr-i-a'sâr u Dastûr-i-amsâr, No. 2963	1606
b. <i>Grammars</i> (2), Nos. 2964 and 2965	1607-1608
Muntakhab-alnahw, No. 2965	1607-1608
2. Persian-Persian (2), Nos. 2966 and 2967	1608-1609
3. Persian-English (1), No. 2968	1609
XVI. THEOLOGY AND LAW (6), Nos. 2969-2974	1609-1613
Two Kūrâns (one picked up in Lucknow during the Mutiny, the other belonging to Tipû Sultân), Nos. 2969 and 2970	1609-1610
Fatâwa-i-Karâkhâni, No. 2971	1610-1611
Munkashifat fi sharh-almunfarijat, No. 2972	1611-1612
Silsila-i-Jogiyân, No. 2974	1613
XVII. VARIA (11), Nos. 2975-2985	1613-1622
1. Arts, Technical and Practical Pursuits (4), Nos. 2975-2978	1613-1617
a. <i>Music</i> (Aşl-aluşûl), No. 2975	1613-1614
b. <i>Calligraphy</i> (specimens with illuminations), No. 2976	1614-1615
c. <i>Preparation of Ink</i> (1), No. 2977	1615-1616
d. <i>Cookery</i> (Nân u namak, kitchen recipes of Shâhjahan's court), No. 2978	1616-1617
2. Falconry and Farriery (2), Nos. 2979 and 2980	1617-1619
Farasnâma, No. 2980	1618-1619
3. Miscellaneous (5), Nos. 2981-2985	1619-1622
Petition against a Kâdi, No. 2983	1620-1621
The Persian Gulf Pilot, No. 2984	1621
XVIII. PARSEE LITERATURE (3), Nos. 2986-2988	1622-1624
Shikand Gumânik Vijâr, No. 2988	1623-1624

APPENDIX (15), Nos. 2989-3003	1624-1632
I. HISTORY (3), Nos. 2989-2991	1624-1625
Fragment of Tipû Sultân's memoirs, No. 2990	1625
II. POETRY (6), Nos. 2992-2997	1625-1628
III. ORNATE PROSE (1), No. 2998	1628-1629
IV. PHILOSOPHY (Risâlah dar pand), No. 2999	1629-1630
V. ASTRONOMY (1), No. 3000	1630
VI. INTERPRETATION OF DREAMS (register of Tipû Sultân's dreams), No. 3001	1630-1631
VII. BALÛÇÎ LANGUAGE AND LITERATURE (2), Nos. 3002 and 3003	1631-1632



CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. GENERAL HISTORY.

1

A succinct chronological list of all the rulers of the world, that is, in particular, of Īrān, Tūrān, and Hindūstān (تواریخ پادشاهان ایران و توران و هندوستان و غیره), see the colophon on fol. 19^b), beginning with Gayūmarth (see fol. 6^b, l. 1: *اول تخت نشین جهان کیومرث از فرزندان بهلائیل بن قینان بود اورا سیاه نیز*), and concluding the list of the emperors of Dihlī with Muḥammadshāh (on fol. 14^a). The remainder of this short tract contains the rulers of the *Dakhan* on fol. 14^a, of *Bijāpūr* on fol. 15^a, of *Gujarāt* on fol. 15^b, of *Mālwa* on fol. 16^a, of *Bangālūh* and *Lakhnau* on fol. 17^b, of *Jaunpūr*, *Multān*, and *Kashmīr* on fol. 18^b.

Dated in the month Āsin, in the year 1196 of the Bangālī era.

No. 3058, ff. 6-19, ll. 14-15; Nasta'liq; size, 8½ in. by 6½ in.

2

Ta'rikh-i-Ṭabarī (تاریخ طبری).

Old copy of the Persian translation of Abū Ja'far Muḥammad bin Jarir bin Yazīd al-Ṭabarī's general history, made at the request of the Sāmānide prince Abū Ṣāliḥ Maṣṣūr bin Nūḥ (A. H. 350-366 = A. D. 961-976) by Abū 'Alī Muḥammad bin Muḥammad al-Ba'fāmī in A. H. 352 (A. D. 963), comp. Bodleian Cat., Nos. 2-13; Rieu i. p. 68 sq.; W. Morley, p. 17 sq.; G. Flügel ii. p. 64, etc.; and Zotenberg's French translation in four volumes, Paris, 1867-1874. Beginning: *سیاس و آفرین مر خدا برا که کامگار کامگاران و آفریننده زمین و آسمان و روزی دهند انس و جان آنکش نه همتا و نه انباز و نه دستور و نه بار و نه زن و نه فرزند است الخ*.

Author's and translator's names on fol. 1^b, ll. 8 and 9. A detailed index with the chronological tables on ff. 2^a-4^b. Creation of the world on fol. 4^b, l. 5. This copy goes down to the reign of the Khalīf Almu'taṣim-billāh, who died A. H. 227 (A. D. 842), after which follows the usual abridged account of the succeeding Khalīfs down to Alnaṣir-billāh, with whose accession, A. H. 575

IND. OFF.

(A. D. 1180), the work concludes. There is no date, but the original portions of the MS., viz. ff. 13-129, 131-164, and 166-314, are very old, exhibiting all the common features of primitive Persian MSS., written in Naskhī. Ff. 294 and 311 greatly injured, portions of the leaves being torn away.

No. 2669, ff. 353, ll. 33; excellent Naskhī; ff. 1-12, 130, 165, and 315-353 supplied by a later hand; size, 11¼ in. by 8¼ in.

3

The same.

This excellent copy agrees upon the whole with the preceding one, beginning: *سیاس و آفرین مر خدای را که کامگار کامگاران الخ*.

The same chronological tables in the preface, but all except the first are left blank and not filled in. The first page is a little injured at the inner corner. The abridged continuation goes down, as in the preceding copy, to the accession of Alnaṣir-billāh, A. H. 575.

No. 738, ff. 401, ll. 29; very clear and equal Nasta'liq; size, 15½ in. by 9½ in.

4

The same.

Beginning as in the preceding copies, but with some slight modifications, viz. *سیاس و آفرین مر خدای را که (کامگار) کامگاران و آفریده زمان و زمین را آنکس کسی است که نه همتا بود و نه دستور الخ*.

The names of author and translator in the preface on fol. 1^b; also the full chronological tables. The copy goes down to the reign of Khalīf Almustaẓhir-billāh (who reigned A. H. 487-512 = A. D. 1094-1118).

Dated the 9th of Dhū-alhijjah, A. H. 1025 (A. D. 1616, Dec. 18).

No. 125, ff. 617, ll. 21; written partly in Naskhī, partly in Nasta'liq; illuminated frontispiece; size, 13½ in. by 9 in.

5

The same.

Beginning again slightly modified, viz. *سیاس و آفرین مر خدای را که کامگار و بنده بروراست و آفریده زمین و زمان الخ*.

The preface contains, as in the preceding copies, the names both of author and translator, and the full

chronological tables. The copy ends likewise with Almustazhir-billah's reign. Between ff. 27 and 28 there is a lacuna, corresponding to No. 738 (3 in this Cat.), fol. 20^b, l. 17-fol. 22^a, l. 6. Fol. 411^b is left blank.

Copied in the twenty-first year of (? probably 'Alamgir's reign = A. H. 1089 = A. D. 1678).

No. 318, ff. 608, ll. 21; unequal Nasta'lik, written by several hands, as it seems; some lines here and there, especially Arabic quotations, in large Naskh; many water-spots; size, 13 m. by 9 $\frac{7}{8}$ in.

6

The same.

The beginning runs here thus: **سپاس و آفرینش** (read **آفرین**) مر خدای کامگار و کامران را آفرینندهٔ زمین و آسمان را **الحم**.

The names both of author and translator appear on fol. 1^b, ll. 6 and 7; but there are no chronological tables. The history of the creation begins on fol. 2^b. The copy goes down to the death of Ma'mûn only, A. H. 218 (A. D. 833).

No date.

No. 2527. ff. 452, ll. 25 on ff. 1-333, ll. 26 on ff. 334-452; Nasta'lik by two different hands, the second, resembling Shikasta, on ff. 334-452; all the Arabic quotations in Naskhi; illuminated frontispiece; size, 15½ in. by 10½ in.

7

The same.

This copy agrees upon the whole with the immediately preceding one, beginning: **سَاس و سَتَابَش مَر**
خَدَای گَامَگَار و کَامَرَانَرَا و آفَرِیَنَدَه زَمِیَن و سَمَان
الْحَمْدُ (read **اَسْمَان** or **زَمَان**).

Author's and translator's names on fol. 1^b, ll. 6 and 7. No chronological tables. The story of the creation begins on fol. 4^a. This copy breaks off in the story of Bālak (who first appeared A. H. 201 = A. D. 816); the rest is wanting. One of the missing leaves is represented by fol. 2, which has been by mistake inserted between ff. 1 and 3, the text of fol. 3 following immediately that of fol. 1. Small injuries throughout. Some English and French accounts of Ṭabari's work on the fly-leaves. Among various entries on fol. 1^a there is one from A. H. 1035 (A. D. 1625, 1626). Presented by Capt. J. Salmond. July 8, 1814.

No. 3310, olim 15. J. 8, ff. 672, ll. 21; careles and not seldom very incorrect Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in.

8

The same.

Another redaction of Bal'ami's version, agreeing with Morley's *first copy*, and beginning: الحمد لله العلى الاعلى
الولى مرولى الوفى ذى الاسماء الحسنى والصفات الحم

Comp. H. Khalfa ii. p. 136, and Bodleian Cat., No. 5. Ṭabari's name occurs in the preface, prince Maṣṣūr's too, but not the translator's. It goes down to Almuṭaṣṣim's death in A.H. 227 (on fol. 703a), and is concluded by the same abridged continuation as most of the preceding copies.

Good old but undated copy. After fol. 65r a lacuna, as it seems.

No. 3315, olim 15. J. 9, ff. 72⁵, ll. 21; Naskhi, the last twenty-four leaves supplied by another hand; injured in many places; size, 9⁵/₈ in. by 6¹/₄ in.

9

The same.

Another, tolerably old, but undated copy of Ṭabari's chronicle, completely agreeing with Morley's *second copy* and Fraser 131 in the Bodleian Library (Bodleian Cat., p. 5, No. 9). Like those two it consists of two portions, the first, on ff. 1^b-309^a (نصف اول), comprising the whole historia-anteislamica (including Muḥammad's birth, etc., on fol. 268^a sq.), the second (on ff. 310^b-718^b) beginning with Muḥammad's genealogy and life and going down to the Khalf al-Mustaẓhir-billāh. The names of the author, Ṭabari, and of the Persian translator, Bafāmi, appear on fol. 1^b, ll. 8-10, and in the subscription at the end on fol. 718^a, l. 4 ab infra sq.

Beginning of the first portion, on fol. 1^b: سباس و
آفرین مرخدای جهانیان و آفریننده زمیں و زمان الخ

Beginning of the second portion, on fol. 310^b: الحمد لله فصل در ذکر آغاز اخبار بیغامبر ما صلی الله علیه و سلم و باران و (او read) رضی الله عنهم الخ

On fol. 1^a various entries from A.H. 1192 (A.D. 1778).
Lacunas after ff. 15 and 21.

No. 1938. ff. 718, ll. 21; small but distinct Nasta'lik: small and very effaced frontispiece on fol. 1^b; worm-eaten; the first five and some of the last leaves considerably damaged; size, 10 $\frac{5}{8}$ in. by 5 $\frac{3}{4}$ in.

10

The same.

This redaction is different again—it begins with a full index in four columns, on ff. 1^b-3^b (فهرست نأربع). The work itself opens on fol. 4^b in this manner: آفریننده زمين و آسمان را و آنچه بدو اندرست و بپدا کننده شب و روز را سپاس دارم. برآن نيكوئتها كه بندگان خوش را مخصوص فرمود آني.

A few lines of a preface follow in which the names of the author, the translator, and the Sāmānide prince are quoted, and immediately on the same page the history itself, which is styled here *تاريخ نامه بزرگ*, begins with the *آغاز سخن*. It is divided into *two* portions, the *first* of which, on ff. 4^b-180^a, contains the pre-Muḥammadan history. The *second* begins on fol. 181^b with Muḥammad's birth: *خبر ولادت بیغامر ما محمد مصطفی قال التی صلی اللہ علیہ وسلم وُلِدْتُ فِي* زمن الملك العادل انوشرواں الخ, and goes down, as in most copies, to *Almustażhir-billāh*.

Fol. 1b is greatly damaged, especially the heading. Slight injuries throughout. The last leaf is partly torn out. Copied for the library of Nawwabkhan Amunkhan bin 'Azizkhan, A. H. 1013 (A. D. 1604, 1605).

No. 747, ff. 467, ll. 27; Naskhi; size, 12 in. by 7 $\frac{3}{4}$ in.

11

A defective copy of the same.

Three leaves are missing in the beginning; the copy opens abruptly thus (on fol. 8^a): *از آدم تا نوح واز*
نوح تا ابراهيم واز ابراهيم الخ, corresponding to No. 2669 (2 in this Cat.), fol. 3^b, last line.

Account of the creation on fol. 8^b. The copy goes down to the reign of the Khalif Alkhalir (A. H. 320-322 = A. D. 932-934). The proper order of ff. 1-9 is: 8, 7-2 (turned upside down), 1, 9; of ff. 195-202: 195, 200, 201, 198, 196, 197, 202; of ff. 610-613: 610, 613, 612, 611. In a few other places besides these the catchword does not agree with the beginning of the next page. Many corrections in the beginning. Worm-eaten throughout.

No. 2370, ff. 613, ll. 21; Nasta'lik; size, 11½ in. by 7½ in.

12

A still more defective copy of the same.

This copy begins abruptly in the middle of the chronological tables, agreeing with No. 2669, fol. 2^b middle, and breaks off towards the end of Bâbak's story; the last words on fol. 710^b agree with No. 2669, fol. 351^a, l. 4 ab infra. The account of the world's creation begins on fol. 17^a, Muhammad's life on fol. 331^c. The proper order of the leaves is this: 1-678, 711-732, 757-762, 679-685, 733-756, 686-710.

No. 1888, ff. 762, ll. 21; clear and distinct Nasta'lik; size, 12½ in. by 7½ in.

13

A large fragment of the same.

This copy contains only the second half of the work, from Muhammad to the reign of Almustazhir-billah, beginning abruptly thus: *و حربى او بسياراست و* . . .
اندر خلافت عمر گفته شد و تا بدان وقت الخ corresponding to No. 738 (3 in this Cat.), fol. 178^a, l. 11. The first heading which occurs here, in l. 4, is: *آغاز دىغامير ما* محمد مصطفى صلوات الله وسلامه عليه والخلفاء والسلطين agreeing with No. 738, fol. 178^a, l. 14. The redaction of this as well as of the other two defective copies is the same as in Nos. 2669, 738, etc.

No date.

No. 340, ff. 396, ll. 25; distinct Nasta'lik; size, 11½ in. by 6½ in.

14

Tabakât-i-Nâsiri (طبقات ناصرى).

General history of the world, from the oldest times to A. H. 658 (A. D. 1259, 1260), beginning: الحمد لله الاول الذى لا ابتداء لوجوده الآخر الذى لا انتهاء لوجوده الخ.

The author's name is partly destroyed by worms; the remaining portion runs here thus: Abû 'Amr (عمرو, instead of the usual 'Umar) an ('Uthmân) bin . . . (Sirâj-al-din) alminhaj aljuzjani; comp. Bodleian Cat., No. 16; Ricu i p. 72; W. Morley, p. 21 sq.; J. Aumer, p. 67; Elliot, History of India, ii. p. 259 sq.,

etc. The work was completed A. H. 658, see fol. 338^a, ll. 11 and 12. The twenty-three tabakât are found here as follows:

I. The prophets, on fol. 3^a.

II is not marked here; the first four Khalifs and the Imâms follow without interruption at the close of Muhammad's life, on fol. 42^b.

III. Here consequently styled الطبقة الثانية: the Banû Umayyah, on fol. 53^a.

IV. Correctly styled الطبقة الرابعة (number III is therefore left out altogether): the Banû 'Abbâs, on fol. 58^b.

V. Not numbered as tabakâh, but simply styled ذكر: the kings of Persia down to Yazdajird III, subdivided into five tabakât, on fol. 73^a.

VI. The Tubba's and kings of Yaman, on fol. 100^b.

VII. The Tahirides, on fol. 110^a.

VIII. The Saffarides, on fol. 113^b.

IX. The Sâmanides, on fol. 116^a.

X. The Bûyides or Dailamis, on fol. 127^a.

XI. The Ghaznawides, on fol. 130^b.

XII. The Saljûks, on fol. 141^b.

XIII. The Sanjariyyah kings, on fol. 156^a.

XIV. The kings of Nîmrûz and Sijistân, on fol. 160^a.

XV. The Kurdish kings, on fol. 167^a.

XVI. The Khwârizmshâhs, on fol. 174^a.

XVII. The Shansabânîs and kings of Ghûr, on fol. 187^b.

XVIII. The Shansabâniyyah kings of Tukhârîstân, on fol. 225^b.

XIX. The Shansabâniyyah Sultâns of Ghazna, on fol. 230^b.

XX. The Mu'izzi Sultâns of Hindûstân, on fol. 243^a.

XXI. The Shamsiyyah Sultâns of Hindûstân, on fol. 257^a.

XXII. The Mulûk-alshamsiyyah, or the vassals and eminent men who served under the Shamsiyyah kings, on fol. 289^a.

XXIII. On the inroads of the infidels, C'ingizkhân and his descendants, on fol. 337^b.

Dated at Sûrat the 8th of Sha'bân. A. H. 1113 (A. D. 1702, Jan. 8), by Hâjî Muhammad Sharif ibn Mullâ Muhammad Sharif ibn Mullâ Muhammad Tâhir Hîşârî. The middle part of the MS. contains a great number of pencil-notes in English and emendations to the Persian text. The first pages greatly injured. The main portions of the work, viz. tabakas XI, XVII-XXIII, have been edited by Capt. W. Nassau Lees, Calcutta, 1864 (Bibliotheca Indica, Series III). English translation by Major H. G. Raverty (in the same Bibliotheca Indica), London, 1873-1881.

No. 2553, ff. 402, ll. 19; Nasta'lik; size, 9½ in. by 5 in.

15

Another slightly defective copy of the same.

The beginning is missing. The author is called Abû 'Umar 'Uthmân bin Muhammad bin Sirâj (in the text stood originally al-Minhâj, but this is struck out) aljuzjani. His usual name, Minhâj bin Sirâj, is quoted here at the end.

The date, given in the last line of the last page, viz.

A. H. 650, is apparently a mistake for A. H. 658, comp. fol. 449^a, l. 10: در تاریخ سنه ثمان و خمسين و ستمائه که اتمام آن تاریخ و طبقات است.

The upper half of the first fourteen leaves is entirely torn away; in the following pages the damage is repaired by a later hand. Ff. 341-348 and 436 are also added by later hands. An entry from Rabi'-alawwal, A. H. 1157 (A. D. 1744, April-May), on fol. 1^a.

No. 1952, ff. 450, ll. 19; Nasta'lik; size, 9½ in. by 5¼ in.

16

Nizâm-altawârikh (نظام التواريخ).

An abridgment of general history from the beginning to A. H. 674 (see the date of the preface, viz. 21st of Muharram, 674 = A. D. 1275, July 17, on fol. 2^b, last line but two), by the Kâdi-alkudât Nâsir-ahmîllah wa-aldin Abû Sa'id 'Abdallâh bin almaulâ kâdi-alkudât Abi-alkâ'im 'Umar bin al-Inâm al'allamah Fakhr-ahakki wa-aldin Muḥammad bin 'Ali al-Baidâwi, the famous commentator of the Kūrân (see fol. 2^a, l. 8 sq.), and entitled نظام التواريخ (see fol. 2^b, ll. 6 and 7). For further details we refer to the Bodleian Cat., Nos. 18-22; Rieu ii. p. 823; Notices et Extraits iv. pp. 672-699; G. Flugel ii. p. 60; Cat. Codd. Or. Lugd. Batav. iii. p. 1; H. Khalfâ vi. p. 354; Elliot, History of India, ii. p. 252 sq., etc.

Beginning: حمد بی نهایت و شکر بی غایت مبدعی را که بیک امرکن عالم ارواح و اشباح را بدد کرد الخ

The work is divided into four kisms. Index on fol. 3^a.

Kism I on fol. 3^b: God's prophets and elects, from Adam to Noah.

Kism II on fol. 6^a: Old Persian kings, in four ṭabaḳât (Pishdâdians, Kayâniâns, Ashkânians, and Sâsânians). This kism breaks off in the fourth ṭabaḳah with Nûshirwân bin Kubbâd, on fol. 24^b, in consequence of a large lacuna after fol. 24, which comprises not only the remainder of this kism, but also the greater portion of the first ṭabaḳah of

Kism III (History of Muḥammad, the first four Khalifs, the Umayyades, and the Abbâsides, in three ṭabaḳât); it opens here on fol. 25^a with the end of 'Ali's reign.

Kism IV on fol. 36^b: Minor dynasties (read قسم چهار instead of طیفه چهارم), in nine ṭâ'ifas, viz. 1. Saffârîdes, on fol. 37^a; 2. Sâmanîdes, on fol. 38^a; 3. Ghaznawîdes, on fol. 39^b; 4. Dailamis, on fol. 42^b; 5. Saljûks, on fol. 47^b; 6. Isma'îlis or kings of Kûhistan, on fol. 52^b; 7. Salgharîdes, on fol. 54^b; 8. Khwârizmshâhs, on fol. 60^a; 9. Moghuls, on fol. 62^b.

No date. On fol. 1^a there are seals of former owners, with the dates A. H. 1051 (A. D. 1641, 1642), 1122 (A. D. 1710, 1711), and 1182 (A. D. 1768, 1769).

No. 1346, ff. 63, ll. 12; clear and distinct Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in.

17

Jâmi'-altawârikh (جامع التواريخ).

The first volume of the general history of Rashid-aldin Faḍl-allâh bin 'Imâd-aldaulah Abû-alkhair bin Muwaffik-aldaulah 'Ali, usually called Rashid Ṭabib, who was born at Hamadân, A. H. 645 (A. D. 1247), and executed A. H. 718 (A. D. 1318). The common title of the work is Jâmi'-altawârikh, but it is also styled Ta'rikh-i-Mubâraghâzânî (see fol. 4^b, l. 11), in honour of Sultân Maḥmûd Ghâzânkhân, at whose command the author began this work and finished it in Uljâitû's reign, A. H. 710 (A. D. 1310, 1311). The history is brought down to A. H. 703 (A. D. 1303, 1304); comp. Bodleian Cat., No. 23; W. Morley, p. 1 sq.; Rieu i. p. 74 sq.; G. Flugel ii. pp. 179-181; Elliot, Bibliogr. Index, pp. 1-47, and History of India, i. p. 42, and iii. p. 1 sq.; J. Aumer, p. 69; Journal of the Royal Asiatic Society, vi. pp. 11-41, and vii. pp. 267-272.

This first volume, a large portion of which has been published in text and French translation by Etienne Quatremère in his 'Histoire des Mougols de la Perse,' Paris, 1836, contains in two books the origin and history of the Turkish tribes and the history of Čingizkhân, his ancestors and descendants, to the end of Ghâzânkhân's reign. The preface begins here thus: حمد و ثناء فراوان و شکر و سپاس بی پایان مر آفریدگار بیجون و مبدع صنائع کن فیکون را جل جلاله الخ

First book, on the Turkish tribes, on fol. 6^a باب اول از مجلد اول از کتاب جامع التواريخ در بیان حکایات ظهور اقوام اترک و کیفیت انشعاب ایشان بقبائل مختلفه (و شرح حال آبا و اجداد هر قوم بر سبیل کلی subdivided into a dibâ'ca and four chapters.

Second book, on the history of Čingizkhân, etc. باب دوم از مجلد اول از کتاب جامع التواريخ در بیان (داستانهای اقوام مغول و اترک و غیرهم), subdivided into two fasls: 1. Čingizkhân's predecessors and ancestors, on fol. 56^a; 2. History of Čingizkhân, on fol. 73^a (heading is omitted). This book is interspersed with detailed accounts of contemporary dynasties in Irân, Rûm, Syria, Egypt, Khwârizm, Khurâsân, 'Irâq, Ghazna, Transoxania, etc.; comp. ff. 85^a, 100^b, and 140^a.

On fol. 157^a begins the history of Čingizkhân's sons and successors, viz. Uktâikhân on fol. 157^a, Jûjikhân on fol. 177^a, Čaghatâikhân on fol. 188^b, Tûlûikhân on fol. 194^a, Kuyûkkhân on fol. 198^a, Mungghâkhân on fol. 203^a, Kûblâikhân on fol. 215^a, Tumûrkhân on fol. 238^a, Hûlâgûkhân on fol. 242^b, Abâkâkhân on fol. 265^a, Sultân Almad, i. e. Tâkûdâr bin Hûlâgûkhân, on fol. 283^a, Arghûkhân on fol. 289^b, Kaikhâtûkhân on fol. 298^b, Ghâzânkhân on fol. 302^a. The history of each of these sovereigns is divided into three kisms; the third kism of Ghâzânkhân's history consists of the forty حکایات on the virtues and prominent qualities of that monarch, which are quoted by Rieu and Aumer, loc. cit., and begins on fol. 336^a. An abridgment of this kism is found in Capt. W. Kirkpatrick's 'Institutes of

Ghazan Khan' (New Asiatic Miscellany, pp. 171-226). The same W. Kirkpatrick presented this copy to the library, May 30, 1804.

No date. Many small blanks. On the fly-leaves indices, written in English.

No. 1784, ff. 394, ll. 21; clear and distinct Nasta'lik; size, 11½ in. by 7 in.

18

Ta'rikh-i-Banâkiti (تاریخ بناکتی).

General history, abridged from the Jâmi'-altawârikh of Rashid-al-din, by Abû Sulaimân Dâ'ud bin Abî-alfadl Muhammad albanâkiti, with the surname of Fakhr, completed the 25th of Shawwal, A. H. 717 (A. D. 1317, Dec. 31), and dedicated to Sultân Abû Sa'id bin Sultân Muhammad Uljâitûkhân bin Arghûnkhân bin Abâkâ-khân bin Hûlâgûkhân bin Tûlûikhân bin Cîngizkhân (see ff. 1b, ll. 4 and 5, and 2a, ll. 9-12). Its full title is given here as: روضة لاولی الالباب فی معرفة التواریخ; و الانساب; see fol. 2a, ll. 13 and 14. It is divided into nine kisms (an index of which is given on ff. 2a-3a):

First kism: History of the prophets from Âdam to Abraham, on fol. 3a.

Second kism: Ancient history of Persia from Gayû-marth to Yazdajird III, on fol. 13b.

Third kism: History of the Arabs from Muhammad to Almusta'sim-billah, the last 'Abbâside Khalif, on fol. 37b.

Fourth kism: History of the dynasties of Îrân, contemporary with the 'Abbâside Khalifs, on fol. 116b.

Fifth kism: History of the Jews from Moses to Zedekiah, on fol. 232a.

Sixth kism: History of the Christians and Europeans from Christ to the author's time, on fol. 150a.

Seventh kism: History of the Hindûs to Sultân 'Alâ-aldin Muhammad Shâh Khilji, on fol. 170b.

Eighth kism: History of the Chinese, on fol. 182a.

Ninth kism: History of the Moghuls from Cîngiz-khân to Abû Sa'id, on fol. 193a.

For further details see Bodleian Cat., Nos. 24 and 25; W. Morley, pp. 25-28; Rieu i. p. 79 sq.; G. Flügel ii. p. 61; Elliot, Bibliographical Index, p. 70 sq., and History of India, iii. p. 55 sq., etc. The eighth kism was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd ed., Jena, 1689.

Beginning: الحمد لله حق حمده والصلوة على خير خلقه محمد وآله اجمعين أما بعد چون حق جل وعلا توفیق رفیق ابن ضعیف گردانید الخ

English marginal annotations throughout. No date.

No. 215, ff. 252, ll. 21; close Nasta'lik; size, 9½ in. by 5½ in.

19

Ta'rikh-i-Guzida (تاریخ گزیده).

General history, by Hamid-allâh bin Abî Bakr bin Ahmad bin Nasr Mustaufi of Kazwin, completed A. H. 730 (A. D. 1329, 1330), and dedicated to the wazir Ghiyâth-al-din Muhammad, the son of Rashid-al-din;

comp. Bodleian Cat., Nos. 26-30; Rieu i. p. 80 sq.; J. Aumer, p. 68; Rosen, Persian MSS., p. 52; Elliot, History of India, iii. p. 60; H. Khalfa v. p. 177.

Contents:

Preface, on fol. 1b, beginning: سیاس و ستایش بادشاهی را که ملک او بی زوالست و مملکت او بی انتقال الخ

Fatîhah or introduction, on the creation, on fol. 7a.

Bâb I, on the patriarchs and Greek philosophers, on fol. 8a (in two fasls).

Bâb II, on the ancient kings of Persia, on fol. 32a (in four fasls).

Bâb III, on Muhammad, the Imâms, and prophets, on fol. 50a (in six fasls).

Bâb IV, on the minor Muhammadan dynasties, on fol. 132a (in twelve fasls).

Bâb V, on saints and other famous wise men, on fol. 215b (in six fasls).

Bâb VI, account of Kazwin and its celebrated men, on fol. 242b (in eight fasls).

Khâtimah or genealogical tables, on fol. 262b.

Between the eleventh and twelfth fasls of Bâb IV nearly six pages are left blank; the first nineteen leaves besides are damaged by a hole which runs through all the pages.

This copy is dated 28th of Dhû-alka'dah, A. H. 1043 (A. D. 1634, May 26), by Muhammad Hâshim bin Mîr Muhammad Şâlih alkhwâfi.

No. 649, ff. 263, ll. 18; clear and distinct Nasta'lik; size, 8½ in. by 5½ in.

20

Another copy of the same.

Fatîhah on fol. 6b, *Bâb I* on fol. 7b, *II* on fol. 31a, *III* on fol. 48b, *IV* on fol. 136b, *V* on fol. 217b, *VI* on fol. 241b. The *khâtimah* is entirely missing in this copy.

No date.

No. 180, ff. 262, ll. 20; Nasta'lik; illuminated frontispiece; size, 11½ in. by 6½ in.

21

Majma'-alansâb (مجمع الانساب).

An abridgment of general history down to the death of Sultân Abû Sa'id, A. H. 736 (A. D. 1335), by Muhammad bin 'Alî bin Shaikh Muhammad biu-al-Hasan bin Abî Bakr (see this full name on fol. 7b, ll. 9 and 10), who began the first sketch of the work in A. H. 733 (A. D. 1332, 1333), see fol. 2b, l. 3, and re-wrote the whole after his MS. had been destroyed in the pillage of the house of the wazir Ghiyâth-al-din Muhammad, comp. the two dibâças at the beginning of this work, the second of which begins on fol. 6a. He completed it A. H. 743 (A. D. 1342, 1343). Comp. Bodleian Cat., No. 31; Rieu i. p. 83; and W. Morley, pp. 28-30.

Contents:

Mufattiḥ or introduction, containing a short outline of cosmography, anthropology, and geography, on fol. 13a.

Kism I: Âdam and the other prophets, on fol. 42b.

Kism II: The various dynasties of the world, on fol. 47^a.

A detailed index of this second kism, the subdivisions of which are in great confusion, see in Rieu and Morley. It concludes with the death of Abū Sa'īd, A. H. 736, after which there follows the same enumeration of the Atābegs of Lūristān down to Nuṣrat-aldīn Pir Alīmad, as in Morley's copy.

Beginning: الحمد لله الذى جعل الحمد مفتاحاً للذكره سبباً للمزيد من فضله الخ

No date.

No. 2385, ff. 127, ll. 17; Nasta'lik; size, 8½ in. by 5¾ in.

22

A defective copy of the same.

Beginning the same as in the preceding copy.

Introduction on fol. 17^a; kism I on fol. 55^b, but only a short fragment of this part, down to Noah, is found here; kism II on fol. 61^b, also incomplete, in consequence of a large lacuna between ff. 93 and 94; there is a sudden transition from the short review of the Persian, Arabian, Greek, etc. rulers to the history of Čingizkhān and his successors. The account of the Atābegs of Lūristān begins on fol. 130^a.

Dated the 14th of Rajab, A. H. 1127 (A. D. 1715, July 16).

No. 827, ff. 133, ll. 15-17; Nasta'lik; small frontispiece; size, 8¾ in. by 5½ in.

23

Manāhij-āl-tālibin (مناهج الطالبين).

A general history down to Shāh Shujā' Muẓaffari (who reigned A. H. 760-786, A. D. 1359-1384), entitled Manāhij-āt-tālibin fī Ma'arif al-mādqin. The last date, which occurs on fol. 653^a, is A. H. 777 (A. D. 1375-1376). The author's name seems not to be mentioned anywhere. This منتخب, or abridged compendium as it is styled on fol. 3^a sq., is chiefly devoted to the history of the prophets, Khalīfs, and Imāms, which fills the second kism, or the greater portion of the whole work. It is divided into the following three kisms (dealing respectively with the creation, the ancient prophet, Muḥammad and the Umayyade and 'Abbāsīde Khalīfs, and the dynasties contemporary with and posterior to the 'Abbāsides):

قسم اول در ابتدای آفرینش عالم و کیفیت آن, in four bābs: 1. در بدو فطرت و کیفیت خلقت عالم, on fol. 4^b; 2. در کیفیت آفرینش آسمان و شمس و قمر و در کیفیت 3. در کواکب ثوابت و سیاره الخ, on fol. 7^a; 4. در آفرینش زمین و طبقات آن و اعداد بحار الخ, on fol. 18^b; 5. در قصه جابلقا و جابلسا الخ, on fol. 28^b.

قسم دوم در احوال انبیا و اولیا و خلفا و ملوک و وقائع در کیفیت 1. در کیفیت اشکان, in twenty-two bābs: 1. در کیفیت اشکان, on fol. 31^a; 2. در نبوت و احوال ادریس, on fol. 47^b; 3. در نبوت نوح, on fol. 52^b; 4. در نبوت و

در بعثت ابراهیم خلیل, 5. در بعثت ابراهیم خلیل, on fol. 61^a; 6. در نبوت یعقوب و یوسف, on fol. 102^a; 7. در نبوت شعیب, on fol. 140^b; 8. در نبوت صبرانوب, on fol. 151^b; 9. در بعثت کلیم الله موسی, on fol. 154^a; 10. در نبوت یوشع بن نون, on fol. 222^a; 11. در نبوت داود, on fol. 241^b; 12. در نبوت داود, on fol. 241^b; 13. در نبوت و مملکت سلیمان, on fol. 254^a; 14. در نبوت یونس, on fol. 282^b; 15. در نبوت الیاس و البسع, on fol. 292^b; 16. در نبوت ارمیا بن خلفیا, on fol. 298^b; 17. در بعثت عیسی و وعزیر بن شریح, on fol. 311^a; 18. در بعثت سید المرسلین الخ محمد, on fol. 363^a; 19. در خلافت خلفاء الراشدین, on fol. 447^a; 20. در اسامی خلفاء بنی امیه و بنی مروان و بنی عباس, on fol. 517^a; 21. در مقامات و مراتب اولیا الخ, on fol. 527^a; 22. در فوائد و امثال و حکایات متفرقة الخ, on fol. 589^a.

قسم سوم در ذکر ملوک و سلاطین, in four bābs: 1. در ذکر ملوک فرس, on fol. 621^a (down to Yazdajird III); 2. در تواریخ ملوک و سلاطین که از عهد خلافت آل عباس الی یومنا هذا, on fol. 633^a (in seven tā'ifas, the last of which contains Čingizkhān and his successors); 3. در سلطنت و خلافت و اتمام مملکت بادشاه اسلام, (that is, ابو الفوارس شاه شجاع, on fol. 642^a).

Beginning: شکر و ساس و حمد و ثنا باخصاص بادهای را تقدست اسماء و تعظمت الاود که مترران الخ

Dated the 12th of Dhū-alka'dah, A. H. 1025 (A. D. 1616, Nov. 21), at Gujarāt.

No. 1160, ff. 657, ll. 17; large and distinct Nasta'lik; illuminated frontispiece; size, 12 in. by 6½ in.

24

Raudat-āl-afā (روضه الصفا).

A complete copy of all the eight volumes of Mir-khwānd's (died A. H. 903 = A. D. 1497) famous universal history, written by many different hands and at very different times. For particulars about this work, which was composed at the request of Mir 'Alshir, we refer to Bodleian Cat., Nos. 36-69; Rieu i. p. 87 sq.; W. Morley, p. 30 sq.; J. Aumer, p. 72 sq.; Elliot, History of India, iv. p. 127 sq., etc. etc.; for Mir-khwānd's (or Mirkhond's) life, to the Encyclopaedia Britannica, 9th ed., vol. xvi. p. 499.

Contents:

No. 1505, Vol. I. From the creation to Yazdajird III, beginning, on fol. 1^b: زب فهرست نسخه مفادیر اسماء عالی مکان الخ

No date. Various readings and additions on the margin. The first two pages richly embellished.

No. 1506, *Vol. II*. From Muḥammad to 'Alī, beginning, on fol. 5^b: عنوان صحیفه مرادات و فهرست الخ.

A full index of its contents, on ff. 1^a-4^b.

Modern copy, finished the first Jumādā-alawwal, A. H. 1189 (A. D. 1775, June 30), for Mir Abū 'Alīkhān Bahādūr, at Farrukhābād, by فقیر حفر سرابا تقصیر, who was engaged nine months in copying it, but wrote also some other works in the same time.

No. 1507, *Vol. III*. The Imāms and Khalifs to Almusta'ṣim, beginning, on fol. 1^b: حمد و ثنای که مستحان.
ملاء اعلی از ادای شمه الخ.

Written by the same hand as No. 1505. Notes and various readings on the margin. According to a notice at the end, this MS. was bought A. H. 1117, and collated A. H. 1118 (A. D. 1705 and 1706).

No. 1508, *Vol. IV*. Minor dynasties till Timūr, beginning, on fol. 1^b: فهرست نسخه سعادات ابدی الخ.

No date. A former owner of this MS. was Zain-al'ābidin ibn Muḥammad 'Alī alḥusaini, who got it A. H. 1194 (A. D. 1780). Some leaves are misplaced, the right order of ff. 12-20 is: 12, 15, 14, 13, 18, 17, 16, 19, 20; of ff. 33-38: 33, 35, 34, 37, 36, 38; and of ff. 79-87: 79, 86, 80-85, 87.

No. 1509, *Vol. V*. Čingizkhān and successors, beginning, on fol. 1^b: آرانش دباچه مناقب و مائر سلاطین.
رفیع مقدار الخ.

Vol. VIII. The geographical appendix, on fol. 195^b.

Title: حانمه در بیان بدائع صنائع ملک صانع و آنچه
نگاشته کلاک قدرت حضرت است الخ.

Beginning: بر رای ارباب خیرت و اصحاب بصیرت الخ.

Both volumes are copied by the same transcriber, Muḥammad 'Aziz Wāhidbeg, at Shāhjahānābād. *Vol. V* was finished A. H. 1203 (A. D. 1788, 1789), *vol. VIII* the 7th of Shā'bān, A. H. 1204 (A. D. 1790, April 22). Many water-spots.

No. 1510, *Vol. VII*. Timūr and successors to the death of Abū Sa'id and the accession of Sultān Ḥusain, A. H. 873 (A. D. 1468), beginning, on fol. 1^b: جواهر حمد
و سباس و لآلی شکر بی قیاس الخ.

No date. The first eight leaves are badly damaged. A great number of headings are wanting.

No. 1511, *Vol. VII*. History of Sultān Ḥusain, beginning, on fol. 1^b (rather different from the usual beginning): ای یافته از منزل مه تا ماهی - ذرات جهان
از کرمت آگاهی الخ.

No date. The first leaves slightly injured, and the injuries repaired by another hand. Ff. 1^b, 121-123, 128, 129, and 142-165 supplied later by different hands, partly in Nasta'liq, partly in Shikasta.

Nos. 1505-1511. No. 1505, ff. 242, ll. 29; clear Nasta'liq; size, 13½ in. by 7½ in. No. 1506, ff. 410, ll. 21; Nasta'liq, sometimes like Shikasta; size, 12½ in. by 7½ in. No. 1507, ff. 183, ll. 29; clear Nasta'liq; size, 13½ in. by 7½ in. No. 1508, ff. 169, ll. 31; small Nasta'liq; size, 12½ in. by 8½ in. No. 1509, ff. 256,

ll. 25; large Nasta'liq; size, 13½ in. by 7½ in. No. 1510, ff. 314, ll. 25; Nasta'liq; size, 13½ in. by 7½ in. No. 1511, ff. 165, ll. 21-24; large Nasta'liq; size, 12½ in. by 7½ in. Illuminated frontispiece at the beginning of each volume, except the fourth.

25

The same.

The *first six* volumes and the *eighth* volume of the *Raudat-al-safā*; the *seventh* volume is missing here, as in the two following copies, and the geographical appendix must therefore be styled جلد هشتم instead of جلد هفتم (as it is called on fol. 632^a).

Vol. I on fol. 1^b, *II* on fol. 100^b, *III* on fol. 241^b, *IV* on fol. 318^b, *V* on fol. 412^b, *VI* on fol. 496^b, *VIII* on fol. 632^b. The copy is in a very bad state; many leaves are extremely damaged and spoiled. Fol. 209 is turned upside down.

At the end of the *fourth* volume there appears as date of transcription A. H. 976, end of Ramaḍān (A. D. 1569, middle of March); the transcriber's name is Kamāl-al-dīn bin 'Alā-al-dīn. According to a statement at the end of the *third* volume, the collation of this copy with the original was completed the 24th of Rajab, A. H. 1024 (A. D. 1615, Aug. 19).

No. 3290, olim 15. J. 10, ff. 651, ll. 51; extremely small Naskhi; size 11½ in. by 6½ in.

26

The same.

The same seven volumes (1-6 and 8), written by different hands in different sizes. The seventh volume is missing, just as in the preceding copy.

Contents:

No. 373, *Vol. I*. The first pages are very dirty and slightly injured. No date. Many later corrections by another hand.

No. 374, *Vol. II*. No date. A few corrections on the margin.

No. 375, *Vol. III*. A few additions on the margin. Copied A. H. 1007 (A. D. 1598, 1599).

No. 376, *Vol. IV*. The right order of ff. 16-49 is: 16, 41-48, 17-40, 49. No date.

No. 377, *Vol. V* on fol. 1^b, *Vol. VI* on fol. 110^b. Both written by the same 'Abd-allatīf bin Farīdūn Dā'ūd bin Mu'īn-al-dīn of Shirāz, *vol. V* finished the 27th of Šafar, A. H. 1011 (A. D. 1602, August 16), *vol. VI* the first of Rajab in the same year (A. D. 1602, Dec. 25). Additions on the margin.

No. 378, *Vol. VIII* (geographical appendix). Copied in the month Šafar, A. H. 1212 (A. D. 1797, August). Various readings on the margin. This vol. is wrongly styled the seventh vol. on fol. 1^a.

Nos. 373-378. No. 373, ff. 272, ll. 25; clear Nasta'liq; No. 374, ff. 356, ll. 25, seems to be written by the same hand; size of both vols. the same, 11 in. by 6½ in. No. 375, ff. 325, ll. 19; large and clear Nasta'liq; size, 11 in. by 7½ in. No. 376, ff. 269, ll. 17. Nasta'liq; size, 9½ in. by 5½ in. No. 377, ff. 264, ll. 33; small and close Nasta'liq; size, 11½ in. by 8½ in. No. 378, ff. 136, ll. 14-15; careless Nasta'liq; size, 9½ in. by 5½ in. No ornaments anywhere.

27

The same.

The same seven volumes (1-6 and 8).

No. 1118, *Vol. I*. Beginning: ترتیب فهرست
نسخه الع.

No. 1119, *Vol. II*.

No. 1120, *Vol. III*.

No. 1121, *Vol. IV*. The right order of ff. 22-25 is: 22, 24, 23, 25; and of ff. 162-167: 162, 166, 164, 165, 163, 167. A few pages a little injured. The first two lines of the last page torn away.

No. 1122, *Vol. V*. Dated by Muhammad the father of Sayyidkhān of Bukhārā, the 22nd of Dhū-al-qa'dah, in the 41st year of (probably) 'Ālamgir's reign, A.H. 1108 (A.D. 1697, June 12).

No. 1123, *Vol. VI*. Slight injuries here and there.

No. 1124, *Vol. VIII* (geographical appendix). Fol. 21 must be read before fol. 20.

All seven volumes were presented by J. Wombwell, Esq., the 10th of April, 1804.

Nos. 1118-1124. No. 1118, ff. 307, ll. 20-27; No. 1119, ff. 380, ll. 27-28; both written for the greater part by the same hand in Nasta'lik; ff. 6, 7, 51, 54, 67, the upper half of fol. 70 and ff. 304-307 of the *first* vol., as well as ff. 329-379 of the *second* vol., supplied later by different hands in a more careless style; size, 12½ in. by 7½ in. No. 1120, ff. 296, ll. 17-19; clear Nasta'lik; ff. 274-296 supplied by another hand in a larger Nasta'lik; size, 9½ in. by 5½ in. No. 1121, ff. 167, ll. 33; small but clear Nasta'lik; size the same as in the *first* and *second* vols. No. 1122, ff. 424, ll. 21; Nasta'lik; ff. 1-3 supplied later, ll. 18. No. 1123, ff. 552, ll. 19; Nasta'lik; ff. 1-8 and 544-552 supplied by another hand. No. 1124, ff. 94, ll. 19; careless Nasta'lik; the size of the last three volumes the same as in No. 1120. Illuminated frontispiece at the beginning of each volume.

28

The same.

An excellent copy of the first six volumes of the *Raudat-alsafā*.

No. 306, *Vol. I*. Beginning, on fol. 1b: زیب فهرست
نسخه مفاهیر انبیاء عالی مکان وزینت الع.

The original last page of this volume is found on fol. 1a of the following one, but supplied at the end of the first by another modern hand.

No. 307, *Vol. II*. The original last page of this volume is likewise found on fol. 1a of the following one, but also supplied by a modern hand at the end of this volume.

No. 308, *Vol. III*. This volume is dated the 4th of Dhū-alhijjah, A.H. 972 (A.D. 1565, July 3), by Muhammad Shams Husain bin Muhammad 'Abdallāh Faḳīh جهری.

No. 309, *Vol. IV*.

No. 310, *Vol. V*. Dated by the same Muhammad bin Husain Muhammad bin 'Abdallāh جهری the 20th of Rabi'-alakhbar, A.H. 978 (A.D. 1570, Sept. 21).

No. 311, *Vol. VI*. At the end: تمت هذا الكتاب الع.

Nos. 306-311, *first* vol. ff. 197, *second* vol. ff. 225, *third* vol. ff. 149, *fourth* vol. ff. 160, *fifth* vol. ff. 120, *sixth* vol. ff. 233, ll. 30-31; clear and equal Nasta'lik, apparently written by the same hand; illuminated frontispiece at the beginning of each volume; size, 13½ in. by 8½ in.

29

An incomplete copy of the *first* and *second* volumes of the same.

The *first* begins on fol. 1b, the *second* on fol. 291b. The latter goes down to the ذکر غزوه حنین (shortly after the conquest of Makkah), and breaks off with the first two words of this chapter, corresponding to No. 307 (28 in this Cat.), fol. 120a, l. 18.

The *first* volume was finished the 12th of Dhū-alhijjah, A.H. 1030 (A.D. 1621, Oct. 28).

Bought at Allahābād for 150 rupees by Alii Doue, the 10th of June, 1765. A later owner of this copy was Mr. Richard Johnson.

No. 554, ff. 483, ll. 23; excellent Nasta'lik; illuminated frontispiece at the beginning of the first as well as of the second book; size, 15½ in. by 9½ in.

30

Another copy of the *first* volume.

Beginning as usual. A full index on the fly-leaves. Copied A.H. 1002 (A.D. 1593, 1594), by Diyā-aldin Muhammad bin Hāji Mir Ibrāhīm alhusaini allaskani (اللسکني). Haileybury MS.

No. 3411, olim 16. J. 8, ff. 314, ll. 20-21; distinct Nasta'lik; size, 12½ in. by 7½ in.

31

The same *first* volume.

Beginning: بسم الله الرحمن الرحيم و بد نستعين و :
اعن يا كرم، زیب فهرست نسخه مفاهیر الع.

Most pages of this copy are badly injured in the first, second, and sometimes also in the third line.

Dated the 13th of Shawwāl, A.H. 1087 (A.D. 1676, Dec. 19).

No. 1110, ff. 435, ll. 17; unequal Nasta'lik by different hands; size, 11½ in. by 6½ in.

32

The same *first* volume.

Well written; the first eleven and the last three pages supplied by other hands. Colophon: تمام شد دفتر اول از تواریخ جلد اول روضة الصفا تمام شد در ماه جمادی الاول سنة اله (?).

The last page a little injured.

No. 1111, ff. 481, ll. 17-21; unequal Nasta'lik; size, 10½ in. by 6½ in.

33

An incomplete copy of the *first* volume.

There is wanting, both at the beginning and end, about one page; it begins with the words: را بکمال استغنا, agreeing with the preceding copy, fol. 1b, last line but two, and breaks off with the words: متعارف بعینه فرماید, corresponding to the same copy, fol. 480; last line but two. Ff. 11-18 are misplaced, the right order is: 11, 14, 12, 13, 16, 17, 15, 18. Some pages are worm-eaten. A few additions on the margin.

No. 1109, ff. 542, ll. 21; Nasta'lik; size, 10½ in. by 5½ in.

34

Another incomplete copy of the *first* volume.

Many headings omitted. The copy breaks off in the middle of the reign of Dahhāk with these words: ... برون برد و بگرفت ضحاک تخت. agreeing with No. 306 (28 in this Cat.), fol. 125^b, l. 3.

No. 1112, ff. 480, ll. 14; large and clear Nasta'lik, written on paper of different colours; size, 11 in. by 6½ in.

35

A very defective copy of the *first* volume.

Nearly half of the whole first volume is missing in this copy, owing to a very large lacuna after fol. 68, comprising about 142 leaves of No. 3411 (30 in this Cat.), from fol. 92^b, l. 5 down to fol. 234^b, l. 6. The text begins in the first vignette on fol. 1^b, thus تعلیل فهرست نسخه, is continued in the second vignette on fol. 2^a, and having been interrupted by an illuminated frontispiece on fol. 2^b, bearing the title روضة الصفا, goes on جلد اول روضة الصفا, agreeing with No. 3411, fol. 1^b, l. 7 sq. No date.

No. 3272, olim 16. J. 1, ff. 135, ll. 25; clear and distinct Nasta'lik; two splendidly gilded vignettes on ff. 1^b and 2^a, an illuminated frontispiece on fol. 2^b; a little worm-eaten and slightly injured here and there; size, 11½ in. by 7½ in.

36

Another copy of the *second* volume.

Beginning as usual. Dated the middle of Muharram, A. H. 1031 (A. D. 1621, beginning of December), at Kurrah, by Mansūr ibn Shaikh Ilahdād. Collated. Haileybury MS.

No. 3412, olim 16. J. 9, ff. 508, ll. 23; Nasta'lik; fol. 351 supplied by another hand; size, 11½ in. by 7½ in.

37

The same *second* volume.

This copy was finished the last of Rabi'-althânî, A. H. 1050 (A. D. 1640, Aug. 18). It belonged formerly to Mr. Richard Johuson. The first six leaves are misplaced, the right order is 1, 2, 5, 4, 3, 6.

No. 556, ff. 306, ll. 25; clear and large Nasta'lik; illuminated frontispiece; occasionally various readings and additions on the margin; size, 14½ in. by 9½ in.

38

The same *second* volume.

Beginning: عنوان ابن صلیفة مرادات و فهرست مجموعه سعادات الخ.

This copy was finished in the month Šafar, A. H. 1075 (A. D. 1664, August-September).

No. 1785, ff. 787, ll. 19; very large Nasta'lik; some parts at the end seem to be supplied by other hands; illuminated frontispiece on fol. 1^a; size, 11½ in. by 7½ in.

IND. OFF.

39

The same *second* volume.

Various readings and additions on the margin. No date. Beginning as usual.

No. 1107, ff. 302, ll. 29; clear Nasta'lik; ff. 206-214 supplied by another hand in smaller Nasta'lik, ll. 28-30; illuminated frontispiece; size, 13½ in. by 8 in.

40

The same *second* volume.

No date. The order of ff. 275-279 is: 275, 278, 276, 277, 279.

No. 3273, olim 16. J. 2, ff. 302, ll. 25; small but clear Nasta'lik; illuminated frontispiece; size, 12 in. by 7 in.

41

An incomplete copy of the same *second* volume.

Beginning: عنوان صلیفة مرادات الخ.

It breaks off on fol. 499^b in the middle of 'Ali's khilāfat; last words: روی بمصر نهاد چون بآن سرزمین رسید بتقریری خوش corresponding to the preceding copy, fol. 260^b, lin. penult.

A lacuna on ff. 471^a and ^b. No date.

No. 2412, ff. 180-499, ll. 22-23; written for the greater part in Naskhi; size, 12½ in. by 8½ in.

42

Another copy of the *second* and *third* volumes.

Second vol. on fol. 1^b, *third* vol. on fol. 261^b. Written by at least three different hands, and dated the 20th of Muharram, A. H. 987 (A. D. 1579, March 19). A second handwriting appears on ff. 97-116, a third (perhaps a fourth already) on ff. 222-364.

No. 555, ff. 364, ll. 21-29 on the first 221 leaves, ll. 31 on the rest; clear but very unequal Nasta'lik by several hands; illuminated frontispiece at the beginning of each vol.; Eastern binding; size, 14½ in. by 9½ in.

43

Another copy of the *third* volume.

Beginning: حمد و ثنای که مستبحان الخ. Dated by 'Ali bin 'Abdallāh Alhusaini, the 16th of Dhū-alka'dah, A. H. 1015 (A. D. 1607, March 15).

No. 3274, olim 16. J. 3, ff. 224, ll. 19; distinct Nasta'lik; size, 11½ in. by 6½ in.

44

The same *third* volume.

Slightly injured throughout. Dated the 17th of Rajab, A. H. 1065 (A. D. 1655, May 23).

No. 987, ff. 248, ll. 20-21; Nasta'lik; plain frontispiece; size, 9½ in. by 5½ in.

45

The same *third* volume.

Excellent copy, finished the 27th of Jumādā-alawwal,

A. H. 1081 (A. D. 1670, Oct. 12), by Muḥammad Sharif ibn Mirzā Ḥusain of Isfahān at Jahānpūr.

No. 1680, ff. 609, ll. 15; very large and distinct Nasta'liq; size, 11 in. by 6½ in.

46

The same *third* volume.

This copy was finished the 27th of Sha'bān, A. H. 1151 (A. D. 1738, Dec. 10).

No. 1143, ff. 384, ll. 17; Nasta'liq; size, 10½ in. by 5½ in.

47

The same *third* volume.

No date. Copied by Naṣir-aldaulāh.

No. 2897, ff. 264, ll. 19; very irregular and careless Nasta'liq; size, 12½ in. by 8¼ in.

48

Another copy of the *fourth* volume.

This excellent copy is dated the 8th of Muḥarram, A. H. 996 (A. D. 1587, December 9), by Ghulām-i-Shāh-i-Wilāyat Kamāl ibn Ghiyāth. Beginning: فهرست نسخۀ سعادت الخ. The copy was formerly in Jonathan Duncan's library, from which G. C. Haught . . . (the name is partly erased) got it in 1818. It was received into the India Office Library March 29, 1878.

No. 3190, ff. 178, ll. 29; Naskhi; illuminated frontispiece; size, 12¼ in. by 8 in.

49

The same *fourth* volume.

Good copy, dated the end of Rajab, A. H. 1073 (A. D. 1663, March 10), by Ḥājī Muḥammad bin Nūr-al-din Muḥammad Dasht-bayādi.

No. 3275, olim 16. J. 4, ff. 230, ll. 25; clear and distinct Nasta'liq; size, 11½ in. by 7½ in.

50

The same *fourth* volume.

This very fair copy was completed in Ramadān, A. H. 1081 (A. D. 1671, January–February), by Muḥammad Sâdîk; the latter half of the copy, particularly towards the end, slightly injured by worms. It was received into the India Office Library March 29, 1878.

No. 3192, ff. 318, ll. 21; Nasta'liq; size, 10½ in. by 6¼ in.

51

The same *fourth* volume.

No date. Good old copy.

No. 988, ff. 207, ll. 27; small but clear Nasta'liq; illuminated frontispiece; ff. 1^b and 4^b ornamented; splendid Eastern binding; size, 10¾ in. by 6¾ in.

52

The same *fourth* volume.

Good and correct copy, but a little worm-eaten and slightly injured. No date.

No. 1676, ff. 389, ll. 17; excellent Nasta'liq; size, 10½ in. by 6¾ in.

53

The same *fourth* volume.

No date. Slightly damaged by worms here and there.

No. 3414, olim 16. J. 11, ff. 199, ll. 27–29; small but clear Nasta'liq; size, 11¾ in. by 6½ in.

54

An incomplete copy of the same *fourth* volume.

This copy, defective at the beginning, opens abruptly thus: ابو علی بامرا واعیان حضرت سایه الخ, corresponding to fol. 22^a, l. 8 in the preceding copy. It is styled by mistake on the fly-leaf as well as in the colophon: چهارم جلد سیوم instead of چهارم. No date. Copied by Muḥammad Ibrâhîm at Multân.

No. 3413, olim 16. J. 10, ff. 369, ll. 19; large and distinct Nasta'liq; size, 11½ in. by 6½ in.

55

Another copy of the *fifth*, *sixth*, and *seventh* volumes. Excellent and correct copy, not dated.

Fifth vol. on fol. 1^b, *sixth* vol. on fol. 126^b, *seventh* vol. on fol. 273^b. Beginning of the *seventh* vol. in this copy: ذکر مجملی از اوصاف واحوال خاقان منصور مظفر لواء نصر السلطنة الخلافة ابو الغازی سلطان حسین میرزا، مشاط ابنکار سخن و پیرانندۀ عذار حکایات نو و کهن جواهر مآثر خاقان الخ.

No. 553, ff. 327, ll. 41–43; Nasta'liq; size, 16¼ in. by 9½ in.

56

Another copy of the *fifth* and *sixth* volumes.

Fifth vol. on ff. 1^b–251^b, dated the 10th of Shawwāl, A. H. 1063 (A. D. 1653, Sept. 3), by 'Abd-alrasûl bin 'Abd-alrahîm bin 'Abdallâh bin Mullâ Sayyidi.

Sixth vol. on ff. 252^b–581^a, dated by the same the 15th of Muḥarram, A. H. 1065 (A. D. 1654, Nov. 25).

A little worm-eaten and slightly injured throughout.

No. 1108, ff. 581, ll. 22; very careless Nasta'liq; size, 12½ in. by 6¾ in.

57

Another copy of the *fifth* volume.

Beginning: آرایش دیباجۀ مآثر الخ. Ff. 309–311 a little injured. Dated the 24th of Jumâdâ-althâni, A. H. 1097 (A. D. 1686, May 18), by Muḥammad Badî' bin Muḥammad Kâzîm of Isfahân. Collated throughout.

No. 3276, olim 16. J. 5, ff. 313, ll. 21; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6½ in.

58

The same *fifth* volume.

Some pages, especially at the end, badly injured.

After fol. 31 must be read fol. 74. No date.

No. 1007, ff. 249, ll. 21; Nasta'liq; many injuries mended and supplied by a later hand; size, 10½ in. by 6¼ in.

59

The same *fifth* volume.

In this copy there are wanting a few lines at the end; it breaks off with the words: مگر امیر عادل مؤید، agreeing with the last page, l. 13, in No. 310 (28 in this Cat.). Well-written MS.

No. 1042, ff. 385, ll. 23; clear and distinct Nasta'lik; no ornaments; size, 9½ in. by 5¾ in.

60

The same *fifth* volume.

Beginning here: آرایش دیباجه مناقب و مآثر سلاطین الخ.

No date. Some pages, severely damaged, have been carefully mended.

No. 3415, olim 16. J. 12, ff. 288, ll. 22-23; Nasta'lik; some pages written by other hands; illuminated frontispiece; size, 10½ in. by 5¾ in.

61

The same *fifth* volume.

Beginning as in the preceding copy: آرایش دیباجه مناقب الخ.

Ff. 111 and 112, although written in a similar hand, are different in size and paper, quite brown and torn to pieces; they are lying loosely in this copy, but fit exactly in between ff. 110 and 113. No date. Modern copy.

No. 2412, ff. 1-179, ll. 25-41; Shikasta; collated; size, 12½ in. by 8½ in.

62

The same.

A greatly injured copy without date, formerly belonging to A. Welland (4th Feb., 1810).

Beginning: آرایش دیباجه مناقب و مآثر (torn away) . . . رفیع تعداد و نمایش و روزنامه خصائص و مفاخر الخ.

The author styles himself on fol. 1^b, l. 11; محمد بن خاوندشاه (see Rieu i. pp. 87 and 93).

In many pages pieces are torn away; there are besides all headings left blank from fol. 83 to the end.

No. 129, ff. 271, ll. 20; Naskhi; size, 9¾ in. by 6¾ in.

63

Another copy of the *sixth* volume.

Beginning: جواهر حمد و سپاس و آلتی شکر بقیاس الخ.

The proper order of ff. 126-131 is: 126, 128, 130, 127, 129, 131. Dated the 4th of Jumādā-alākhar, A. H. 1074 (A. D. 1664, Jan. 3); the transcriber and owner of this copy was Mirzā Kūlibeg Turkmān.

No. 3277, olim 16. J. 6, ff. 560, ll. 18-20; unequal Naskhi; size, 11¾ in. by 6½ in.

64

The same *sixth* volume.

No date. Many slight injuries everywhere. The right order of ff. 112-134 is: 112, 120-133, 113-119, 134.

No. 989, ff. 559, ll. 19-24; written by at least three different hands in unequal Nasta'lik; size, 9¼ in. by 5¾ in.

65

A defective copy of the *sixth* volume.

This copy is incomplete at the end, about two leaves being missing. The last words agree with No. 3277 (63 in this Cat.), fol. 559^b, l. 12; besides the text of the last six pages is severely damaged and whole portions torn away. It is worm-eaten throughout, but carefully mended in most places.

No. 2354, ff. 384, ll. 22; careless Nasta'lik; size, 13½ in. by 6¾ in.

66

Another defective copy of the *sixth* volume.

This copy is an extraordinarily strange one; the beginning is that of 'Alī Yazdī's Żafarnāma: حمداً كثيراً مباركاً لمن توتى الملك الخ goes down without interruption to fol. 56^b, last line but one, corresponding to No. 2597 (175 in this Cat.), fol. 65^a, l. 4. In the same line begins quite suddenly, and without any separation, the text of the sixth volume of the Rauḍat-al-safā, opening with the chapter: ذکر فرستادن صاحب قران گردون توان علفه (علمه) تواچی و مولانا جلال الدین . . . بجانب خوارزم و توجه آن حضرت بر عقب اشان بعزم 'زم, corresponding to No. 3277, fol. 60^a, l. 10.

Ff. 52-65 are misplaced, the proper order is: 52, 57-64, 53-56, 65.

No date.

No. 985, ff. 478, ll. 20; Nasta'lik; written by two different hands (the first of which is found on ff. 1-66); size, 11½ in. by 8 in.

67

Part of the *sixth* volume.

This copy goes down to the death of Timūr only, in A. H. 807, and the immediately following events (see fol. 233^b sq.). The last words correspond to No. 3277, fol. 296^b, l. 8. Bibliotheca Leydeniana.

No. 2627, ff. 236, ll. 21; small but clear Nasta'lik; the first two pages illuminated; size, 9¼ in. by 6½ in.

68

A fragment of the *sixth* volume.

This fragment goes down to the end of A. H. 790, and breaks off with the words: بارگاه سلطنت زانو, corresponding to No. 377 (26 in this Cat.), fol. 140^a, l. 18. There seem to be lacunas after fol. 48 and fol. 56.

No. 1115, ff. 112, ll. 17; written by different hands, partly in Nasta'lik, partly in Shikasta; many pages badly injured; size, 11¼ in. by 7½ in.

69

Another copy of the *sixth*, *seventh*, and *eighth* volumes.
No date.

Sixth vol. on fol. 1^b: *seventh* vol. on fol. 264^b, beginning: حمد پروردگارست که ابو البشر را از قبضه خاک آفریده الخ.

Eighth vol. or geographical appendix on fol. 360^b, styled: خاتمه تاریخ روضة الصفا, and beginning: در بیان بدائع و صنائع ملک صانعی و آنچه الخ.

No. 552, ff. 404, ll. 27; careless and unequal Nasta'lik, written by different hands; illuminated frontispiece at the beginning of each volume; size, 16½ in. by 9¼ in.

70

Another copy of the *sixth* and *eighth* volumes.

The *sixth* vol. begins on fol. 1^b, and is dated on fol. 300^a the 2nd of Jumādā-althāni, A. H. 1007 (A. D. 1598, Dec. 31); the *eighth* or geographical appendix (here wrongly styled the *seventh*) begins on fol. 301^b: خاتمه در بدائع صنائع و آنچه گماشته بکلك قدرت اوست الخ.

No date. The real *seventh* volume of the Raudat-al-safā is not found in this copy.

No. 1522, ff. 338, ll. 25; Nasta'lik; partly collated; illuminated frontispiece at the beginning of each volume; size, 12¼ in. by 7¼ in.

71

Another copy of the *seventh* and *eighth* volumes.

Beginning of the *seventh* volume on fol. 1^b: حصول سعادت دارین حمد پروردگارست که ابو البشر را از قبضه تیر خاک الخ.

Beginning of the *eighth* volume or the geographical appendix on fol. 121^b: خاتمه تاریخ روضة الصفا فی سیر الانبیاء: در بیان بدائع و صنائع ممالک ملک صانعی و آنچه نگاشته بکلك قدوة اوست الخ برای ارباب خبرت و اصحاب بصیرت الخ.

No date. Richard Johnson, 1778. On fol. 121^a is stated that this copy of the eighth vol. was once in the possession of Hāji Muḥammad Ridā of Isfahān.

No. 3278, olim 16. J. 7, ff. 160, ll. 27; clear and distinct Nasta'lik; size, 12 in. by 7 in.

72

Another copy of the *eighth* volume or the geographical appendix.

Beginning: برای ارباب خبرت الخ. Dated the 12th of Dhū-alka'dah, A. H. 1126 (A. D. 1714, Nov. 19). Slight injuries. On fol. 1^a wrongly styled جلد هفتم.

No. 1125, ff. 48, ll. 24; clear Nasta'lik; size, 12¼ in. by 7¾ in.

73

The same *eighth* volume.

No date. A little worm-eaten.

No. 1908, ff. 86, ll. 15; Nasta'lik; size, 9¾ in. by 5¾ in.

74

The same *eighth* volume.

Beginning: خاتمه تاریخ روضة الصفا در بیان بدائع و صنائع ملک صانع الخ. It is incorrectly styled جلد هفتم on fol. 1^a.

No. 990, ff. 33, ll. 19; careless Nasta'lik, alternating with Shikasta; the last two leaves added by another hand in clear Nasta'lik; size, 10½ in. by 6½ in.

75

The same *eighth* volume.

Another excellent copy of the geographical appendix, beginning: برای ارباب خبرت و اصحاب بصیرت بوشیده: نماید که بعضی از علمای تاریخ الخ. On the fly-leaf it is styled سیر البلاد.

No date.

No. 2540, ff. 48, ll. 25; Nasta'lik; size, 13¾ in. by 8 in.

76

Khulāṣat-alakhbār (خلاصة الاخبار).

The quintessence of chronicles, an abridgement of the Raudat-al-safā, made A. H. 905 (A. D. 1499, 1500), by Ghiyāth-al-dīn bin Humām-al-dīn Khwāndamīr, Mir-khwān's grandson, who was born at Harāt about A. H. 880=A. D. 1475, and died A. H. 941=A. D. 1534, 1535. Comp. Bodleian Cat., Nos. 83-86; Rieu i. p. 96 sq.; W. Morley, p. 38 sq.; H. Khalfa iii. p. 163; Elliot, Bibliographical Index, p. 106 sq.; History of India, iv. p. 141 sq.; G. Flügel ii. p. 68, etc.

Contents:

Introduction about the creation, on fol. 2^b.

First maḳālah, the prophets, on fol. 3^b.

Second maḳālah, the Greek sages, on fol. 38^a.

Third maḳālah, the kings of Persia, Arabia, etc., on fol. 41^a.

Fourth maḳālah, history of Muḥammad, on fol. 69^a.

Fifth maḳālah, the first four Khalifs and the Imāms, on fol. 90^b.

Sixth maḳālah, the Umayyade Khalifs, on fol. 108^b.

Seventh maḳālah, the 'Abbāsīde Khalifs, on fol. 126^b.

Eighth maḳālah, minor dynasties contemporary with or subsequent to the 'Abbāsīdes, on fol. 153^b.

Ninth maḳālah, Čingizkhān and the origin of his race, on fol. 212^b, first line.

Tenth maḳālah, Timūr and his descendants, on fol. 234^a.

Conclusion about Harāt and its celebrated men, on fol. 279^a.

Beginning: خلاصة کلمات راویان اخبار انبیاء عالم بقدار: و بغاوة منشآت واقعات آثار سلاطین الخ.

This copy was finished the 14th of Jumādā-althāni, A. H. 970 (A. D. 1563, Feb. 8). Ff. 40-55 supplied by a later hand. Presented by Sir W. Muir, July 18, 1877. The leaves are bound in European fashion from left to right.

No. 3185, ff. 296, ll. 27; Naskhī; size, 9¾ in. by 6 in.

77

Another copy of the same.

Introduction on fol. 3^b; makâlah I on fol. 4^b, II on fol. 40^a, III on fol. 42^b, IV on fol. 70^b, V on fol. 95^a, VI on fol. 114^b, VII on fol. 132^b, VIII on fol. 158^a, IX on fol. 221^b, X on fol. 243^a; conclusion on fol. 293^a.

This excellent copy was finished the 4th of Dhû-alhijjah, A. H. 985 (A. D. 1578, Feb. 12).

No. 1102, ff. 310, ll. 24; beautifully clear and distinct Nasta'lik; the first two pages luxuriously illuminated; gilt headings from the third makâlah to the conclusion; size, 14½ in. by 9 in.

78

The same.

Introduction on fol. 3^a; makâlah I on fol. 4^b, II on fol. 54^a, III on fol. 57^b, IV on fol. 97^a, V on fol. 130^b, VI on fol. 156^b, VII on fol. 181^a, VIII on fol. 215^a, IX on fol. 305^b, X on fol. 336^a; conclusion on fol. 404^a.

No. 1995, ff. 424, ll. 21; small but clear Nasta'lik; small illuminated frontispiece; size, 8½ in. by 6¼ in.

79

Habib-alsiyar (حبیب السیر).

The *first* volume of the well-known general history, called حبیب السیر, by the same Khwândamir, who was engaged in this work from A. H. 927 to 930 (A. D. 1521-1524); comp. Bodleian Cat., Nos. 70-82; Rieu i. p. 98 sq.; W. Morley, p. 42 sq.; Elliot, Bibliographical Index, pp. 106-110, and 121-127; History of India, iv. p. 154 sq.; G. Flügel ii. p. 70; J. Aumer, p. 75 sq., etc.

Edited Ṭaharân, A. H. 1271; Bombay, A. H. 1273.

It is divided into three volumes (مجلد), each volume comprising four chapters (جزء).

This copy opens with a complete index on ff. 1^b and 381^a-383^b (the leaves being misplaced), beginning:

بیان نام ابن نامۀ نامی و تفصیل اقسام ابن صحیفہ گرامی

The first volume itself begins on fol. 2^b: لطائف اخبار: لآئی نثار انبیاء عالمعدار و شرائف آثار معالی الخ

Ifitâh or *introduction* about the creation, Iblis, the Jinns, etc., on fol. 9^a.

Chapter I, on the old prophets and philosophers, on fol. 12^a.

Chapter II, on the ante-Muḥammadan kings, on fol. 115^a.

Chapter III, on Muḥammad's life and exploits, on fol. 185^b.

Chapter IV, on the first four Khulifs, on fol. 289^b.

The volume concludes on fol. 380^b. Copied by Mu'-min 'Alibeg. The date seems to be A. H. 1070 (A. D. 1659, 1660).

No. 757, ff. 383, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b and 2^b; size, 10½ in. by 6½ in.

80

Another copy of the same *first* volume.

Ifitâh on fol. 9^b; chapter I on fol. 13^a, II on fol. 136^b, III on fol. 178^b, IV on fol. 310^b. Dated the 11th

of Ramadân, A. H. 1087 (A. D. 1676, Nov. 17). Slightly injured in a few places.

No. 163, ff. 425, ll. 19; clear Nasta'lik; ff. 145-425 written by a second hand on much whiter paper; size, 11 in. by 6½ in.

81

The same *first* volume.

Ifitâh on fol. 7^a; chapter I on fol. 10^a, II on fol. 100^a, III on fol. 161^a, and IV on fol. 258^b.

Dated the 1st of Rabî' althâni, A. H. 1123 (fifth year of Bahâdurshâh's reign)=A. D. 1711, May 19.

No. 2422, ff. 341, ll. 23; Nasta'lik, mixed here and there with Shikasta; ff. 2-6 supplied by another hand, fol. 1 a little injured; collated and annotated throughout; size, 12½ in. by 7½ in.

82

The same *first* volume.

Ifitâh on fol. 9^b; chapter I on fol. 13^a, II on fol. 133^a, III on fol. 216^b, IV on fol. 352^a. Copied by Maulânâ Nûr-allâh.

No date. A seal from A. H. 1172 (A. D. 1758, 1759) on fol. 1^a.

No. 1927, ff. 472, ll. 21; distinct Nasta'lik; illuminated frontispiece; size, 10½ in. by 6 in.

83

The same *first* volume.

No date. Ifitâh on fol. 9^a; chapter I on fol. 13^a, II on fol. 138^a, III on fol. 227^a (heading omitted), IV on fol. 367^b. The last pages a little injured.

No. 363, ff. 484, ll. 19; clear Nasta'lik; illuminated frontispiece; size, 10½ in. by 6 in.

84

The same *first* volume.

No date. Ifitâh on fol. 11^a; chapter I on fol. 15^a, last line but one; II on fol. 163^b; III on fol. 265^b; IV on fol. 422^b, first line. Various readings and additions on the margin.

No. 1786, ff. 560, ll. 19; Nasta'lik; ff. 1-17, 32, 72, 96, 97, 105, 125, 126, 144, 169, 176, 177, 193, 208, 225, 226, 231-234, 238, 353, 360, 559, and 560 supplied by another hand; size, 11 in. by 6½ in.

85

The same *first* volume.

No date. Ifitâh on fol. 8^a; chapter I on fol. 11^a, II on fol. 104^b, III on fol. 172^b, IV on fol. 278^b. At the end of the first chapter, after fol. 103, there is a large lacuna, corresponding to No. 757 (79 in this Cat.), fol. 104^b, l. 16, to fol. 115^a, l. 18.

No. 417, ff. 361, ll. 23; Nasta'lik; size, 9½ in. by 6½ in.

86

Habib-alsiyar.

The *second* volume of the same work, beginning:

الحمد لله الذى جعل للنبيين لسان صدق عليا و بعث
في الامين رسولا الخ Chapter I, history of the twelve

Imāms, on fol. 1^b; chapter II, history of the Umayyade Khalifs, on fol. 83^a; chapter III, history of the Abbāside Khalifs, on fol. 149^b; chapter IV, history of the contemporary dynasties from the Tahirides to the kings of Khwārizm, on fol. 244^b.

Copied A. H. 1107 (A. D. 1695, 1696).

No. 1438, ff. 448, ll. 21; Nasta'lik; the first sixteen leaves supplied by a more modern hand, ll. 20; size, 10 $\frac{1}{8}$ in. by 7 in.

87

Another copy of the same *second* volume.

It is a little incomplete at the end; one or two leaves are missing. Its last words, *ان الانسان لطيف*, correspond to the preceding copy, fol. 447^b, l. 3. Chapter I on fol. 1^b, II on fol. 93^a, III on fol. 165^b, IV on fol. 275^a. Slightly injured. A blank on fol. 427^b.

No. 1767, ff. 518, ll. 21; Nasta'lik; size, 11 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

88

Habib-alsiyar.

The *third* volume of the same work, beginning : *يارب بشنای خود سخن سازم کن - درگلشن حمد نغمه بردارم کن الخ*.

Chapter I, history of the Khāns of Turkistān, of Cingizkhan and his descendants, on fol. 1^b; chapter II, history of the dynasties contemporary with the Cingizkhanians, on fol. 94^b; chapter III, history of Timūr and his descendants, on fol. 146^b; chapter IV, history of the Safawi dynasty down to Shāh Isma'il's death, A. H. 930 (A. D. 1524), on fol. 410^b.

Biographical appendix, on fol. 493^b.

Conclusion (احتتام), on geography and cosmography, on fol. 500^a.

No date. A note (from the 2nd of Jumādā II, A. H. 1153 = A. D. 1740, August 25) on fol. 1^a: *جلد سوم حبیب السیر باخاتمه دوم جمادی الثانی سنه 1153 هجری*.

No. 1788, ff. 536, ll. 29-30; partly in Nasta'lik, partly in Naskh; written by three different hands on different paper (ff. 1-286 on a more brown, the rest on a more white one); illuminated frontispiece and ornamented initial pages at the beginning of the first three chapters; size, 12 $\frac{1}{2}$ in. by 8 in.

89

A slightly defective copy of the same *third* volume.

This copy is incomplete at the end. Beginning as in the preceding copy. Chapter I on fol. 1^b, II on fol. 47^a, III on fol. 79^b (here called by mistake *مجلد چهارم*), IV on fol. 209^b. Biographical appendix, on fol. 249^b. Conclusion, or geographical and cosmographical part (here entitled: *جلد آخر تأریخ حبیب السیر که مشهور*: *ومعروفست بعجائب المخلوقات*), on fol. 253^a. This part breaks off, on fol. 268^a, with these words: *و چون روز بآخر میرسد آن طیوران مرغان ضعیف را* corresponding to the preceding copy, fol. 535^a, l. 2.

According to the colophon, on fol. 78^a, the second

chapter of this volume was finished by 'Abd-almalik ibn 'Imād-aldin of Kirmān, the 7th of Jumādā-althāni, A. H. 1012 (A. D. 1603, November 12).

No. 1384, ff. 268, ll. 35-38; small Nasta'lik; a few pages supplied by another hand; size, 14 in. by 9 $\frac{1}{8}$ in.

90

Another more defective copy of the same.

The whole conclusion on geography and cosmography is wanting in this copy. Chapter I on fol. 1^b, II on fol. 69^b, III on fol. 112^b, IV on fol. 382^b. Good old but undated copy.

No. 1892, ff. 387, ll. 35; small but distinct Nasta'lik; size, 12 in. by 6 $\frac{1}{2}$ in.

91

Another copy of the first *three* chapters of the *third* volume.

Chapter I on fol. 1^b, II on fol. 225^a, III on fol. 353^a. No date.

No. 546, ff. 606, ll. 19; very large and distinct Nasta'lik; some pages a little injured; size, 12 $\frac{1}{2}$ in. by 8 in.

92

Another copy of the *third* chapter of the *third* volume.

Beginning: *ای نام تو زیب نامه الخ*.

No heading. No date. This copy is nicely written, but worm-eaten and slightly injured at many corners.

No. 3420, olim 16. J. 15, ff. 273, ll. 25; clear and distinct Nasta'lik; size, 11 in. by 7 in.

93

A slightly defective copy of the same *third* chapter.

Heading: *جزو سیوم از مجلد ثالث در ذکر صادرات افعال و واردات اقوال حضرت صاحب قران میر تیمور گورکان الخ*. Beginning as usual. It breaks off with the words: *ملاقات فرمود و ابواب انعام و احسان* corresponding to fol. 409^b, first line, in No. 1788 (88 in this Cat.).

No. 590, ff. 564, ll. 19; Nasta'lik; size, 10 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

94

A large fragment of the same *third* chapter.

This fragment, which does not contain the history of Timūr or of his immediate successors, begins with A. H. 855, the date of the accession of Mirzā (or Sultān) Abū-alkāsim Bābar, the son of Mirzā Bai-sunghar, and grandson of Shāhrukh. The first heading, with which the copy opens (corresponding to No. 1788, fol. 260^b, l. 19), runs thus: *ذکر توچه میرزا ابو العاسم بابر بجانب بلخ و بدخشان و بیان عصان او پس بکن بدار الملک خراسان*, 'account of Sultān Bābar's conquest of Khurāsān and Badakhshān.' The date of completion, given on fol. 367^a, l. 11, is exactly the same as in Ouseley 289 in

the Bodleian Library (Bodleian Cat., No. 77), viz. Dhû-alḡa'dah, A. H. 929 (بهاء ذى قعدة سنة تسع و عشرين) = A. D. 1523, September–October.

This copy was finished the 8th of Rabi'-alawwal, A. H. 1026 (A. D. 1617, March 16). It is collated throughout, and bears numerous traces of correction and amplification. There are some blanks occasionally, and several leaves are misplaced; for instance, the proper order of ff. 55–60 is: 55, 59^b, 59^a (ff. 59 and 56 being turned upside down), 57, 58, 56^b, 56^a, 60; and of ff. 251–280: 251, 257, 258, 253–256, 252; 259, 261–268, 260, 269, 270, 278, 272–277, 271, 279, 280.

No. 3019, ff. 368, ll. 19–21; very careless and unequal Nasta'lik; size, 9½ in. by 5¼ in.

95

Another copy of the *fourth* chapter of the *third* volume.

Beginning: جزو چهارم از مجلد سیم در ذکر طلوع آفتاب دولت و اقبال شاهی و بیان اخنصاص یافتن آنحضرت باصناف الطاف عنایت الهی حبیب السیر ای یافته از منزل مه تا ماهی - ذرات جهان از کرمات آگاهی الخ. Biographical appendix, on fol. 192^b; conclusion, on fol. 208^a, first line.

No date.

No. 758, ff. 290, ll. 21; Nasta'lik, unequally written by different hands; seriously damaged in many pages, especially by worms; size, 9¾ in. by 5¾ in.

96

The same *fourth* chapter.

Biographical appendix, on fol. 100^a; the اختتام, or geographical conclusion, on fol. 108^a margin.

The copy, which is undated (11th–12th century of the Hijrah), was greatly injured, especially in the margin-columns, but has been carefully mended.

Bibliotheca Leydeniana.

No. 2591, ff. 154, ll. 15 in the centre, ll. 28 in the margin-column; Nasta'lik; size, 8½ in. by 5¾ in.

97

A slightly defective copy of the same *fourth* chapter.

The first page is wanting in this copy, which begins abruptly: بادشاه کشور عقبی: ..., corresponding to No. 758 (95 in this Cat.), fol. 1^b, last line. Biographical appendix, on fol. 152^a; conclusion, on fol. 164^b. The last pages a little damaged.

The date, written distinctly 832, is impossible; it is probably A. H. 1032 (A. D. 1623).

No. 864, ff. 219, ll. 19; Nasta'lik; ff. 7–9 and 206–211 supplied by another hand, ll. 35–42; size, 9¾ in. by 6 in.

98

A more defective copy of the same *fourth* chapter.

Biographical appendix, on fol. 321^b; conclusion, on fol. 345^a. Of the latter there are only a few pages found in this copy, which breaks off, on fol. 349^b, with these words: که سنگ اسفل آن متحرک است و سنگ اعلی

.... ساکن و از زیر سنگ, corresponding to No. 1788 (88 in this Cat.), fol. 501^b, l. 8.

No. 2988, ff. 349, ll. 13; Nasta'lik; size, 10½ in. by 6¼ in.

99

Extracts from the *Habib-alsiyar*.

Two large extracts from the *second* volume of Khwān-damir's work; the *first*, on ff. 1^b–69^b, comprises a portion of the fourth chapter, or the history of the dynasties, contemporary with the 'Abbāside Khalifs, from the Tahirides down to the kings of Ṭabaristān, beginning:

بعد از تمهید قواعد محمد پادشاهی الخ; the *second*, on ff. 73^a–245^a, contains the whole third chapter of the same volume, or the history of the 'Abbāside Khalifs, beginning: اصناف حمد و سپاس بیقیاس مالک; comp. J. Aumer, p. 76, No. 224, III and IV. An index of the 'Abbāside Khalifs (that is, of the *second* extract) is found on the fly-leaves.

Copied in the month Rabi'-alawwal, A. H. 1210 (A. D. 1795, September–October).

No. 414, ff. 245, ll. 15; Nasta'lik; size, 9¾ in. by 6½ in.

100

Khulāṣa-i-*Habib-alsiyar* (خلاصه حبیب السیر).

The biographies of eminent Shaikhs, Amirs, 'Ulamas, and poets, which are found in different parts of Khwān-damir's *Habib-alsiyar*, collected into one volume and entitled: خلاصه تاریخ حبیب السیر.

These are extracts, not from the *second* volume of that work (از جلد دوم), as is stated on fol. 1^a and in the first heading on fol. 1^b, but exclusively from the third. They begin with the time of Timūr, and go down to that of the Āḡ-ḡoyunlū dynasty.

1. خلاصه تواریخ حبیب السیر از مجلد دوم (!!) در ذکر بعضی از سادات و مشایخ و علما و اکابر که معاصر بودند با صاحب قرآن ستوده مآثر, on fol. 1^b.

Beginning: بر ضمائم از باب اخبار ظاهر و آشکار خواهد بود که الخ.

2. گفتار در ذکر بعضی از سادات و مشایخ و افاضل که معاصر بودند تا خاقان عابد عادل, on fol. 10^b.

3. ذکر شمه از حال مشایخ و افاضل که معاصر بودند بآن پادشاه عادل, on fol. 29^b.

4. ذکر بعضی از اعظم سادات و مشایخ و علما که معاصر بودند با سلطان سعبد, on fol. 34^b.

5. در ذکر بعضی از سادات و نقبا و مشایخ و علما که معاصر بودند با معز السلطنة و الخلافت سلطان حسین میرزا, on fol. 43^a.

6. ذکر طائفة از سادات و علما و اشراف که بعضی از ایشان با سلاطین آق قویلوک (!) معاصر بوده و زمره در

ایام دولت ابد بیوند شاهی اکتساب فضل و کمال بوده اند
on fol. 76^b.

On fol. 91^a-104 there is added as خاتمه the description of *Harât* (خاتمه در بیان شمه از صفات دار السلطنة) هرا و عمارات و باغات آن بلدة جنت آیات و ذکر بعضی از اهل فضل دهر که در ایام دولت جناب امیر علیشیر عالی گهر درس دیار بوده اند و در ظل تربیت و عنایتش (آسوده اند).

Beginning: برای عالم سالکان مسالك توفیق الخ.

No. 145, ff. 104, ll. 17; large and clear Nasta'lik; size, 12½ in. by 6½ in.

101

Lubb-altawârikh (لُبُّ التَّوَارِیخِ).

General history, from the earliest times to A. H. 948 (A. D. 1541, 1542), by Yahyâ bin 'Abd-allatîf Kazwîni, who died A. H. 962 (A. D. 1555); see Bodleian Cat., Nos. 88-95; Rieu i. p. 104 sq.; G. Flügel ii. p. 71; Cat. Codd. Or. Lugd. Bat. iii. p. 6; Krafft, p. 87; Elliot, Bibliographical Index, p. 129 sq.; History of India. iv. p. 293 sq. H. Khalifa v. p. 307 fixes the author's death in A. H. 960 (A. D. 1553). A Latin translation, with the title 'Medulla Historiarum,' appeared in A. F. Büsching's 'Magazin für die neue Historie und Geographie,' vol. xvii, Halle, 1783. It is divided into four kîsm.

Beginning: حمد و سپاس مرخدای را که سلاطین جهان بر آستانه عظمتش الخ.

Index on ff. 2^a-3^a, in which, on fol. 2^a, l. 4 ab infra, قسم دوم must be read instead of فصل اول, and l. 3 ab infra, فصل اول instead of قسم دوم. The third kîsm has here as well as in the text only two makâlas instead of the usual three, corresponding to the second and third in Rieu i. p. 105, so that the first (Abû Bakr, 'Umar, and 'Uthmân) is omitted, probably because the copyist, being a Shi'ite, felt conscientious scruples about mentioning these enemies of 'Ali.

Kîsm I in two fasls: fasl I, Muḥammad, on fol. 3^a; fasl II, the twelve Imâms, on fol. 9^a.

Kîsm II: The ante-Muḥammadan kings in four fasls: 1. Pishdâdians, on fol. 19^b; 2. Kayâniâns, on fol. 23^a; 3. Mulûk-altawâ'if, on fol. 29^a; 4. Sâsâniâns, on fol. 30^b.

Kîsm III: The post-Muḥammadan rulers in two makâlas: 1. Banû Umayyah, on fol. 40^b; 2. Banû 'Abbâs, on fol. 44^a; and six bâbs, viz. 1. Dynasties contemporary with the 'Abbâsides, in eleven fasls, from the Tâhirides to the Karâkhitâ's of Kirmân, on fol. 53^a; 2. Ghaznawîs, from Čingizkhân to Abû Sa'id, on fol. 92^b (here باب دوم to be read instead of فصل اول); 3. Successors of Abû Sa'id in Īrân, in five fasls, from the Čupâniâns to the Sarbadârs, on fol. 106^b (on fol. 109^a, فصل to be read instead of فصل چهارم, and فصل دوم instead of فصل ششم on fol. 128^a; the third fasl, not marked, begins on fol. 111^b); 4. Timûr and his successors in Īrân, on fol. 132^b; 5. Karâ-koynlû and

Āk-koynlû Sultâns, on fol. 156^a, without heading, in two fasls; 6. Uzbegs of Transoxania and Khurâsân, on fol. 172^a (باب چهارم to be read instead of باب ششم).

Kîsm IV: Šafawîs, on fol. 174^a. Acce-sion of Tah-mâsp, on fol. 191^a. A small lacuna after fol. 191.

Dated at Lâhûr, Ramadân, A. H. 1031 (A. D. 1622, July-August).

No. 1986, ff. 192, ll. 15; Nasta'lik; worm-eaten and damaged, particularly on the last twenty-six leaves; size, 8½ in. by 4½ in.

102

The same.

Beginning as in the preceding copy. Index on ff. 2^b-3^b.

Kîsm I in two fasls, on ff. 3^b and 10^a.

Kîsm II in four fasls, on ff. 22^a, 25^b, 31^a, last line, and 33^a.

Kîsm III, here in three makâlas, as in Rieu i. p. 105, on ff. 43^b (Abû Bakr, 'Umar, 'Uthmân, and 'Ali), 44^b (Banû Umayyah), and 49^b (Banû 'Abbâs); and six bâbs, on ff. 57^a (read here فصل اول instead of باب اول in l. 4), 90^a, 101^b, 125^a, 145^b, and 160^b.

Kîsm IV on fol. 162^a. Beginning of Tahmâsp's reign, on fol. 181^a.

No date. Eleventh century of the Hijrah. The copy belonged formerly to Mr. Richard Johnson.

No. 526, ff. 184, ll. 15 on ff. 1-51, ll. 17 on ff. 52-184; Nasta'lik by different hands, as it seems; worm-eaten throughout; size, 7 in. by 4½ in.

103

The same.

The index is wanting in this copy; there appears besides a most peculiar date, viz. A. H. 977 (حالا که سنه), on fol. 225^b, l. 7, due no doubt to a later addition, as foreign to the original as the date 963 in the second copy of Rieu's Cat., p. 105.

Kîsm I on fol. 4^b, II on fol. 26^a, III on fol. 51^b (where سوم must be read instead of دوم), IV on fol. 225^b. Dated the 25th of Shawwâl, A. H. 1053 (سنه) = A. D. 1644, Jan. 6, at Jahângirnagar by Khwâjah Muḥammad bin 'Abd-alrasûl bin Khwâjah Hamid-alkhâlidi. The last three leaves of this MS., from fol. 262^b to 264^b, are filled with a qaṣidah on the bow and arrow, تیرو کمان, by Tâhir of Balkh (see the third bait), which begins:

ای برسر نشانه نشان کرد شانه را
وی شانه را به تیر زده با نشانه را

This copy was presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil College 9th of August, 1819.

No. 3394, olim 14. J. 24, ff. 264, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

104

Ta'rikh-i-Ibrāhīmī (تأريخ ابراهيمي).

A general history of the world, of a rather desultory character, from Ādam to A.H. 956 (A.D. 1549), see this date on fol. 206^b, l. 7 (compare the following copy, fol. 218^b, l. 13), or even to A.H. 957 (A.D. 1550), see Bodleian Cat., No. 97 (identical with this work). In Elliot's History of India, iv. pp. 213-217, and Rieu iii. pp. 1013^a and 1046^b, A.H. 952 (A.D. 1545, 1546) is given as final date of the composition of this work, because the history of Humāyūn's reign is brought down to that year, see fol. 238^b, l. 5. Another title of this history is تأريخ هماونی, because it was compiled in Humāyūn's reign. The author's name is given on fol. 1^a of the following copy as Ibrāhīm bin Ḥarir (probably Jarir, since on fol. 1^b the great Ṭabari is likewise called Muḥammad bin Ḥarir instead of Jarir). In Beale's 'Oriental Biographical Dictionary,' Calcutta, 1881, p. 115, the author is styled Ibrāhīm bin Ḥariri, and the work is said to have been dedicated to Bābar (?).

The preface, which begins on fol. 1^b: بعد از حمد الهی و نعت حضرت رسالت بنای نموده میشود الخ contains only a few lines, and gives neither title, date, nor author's name. It starts at once with a discussion on ante-Muḥammadan chronology, the age of the world, etc.

History of the Israelites (old prophets, Jewish kings, etc.), beginning with Ādam, on fol. 3^a; Jesus, on fol. 22^b; Seven Sleepers, on fol. 25^a.

Old philosophers (شمع از احوال حکما), from Luḡmān to Buzurjmīhr, on fol. 27^b.

Old Persian kings, from Gayūmarth to Yazdajird III, on fol. 32^a.

History of Muḥammad, his family, children, companions, the first four Khalīfs and the twelve Imāms, on fol. 53^b.

Umayyade Khalīfs, on fol. 103^b.

'Abbāsīde Khalīfs, on fol. 118^b (interspersed with short biographical accounts of contemporary shāikhs, poets, etc.; for instance, Abū-alḥasan Kharakāni, on fol. 135^b; Abū Sa'īd bin Abū-alkhair, on fol. 138^b).

Minor dynasties: Ṭāhirīdes and Ṣaffārīdes, on fol. 158^b; Sāmānīdes, on fol. 159^a; Ghaznawīdes, on fol. 162^b; Khwārizmshāhs, on fol. 165^b; Atābegs, on fol. 167^b; Ghūrīdes, on fol. 170^a; Kurt kings, on fol. 174^a; notices of renowned shāikhs, etc., on fol. 176^b.

Čingizkhān, his ancestors, children, and successors, going down to A.H. 956, on fol. 178^b; Karā-koynlū, on fol. 195^a; Āk-koynlū, on fol. 199^a; Ṣafawīs, on fol. 202^b.

History of India, beginning with a general survey of the kings of Dihli (ملوک هند) from the time of Kutb-al-din Aibak, on fol. 206^b. Kings of Gujarāt, beginning with Muẓaffarshah, and other minor dynasties, on fol. 211^b.

History of Timūr and his successors, with notices of shāikhs and poets of the same time, on fol. 213^a.

IND. OIF.

Sultān Bābar, on fol. 234^b, last line. Birth of Humāyūn, and account of his reign to A.H. 952, on fol. 235^b.

Dated the 4th of Ṣafar, A.H. 1096 (A.D. 1685, Jan. 10).

No. 1874, ff. 239, ll. 17; Nasta'liq; size, 10½ in. by 6¼ in.

105

Another defective copy of the same.

This copy is in a very precarious state, it is not only incomplete at the end (about three pages wanting here, the last words agreeing with fol. 238^b, l. 14, in the preceding copy), but defective in many other places, and greatly damaged in the first 150 leaves. Fol. 79 is almost completely torn away; considerable lacunas after ff. 134 and 137 (the first corresponding to the preceding copy, fol. 122^b, l. 1, to fol. 126^a, l. 9; the second to fol. 129^a, l. 3, to fol. 129^b, last line, chiefly comprising the biographical account of Bāyazīd Bisṭāmī). A great number of leaves are like cinder, and almost fallen to pieces. Beginning the same as in the preceding copy.

History of the Israelites, etc., on fol. 3^a.

Old philosophers, on fol. 31^a.

Old Persian kings, on fol. 36^a.

Muḥammad, etc., on fol. 60^a.

Umayyade Khalīfs, on fol. 114^a.

'Abbāsīde Khalīfs, on fol. 130^b (Kharakāni, on fol. 144^b; Abū Sa'īd bin Abū-alkhair, on fol. 147^b).

Minor dynasties: Ṭāhirīdes and Ṣaffārīdes, on fol. 169^a; Sāmānīdes, on fol. 170^a; Ghaznawīdes, on fol. 173^b; Khwārizmshāhs, on fol. 177^a; Atābegs, on fol. 178^b, last line; Ghūrīdes, on fol. 181^b; Kurt kings, on fol. 185^b. Notices of renowned shāikhs, etc., on fol. 188^b.

Čingizkhān, etc., on fol. 190^b; Karā-koynlū, on fol. 207^b, l. 3; Āk-koynlū, on fol. 211^a, l. 2; Ṣafawīs, on fol. 215^a, l. 4 (the latter three without headings).

History of India, etc., on fol. 218^b; kings of Gujarāt, etc., on fol. 223^b.

Timūr, etc., on fol. 224^b; Bābar, on fol. 247^b; Humāyūn, on fol. 248^a.

No date. An entry from A.H. 1069 (A.D. 1658, 1659), on fol. 1^a.

No. 428, ff. 251, ll. 19; Nasta'liq; ff. 240-251 are written by another hand; size, 9 in. by 4¾ in.

106

Nusakh-i-Jahānārā (نسخ جهان آرا).

General history of the world from the oldest times to A.H. 972 (A.D. 1564, 1565), commenced A.H. 971 (A.D. 1563, 1564) by Kādī Aḥmad bin Muḥammad Alghafārī of Rai (who died A.H. 975=A.D. 1567, 1568). The title of the book is a chronogram, see fol. 3^a, l. 5; author's name on fol. 2^a, l. 11. It is dedicated to Abū-almuẓaffar Shāh Ṭahmāsp Ṣafawī, and divided into one عنوان and three نسخ; comp. Bodleian Cat., No. 98; Rieu i. p. 111 sq.; Elliot, History of India, iv. p. 298 sq.; G. Flügel ii. p. 72; H. Khalfa ii. p. 658, etc.

Contents:

Preface, on fol. 1^b, beginning: شده نامورز نامت نسخ جهان آرا الخ.

D

Index, on ff. 3^a-4^b.

'*Unwân* or introduction, on fol. 4^b, in two حرف; 1. age of the world; 2. meaning of the word 'prophet.'

First Nuskah: God's prophets and elects (در احوال), subdivided into two آیت: 1. prophets before Muḥammad, beginning with Ādam (انبياء و اوصيا), on fol. 5^a; 2. Muḥammad and the Imāms (در احوال حضرت خاتم الانبياء صلى الله عليه و حضرت), on fol. 13^a, in two [حضرات] اوصيا عليهم التحية والتنا: (a) Muḥammad's life; (b) the twelve Imāms.

Second Nuskah: the kings of the world down to the Karā-koyunlū and Āk-koyunlū (در احوال سلاطين), on fol. 22^a, in two صحيفه. (عالم و حکام بنی آدم).

Šahīfah I (در فرقه قبل از اسلام), in two صفحه: 1. Persian kings from Gayūmarth to Yazdajird III (در), on fol. 22^a, in four سطر; 2. from the kings of Babylon to the Khākāns of the Turks (در سلاطين), on fol. 26^a, in six سطر (غير عجم).

Šahīfah II (در ملوک بعد از اسلام), in twenty صفحه: 1. the Umayyade Khalifs (در بنی امیه), on fol. 31^a, in two حرف; 2. the 'Abbāsīde Khalifs (در بنی عباس), on fol. 34^a, in two سطر, with an offshoot (فروع عباسیه), containing the vassals of the 'Abbāsides, in five حرف, viz. the Tāhirides, Banū Aghlab, Tūlūnis, Ikshidis, and Āl-i-Hamdān; 3. the Sayyids (در حضرات سادات که ولات), on fol. 42^a, last line, in six سطر, viz. the Sultāns of Spain, the Sultāns of Yaman, the Sharifs of Makkah, the Isma'īlis of Egypt, with offshoots, the Sultāns of Gilān and Māzandarān, with offshoots, viz. Āl-i-Ziyār, Āl-i-Buwail, and Kākūyah, etc., and the Mushāsha's of Khūzistān, with offshoots; 4. the Safārīdes (در آل صفاریه), on fol. 65^b; 5. the Sāmānides (در آل سامان و سبکتگین), on fol. 68^b, with their offshoots, in four سطر, viz. Alptigins, Sabuktigins, Khwārizmshāhs, and Banū Ilyās; 6. the Saljūks of Irān, Tūrān, Syria, and Kirmān (در آل سلجوق), on fol. 74^b, in four سطر; offshoots of the Saljūks in two حرف; (a) Mawālī or Freedmen, in seven کلمه; (b) A'ālī or Amirs, in four کلمه; 7. the Āl-i-Ayyūb of Egypt, Syria, and Yaman (در آل ایوب), on fol. 95^b, in two سطر; 8. the Ghūrīdes (در ملوک غور), on fol. 100^b, in two سطر; offshoots in two حرف; (a) Ghulāmān or slaves of Sultān Shihābaldin; (b) A'ālī or Amirs, in two کلمه; 9. the Sultāns of Maghrib (در سلاطين مغرب), on fol. 107^a, in four سطر; 10. the 'Arab Amirs (در امرای عرب), on fol. 109^b, in three سطر; 11. the Greek emperors (در قباصره روم), on fol. 112^b; 12. the rulers of Turkistān and Transoxania (در حکام ترکستان و ماوراء النهر), on fol. 115^b, in two سطر; 13. the rulers of the Knrds and Lūrs (در حکام اکراد و الوار), on fol. 118^b, in two سطر; 14. the kings of Tabaristān and Rustamdār (در ملوک طبرستان و رستمدرار), on fol. 123^b, in two سطر; 15. the kings of the borders (در سلاطين).

(اطراف), on fol. 132^b, in four سطر; 16. the Moghul Sultāns (در سلاطين مغول), i. e. Čingizkhān and successors, on fol. 137^b, in four سطر; 17. the Gūrgānis (در سلاطين گورگانیه), i. e. Timūr, his ancestors and his sons, on fol. 160^a; descendants in four سطر; (a) descendants of Mirzā Jahāngir; (b) Shāhrukh and descendants; (c) descendants of 'Umar Shaikh; (d) Mirānshāh and descendants; 18. race of 'Uthmān (در سلاطين عثمان), on fol. 175^a; 19. the Karā-koyunlū (در سلاطين قره قونلو), on fol. 180^a; 20. the Āk-koyunlū (در سلاطين آق قونلو), on fol. 183^b.

Third Nuskah: the Šafawī dynasty (در سلاطين), especially from A. H. 906 to 972 (A. D. 1500-1564), on fol. 190^b.

No date. Worm-eaten throughout.

No. 28, ff. 226, ll. 19; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

107

An incomplete copy of the same.

This copy is extremely defective, not only in the beginning, but in many places in the text, where extensive lacunas are found. The first leaf is missing. The author's name appears on fol. 1^b, l. 3: Aḥmad bin Muḥammad al-kādi Ghaffārī; the dedication to Abū-al-muẓaffar Shāh Tāhmāsp Bahādurkhān on fol. 2^a, last line; and the title on fol. 2^b, l. 6. Index on ff. 2^b-4^b.

'*Unwân* or introduction, on fol. 4^b, in two harfs.

First Nuskah, in two āyahs, on fol. 5^a. The larger portion of the *first* āyah is missing, as well as the beginning of the *first* naṣṣ of the *second* (comprising the life of Muḥammad), in consequence of a large lacuna after fol. 7; see the preceding copy, ff. 5^b-13^b, and the following copy, No. 101, ff. 10-16. The *second* naṣṣ of the *second* āyah begins on fol. 8^a.

Second Nuskah: *Šahīfah I*, in two saḥḥas, on ff. 14^b and 18^b. *Šahīfah II*, in twenty saḥḥas: 1. on fol. 24^a; 2. on fol. 27^b; 3. on fol. 36^b; 4. on fol. 65^a; 5. on fol. 68^a; 6. on fol. 75^b; 7. on fol. 104^b (read here هفتم instead of هفدهم); 8. on fol. 110^a; the end of the first and the beginning of the second kalimah of the second ḥarf of the offshoots (A'ālī or Amirs) are missing in consequence of a lacuna after fol. 115, corresponding to the following copy, No. 101, fol. 110^b, l. 8, to fol. 111^b, last line; 9. on fol. 116^b; 10. on fol. 119^a; the larger portion of the third saṭar (Banū Asad) is missing, as there is again a lacuna after fol. 121, corresponding to No. 101, fol. 118^b, l. 9, to fol. 120^b, middle of l. 3 ab infra; 11. on fol. 122^a; beginning missing in consequence of the same lacuna; 12. on fol. 124^a; again a lacuna after fol. 127, which comprises the few concluding words of the second saṭar and the beginning of the thirteenth saḥḥah, corresponding to No. 101, fol. 127^a, l. 3 ab infra, to fol. 128^a, lin. penult.; 13. on fol. 128^a; beginning missing, second saṭar on fol. 128^b; 14. on fol. 132^b; again a lacuna after fol. 135, comprising a portion of the first saṭar, corresponding to No. 101, fol. 138^a, l. 8, to fol. 139^a, l. 7; the second saṭar begins on fol. 136^a;

a lacuna after fol. 141, comprising the end of the second saṭar and the beginning of the fifteenth saḥḥah, corresponding to No. 101, fol. 145^a, l. 11, to fol. 147^b, l. 8, middle; 15. beginning missing; 16. on fol. 145^a; a very large lacuna after fol. 147, comprising almost the whole four saṭars and a portion of the seventeenth saḥḥah, corresponding to No. 101, fol. 153^a, l. 9, middle, to fol. 178^b, first line; 17. opens abruptly in the history of Timūr's ancestors, on fol. 148^a; the first saṭar of the descendants, which begins on fol. 153^a, is defective owing to a lacuna after fol. 153, corresponding to No. 101, fol. 183^b, l. 10, to fol. 184^a, end of l. 9; the second saṭar is for the same reason defective in the beginning; 18. on fol. 168^b; 19. on fol. 174^a, breaking off on fol. 177^b; a large lacuna after fol. 177, corresponding to No. 101, fol. 196^b, l. 3, to fol. 210^b, l. 3, comprises the end of the nineteenth saḥḥah, the whole of the twentieth (the Āk-koynulū), and the beginning of the

Third Nuskah, which opens abruptly, on fol. 178^a, in the reign of Shāh Isma'il. The record of events from A. H. 906 to 972 begins here on fol. 179^a. The copy breaks off on fol. 234^b, in A. H. 972, after the first twelve lines, just as in Rieu i. p. 115.

The remainder of this copy, viz. ff. 235^a–259^b, contains a fragment of Amir Yahyā bin 'Abd-allatīf al-Husaini al-Kazwini's *Lubb-altawārīkh* (compiled A. H. 948, see above, 101–103 in this Cat.), beginning with the *fifth bāb* of the *third kism* (the Karā- and Āk-koynulū), and breaking off in the reign of Shāh Isma'il Ṣafawī; the *sixth* and *last bāb* of the *third kism* (the Uzbegs) is found here on fol. 247^a, the beginning of the *fourth kism* (the Ṣafawī dynasty) on fol. 248^b.

This defective copy belonged formerly to Mr. Richard Johnson.

No. 61, ff. 259, ll. 19; clear and distinct Nasta'liq; ff. 235–259 written by several other hands; size, 9 in. by 4½ in.

108

Another equally defective copy of the same.

It begins abruptly on fol. 3^a in the preface. First words: ملال زدوده و پایۀ قدر الخ, corresponding to the preceding copy, fol. 1^a, middle of l. 2.

Author's name on fol. 3^b, l. 1; dedication to Tahmâsp on fol. 4^b, l. 3 sq.; title on fol. 4^b, ll. 7 and 8. Index on ff. 4^b–7^a, first line.

'Unwân on fol. 7^a.

Nuskah I, first *ayah*, on fol. 7^b, last line; a lacuna after fol. 9, comprising one leaf (Yafeth to Ishâk). *Second ayah*, first *nass*, on fol. 14^b; this part breaks off on fol. 16^b, in consequence of a very extensive lacuna after fol. 16, which comprises the end of the *first nass* and almost the whole *second nass*, together with the *first Sahifah* of *Nuskah II*, except a short portion of the *second nass*, the beginning of the *first Sahifah* of *Nuskah II* (on ff. 1 and 2), and the portion from the end of the fourth saṭar of the second saḥḥah to the end of the sixth saṭar of the same (on ff. 17^a–20^a). These small remnants, which are preserved here, cor-

respond to the preceding copy, fol. 13^b, l. 7, to fol. 15^b, l. 3, and fol. 21^a, l. 1, to fol. 24^a, l. 14.

The *second Sahifah* of *Nuskah II*, in twenty saḥḥas, is found here: 1. on fol. 20^a; 2. on fol. 23^b; 3. on fol. 33^b; 4. on fol. 60^b; 5. on fol. 63^b, l. 6 (heading omitted); 6. on fol. 70^b; 7. on fol. 98^a; 8. on fol. 103^b (read *هشتم* instead of *ششم*, and *غوريه* instead of *قوريه*); 9. on fol. 113^a; 10. on fol. 115^b, last line; 11. on fol. 119^b, first line; 12. on fol. 123^a; 13. on fol. 127^a; 14. on fol. 133^a; 15. on fol. 145^b, first line; 16. on fol. 151^a; 17. on ff. 177^a–187^b and 223–231^a; 18. on ff. 231^a, 231^b, 188^a–193^a (read *هزدهم* instead of *سيزدهم*); 19. on fol. 193^a; 20. on fol. 196^b.

Nuskah III, on ff. 204^b–222^b and 232^a–244^b. There is a lacuna after fol. 222, corresponding to the preceding copy (No. 61), fol. 190^a, last line, to fol. 191^b, l. 2. On fol. 244^b this *Nuskah* breaks off in A. H. 936, corresponding to No. 61, fol. 207^b, l. 4 ab infra, so that the final portion of No. 61 (viz. ff. 208–234) is entirely missing here. But there is another lacuna on the last page, between ll. 1 and 2, where the copyist probably found a gap in the MS., from which he transcribed this, corresponding to No. 61, fol. 205^a, lin. penult., to fol. 207^a, lin. penult. A seal of A. H. 1188 (A. D. 1774, 1775) on the fly-leaf.

The proper order of the leaves is: 3–16, lacuna, 1, 2, lacuna, 17–187, 223–231, 188–222, lacuna, 232–244, lacuna.

No. 101, ff. 244, ll. 15; Nasta'liq; greatly injured and part totally destroyed by the worms; size, 8½ in. by 4½ in.

109

Mirât-aladwâr (مرآت الادوار).

General history, from Âdam to A. H. 974 (A. D. 1566, 1567), by Muhammad Muṣliḥ-aldin al-Lâri al-Anṣârî, who died at Âmid in Diyârbakr, A. H. 979 (A. D. 1571, 1572); see Rieu i. pp. 116 and 117; H. Khalifa i. p. 241; G. Flügel ii. p. 74 (where it is wrongly styled *مختصر تاريخ لاری*), etc. As five leaves are missing at the beginning of this copy, the author's name does not appear. It is divided into ten bābs, viz.

1. Âdam and the first prophets, imperfect at the beginning.
2. The Pishdādians of Persia and the prophets and holy men of their time, on fol. 4^b.
3. The Kayâniâns and their contemporaries, on fol. 27^b.
4. The Sāsâniâns and their contemporaries, on fol. 47^b.
5. Origin and rise of the Islâm, history of Muhammad, the first four Khalifs, the Imâms, the Umayyades, and the Abbâsides, on fol. 65^b.
6. The other dynasties contemporary with and posterior to the Abbâsides, on fol. 216^b, in eight ṭabâkas, viz. (a) the Saffarides, on fol. 216^b; (b) the Sāmânides, on fol. 219^a; (c) the Dailamis, on fol. 223^a; (d) the Ghaznawides, on fol. 230^b; (e) the Saljûks, on fol. 246^a; (f) the Khwârizmshâhs, on fol. 280^b; (g and h) the Isma'ilis of Maghrib and Îrân, on fol. 287^b.
7. Çingizkhân and his successors, on fol. 300^a.
8. Timūr and his successors in Îrân, on fol. 354^b.
9. Hasanbeg and his successors (the Āk-koynulū), beginning not marked. The brief mention of the Ṣafawî rulers, Shâh Isma'il and Shâh

Tahmâsp, is found on ff. 426^b and 427^a. 10. The first 'Uthmânî or Turkish Sultâns from their origin to A. H. 974, the date of the death of Sulaimân I and the accession of Salim II, on fol. 428^b.

No date.

The abrupt beginning runs thus: فابیل رسم نکاح را ترک کردند و شوق فجزر و فسوق بظهور آوردند الخ

No. 166, ff. 451, ll. 21; Nasta'lik; size, 10½ in. by 6½ in.

110

Ta'rikh-i-Alfi (تأریخ الفی).

The *first half*, or about the *first two volumes* of the very rare and valuable general history, which is known as the Ta'rikh-i-Alfi, and gives a detailed account of the millennium after Muhammad's death to A. H. 997 (A. D. 1589). It was commenced, by order of the emperor Akbar, in A. H. 993 (A. D. 1585), by Mullâ Ahmad Tatawi, and continued, after his assassination on the 15th of Šafar, A. H. 996 (A. D. 1588, January 15), see below, No. 3293 (112 in this Cat.), fol. 2^a, l. 9 sq., by Āsafkhân. The final revision of the first two volumes was undertaken by Badā'uni in A. H. 1000 (A. D. 1591, 1592), that of the third by Āsafkhân; comp. Bodleian Cat., No. 99; Rieu i. p. 117 sq.; Elliot, Bibliographical Index, p. 143 sq.; and History of India, v. pp. 150-176. This copy comprises the first five hundred years, and goes down to A. H. 510.

Beginning of the *first volume*, on fol. 1^b: آغاز کاب در بیان اموریکه واقع شده بود در سال اول از رحلت خاتم النبیین که چون خاتم النبیین رحلت فرمودند اهل بیت آغاز کرده و زاری کردند الخ

The *second volume* begins here, on fol. 254^b, with the 135th year of the Rihlat or death of Muhammad (=A. H. 145): و از جمله وقائع این سال آنکه ابراهیم عبد الله الخ

The copy is very badly written, and extremely incorrect in dates. There is the greatest confusion in the headings, but the text seems to be in proper order and uninterrupted.

Dated the 5th of Rajab, A. H. 1058 (A. D. 1648, July 26).

No. 836, ff. 602, ll. 27-32; very unequally written in different kinds of careless Nasta'lik and Shikasta by many different hands; some pages seriously damaged; illuminated frontispiece; size, 13¾ in. by 8 in.

111

The same.

Another copy of the *second volume*, beginning exactly like the preceding copy with the 135th year of the Rihlat, but going down to the middle of the 506th year of the same era (A. H. 145-516), that is, six years further than No. 836. It comes to an abrupt end with the words: . . . قرار بآن داد که روز نهم . . . The 500th year of the Rihlat (the end of the *second volume* in the preceding copy) concludes here on fol. 253^b, l. 3.

Most of the last thirty-eight leaves are severely damaged.

No. 10, ff. 262, ll. 30; clear and distinct Nasta'lik; size, 14 in. by 8½ in.

112

The same.

The *second, third, and fourth volumes* of the Ta'rikh-i-Alfi.

Second volume (No. 3291) begins here (much later than in the two preceding copies) with the Khilâfat of Muhammad Amin bin Hârûn-abrâshud, in the year of the Rihlat, 183 (=A. H. 193), and goes down to that of Al-Muktafi (Abû 'Abdallâh bin almustâzhir) in the year of the Rihlat, 520 (=A. H. 530), that is, twenty years further than No. 836.

Third volume (No. 3292) begins with the year of the Rihlat, 521 (=A. H. 531), and breaks off in the year of the Rihlat, 682 or 683 (=A. H. 692 or 693); there are besides two large lacunas in this volume, viz. between ff. 312 and 313 (eight blank leaves being inserted), and between ff. 409 and 410 (six blank leaves).

Fourth volume (No. 3293) begins, after the preface of the continuator Āsafkhân, with the end of the year of the Rihlat, 684 (=A. H. 694), and goes down to the year of the Rihlat, 987 (=A. H. 997).

This excellent copy was finished the 14th of Rabi'-althâni, A. H. 1015 (A. D. 1606, August 19).

No. 3291, ff. 442; No. 3292, ff. 415; No. 3293, ff. 494, ll. 27; clear and distinct Nasta'lik; size, 12-12½ in. by 8-8½ in.

113

The same.

The *second half* or the *third and fourth volumes* of the Ta'rikh-i-Alfi, together with a small portion of the second volume, incomplete at the end. It begins in the midst of the 484th year of the Rihlat (=A. H. 494): در آن سعی و اجتهاد نمودند اثری الخ (111 in this Cat.), fol. 221^a, first line, and goes down to the beginning of the 975th year of the Rihlat (=A. H. 985). The *second half* (or the 501st year of the Rihlat = A. H. 511) begins on fol. 33^b, l. 4. There is a lacuna after fol. 59. Ff. 85 and 542-549 are severely damaged. The right order of ff. 141-149 is this: 141, 143-148, 142, 149; and of ff. 183-187 this: 183, 186, 184, 185, 187. Most of the headings and dates are missing.

No. 312, ff. 549, ll. 30; clear and distinct Nasta'lik; size, 14½ in. by 8½ in.

114

The same.

A large portion of the same *second half*, beginning in the midst of the 545th year of the Rihlat (=A. H. 555): مابعد از چند روز زن الدن الخ (555) and going down to the end of the 974th year of the Rihlat (=A. H. 984). It breaks off with these words: و بکھزار دوست کس . . . ازیشان بعقل آوردند مجملًا درین روز . . . corresponding to No. 3293 (112 in this Cat.), fol. 493^a, l. 9.

Many headings are omitted.

No. 121, ff. 495, ll. 30; clear Nasta'lik; size, 14½ in. by 8½ in.

115

The same.

Another portion of the *second half* of the Ta'rikh-i-Alfi, beginning in the midst of the 585th year of the Rihlat (=A.H. 595): *متوجه قطع و قطع مادّة ملاحده*: *اسمعيلىه*, corresponding to No. 312 (113 in this Cat.), fol. 127^a, l. 26, and going down to the midst of the 974th year of the Rihlat (=A.H. 984). It breaks off with the words: *... از نسل شاه اسمعیل*, corresponding to No. 312, fol. 548^b, last line.

A full index of this copy's contents is found on the fly-leaves.

No. 316, ff. 476, ll. 29-30; written in good and distinct Nasta'lik by at least three different hands; size, 13 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$ in.

116

The same.

Another portion of the same *second half*, beginning with the 553rd year of the Rihlat (=A.H. 563): *ذکر وقائع سال بانصد و بنجاه و سیوم از رحلت سید الشریع* *و آله التحیة من الملك الخ*, and going down to the end of the 932nd year of the Rihlat (=A.H. 942). It breaks off with these words: *محمد سلطان و سلطان*, *جنید برلاس فیط حرائن دهلی مأمور شدند و آنحضرت*, corresponding to No. 3293 (112 in this Cat.), fol. 388^b, first line.

No. 152, ff. 211, ll. 31; small, but clear Nasta'lik; illuminated frontispiece; slightly worm-eaten throughout; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

117

The same.

A smaller portion of the *second half*, or the *third volume* of the Ta'rikh-i-Alfi, beginning with the 501st year of the Rihlat (=A.H. 511): *ذکر وقائع سال بانصد و بنکم از رحلت سید بشر*, *... در اوائل این سال سلطان سنجر الخ*, and going down to the middle of the 679th year of the Rihlat (=A.H. 689). It breaks off with the words: *... بجانب روم فرسنادند و بادشاه*, corresponding to No. 316 (115 in this Cat.), fol. 147^b, l. 5. Blanks on ff. 186^b, 196^a, 196^b, 199^a, 199^b (entirely blank), 200^a, and 215^a.

No. 835, ff. 320, ll. 29; clear and distinct Nasta'lik; illuminated frontispiece; size, 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

118

Muntakhab-i-Ta'rikh-i-Alfi (منتخب تاریخ الفی).

Extracts from the Ta'rikh-i-Alfi, comprising:

1. Account of the Russians, on fol. 1^b.
2. Extract from the history of Shāhrukh and account of Khotan and Khotā, in the years 806 and 812, on fol. 9^b.
3. Extract from the history of Sulṭān Sa'idkhān and account of Tibet, in the year 929, on fol. 22^b.
4. Account of Kashmir, on fol. 27^b.

5. Account of the fortress of Kangra and its capture in 1029, on fol. 33^a.

6. Account of Mālwah, Gujarāt, Fathpūr, etc., on fol. 35^b sq.

No. 1719, ff. 46, ll. 15; Shikasta; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

119

Majāmi'-alakhbār (مجامع الاخبار).

A compendium of general history, from the beginning to A.H. 1000 (A.D. 1591, 1592), by Muḥammad Sharif alḥusaini, known as Wuḳū'i, who entered a second time the service of the emperor Akbar in A.H. 998 = A.D. 1590 (see fol. 3^b, l. 3 ab infra). The title, written here incorrectly as *مجامع الاخبار*, appears on fol. 4^a, l. 5. On fol. 1^a the work is simply called: *تاریخ محمد شریف و فوعی*.

Beginning: *ستایش سعادت اساس مالکی را سزده ملک قدیمش بیروالست الخ*.

There is no proper subdivision to be found in this copy; we only learn from fol. 64^b and other occasional headings, that it comprises two makālas of very unequal proportion, the first comprising the ante-Muḥammadan, the second the post-Muḥammadan history.

First makālah (not marked) begins with a short sketch of the usefulness of historiography (*بما فوائد علم تاریخ*), on fol. 4^a, after which follow:

Old prophets, kings of the Israelites, etc., on fol. 4^b, beginning with Ādam and ending with Khālīd bin Sinān (Jesus on fol. 21^a, Seven Sleepers on fol. 23^a, St. George on fol. 23^b, Simeon on fol. 24^b).

Old philosophers and sages, on fol. 25^a, ending with Buzarjmihr.

Old Persian kings, on fol. 29^a, in four ṭabaḳāt, from Gayūmarth to Yazdajird III.

Banū Lakhm in the Arabian Trāk, on fol. 56^a.

The Ghassānians in Syria, on fol. 57^b.

The Tubba's in Yaman, on fol. 58^b.

Second makālah, on fol. 64^b, beginning with the history of Muḥammad's life, his genealogy, wives, children, etc.; the first four Khalīfs, the twelve Imāms, the Aṣḥāb, etc. (Abū Bakr on fol. 74^a, 'Umar on fol. 76^a, 'Uthmān on fol. 78^b, 'Ali on fol. 83^a, the Imāms on fol. 90^b).

The Umayyade Khalīfs, on fol. 92^b.

The 'Abbāsīde Khalīfs, on fol. 114^a.

Minor dynasties, contemporary with the 'Abbāsides: Ṭāhirides, on fol. 204^a; Saffārides, on fol. 205^a; Sāmānides, on fol. 206^a; Dailamis, on fol. 209^a; Ghaznawides, on fol. 214^a; Ghūrīdes, on fol. 217^a; Kurt kings, on fol. 219^b; Saljūks, on fol. 221^a (Saljūks of Kirmān, on fol. 220^b; Saljūks of Rūm, on fol. 230^a); Khwārizmshāhs, on fol. 230^b; Isma'īlis, on fol. 237^b (this part is curiously styled *باب از معالّة اول*); Hasan Ṣabah, on fol. 240^b; Karākhitā'is of Kirmān, on fol. 242^b; Atābegs of Fārs, Diyārbakr, and Adharbāijān, in three shu'bahs, on fol. 243^a; Atābegs of Lūristān, on fol. 246^a.

Moghuls, on fol. 246^b, to Tughātīmūrkhān.

(History of Čingizkhān begins on fol. 249^a; a short

chapter on the Sultāns of Egypt, on fol. 255^a; reign of Sultān Abū Sa'idkhān, on fol. 260^b.)

Sultāns who ruled after the Moghuls in some of the Bilād-i-jibāl, that is, the local dynasties of the Čingizkhānis, in five tā'ifas, of which however only four are distinctly marked, viz. Čūpānis, on fol. 263^b; Īlkānis, on fol. 264^a; Muẓaffaris, on fol. 266^a (preceded on fol. 265^a by the history of Amir Shaikh Abū Ishāk, the last Īnjūkīng, which is probably reckoned as third tā'ifah); and Sarbadārs, on fol. 268^b.

The Timūrides in Īrān and Tūrān, beginning with Timūr himself, on fol. 271^a, and ending with a short sketch of the Čaghataikhāns of Tūrān, on fol. 304^b.

History of India, *first part*, beginning on fol. 306^a with Sabuktagīn; Kuṭb-al-dīn Aibak, and the following kings of Dihli, on fol. 306^b, down to Sultān 'Alā-aldīn Maḥmūdshāh bin Sultān Muḥammadshāh, the last of the Sayyids, and the rise of the house of Lūdi.

Kings of Gujarāt, from the early Rājās to A. H. 999, on fol. 334^b.

Bahmān kings of the Dakhan, on fol. 336^b.

Kings of Bangālāh, on fol. 338^a.

Rulers of Mālwah, on fol. 340^a.

Rulers of Jaunpūr, on fol. 342^b.

History of India, *second part*, from Bahlūl Lūdi to Ibrāhīm Lūdi, on fol. 343^b.

Sketch of the reign of the Karā-koynlū, on fol. 344^b; of the Āk-koynlū, on fol. 352^a; of the Uzbegs, on fol. 360^a; of the Šafawis, on fol. 364^b (accession of Shāh 'Abbās, on fol. 383^a); and of the 'Uthmāni Sultāns, on fol. 385^a.

History of India, *third part*, beginning with Bābar, on fol. 389^b (a portion of his history has been told already in the chapter of the Šafawis, on fol. 369^b sq.); first reign of Humāyūn, on fol. 391^a; Shīrkhan, etc., on fol. 393^a; second reign of Humāyūn, on fol. 398^a; Akbar, on fol. 398^b. The history of this emperor is brought down to A. H. 1000.

No date. The oldest entry on fol. 1^a is from A. H. 1027 (A. D. 1618), so that the copy of this rare work, not met with anywhere else, is comparatively old. Other seals from A. H. 1169, 1192, 1198, etc.

No. 1758, ff. 410, ll. 23; very small Nasta'liq; worm-eaten and occasionally damaged besides, particularly on fol. 55; size, 10 in. by 5½ in.

120

General history.

An anonymous universal history from the beginning of the world to A. H. 1001 = A. D. 1592, 1593 (the last date found here, on fol. 537^b), and the conquest of the Dakhan by Akbar. The copy is defective, both at the beginning and in many parts of the context; in fact, it is impossible to state how many lacunas there may be, and how many leaves are misplaced by the binder, as there are no catchwords at all, and the contents of the book are in the most hopeless state of confusion imaginable. No strict subdivision is visible anywhere. To give an idea of the pell-mell character of this book, we subjoin the principal headings in the order in which they appear:

Fragments of a general index, on ff. 1 and 2, with a lacuna both after fol. 1 and fol. 2.

Part of the history of the Khalif 'Uthmān, on fol. 3^a (the story of his death appears on fol. 533^b!). Again a lacuna after fol. 5.

Part of the history of 'Alī, on fol. 6^a (the beginning of 'Alī's Khilāfat appears on fol. 532^b in the middle of the page!).

History of Hasan, on fol. 15^b; of Husain, on fol. 18^a; of 'Alī ibn Al-Husain and the following Imāms, on fol. 19^b sq.

Khilāfat of Mu'awiyah, on fol. 27^a; of Yazid, on fol. 29^b. History of the martyrs of Karbalā, on fol. 32^a.

The other Umayyade Khalīfs, on fol. 32^b.

Abū Muslim, on fol. 56^b.

'Abbāsīde Khalīfs in Asia, on fol. 58^a sq.

'Abbāsīdes in Egypt, on fol. 83^b.

Kings of Yaman, on fol. 90^a.

Ghassānians in Syria, on fol. 100^b.

Banū Umayyah in Maghrib, on fol. 103^a.

Banū Aghlab in Afrika, on fol. 103^b.

Mulaththamin, on fol. 106^b.

The Tūlūnis, on fol. 108^a.

The Īkhshidīs, on fol. 108^b.

The Hamdānis, on fol. 109^a.

The Tughtiginīs, on fol. 110^b.

The Dānishmandīs, on fol. 111^a.

The Urtukīs, on fol. 111^b.

The Salīkīs, on fol. 112^a.

The Isma'īlīs in Afrika, Egypt, and Syria, on fol. 112^a.

Sharīfs of Makkah, on fol. 116^b.

The Banū Kilāb of Ḥalab, on fol. 118^a; the Banū 'Ukail, on fol. 118^b; the Banū Asad, on fol. 119^b.

The Musha'sha' Sayyids, on fol. 120^a.

The Atābegs, on fol. 121^a.

The Ayyūbites, on fol. 128^b. History of Šalāḥ-aldīn Yūsuf and his successors, on fol. 129^a.

Mamlūk kings of Egypt, etc., on fol. 145^b.

Old Persian kings, on fol. 175^a sq.

Mulūk-altawā'if, on fol. 192^b.

Kings of Ṭabaristān, on fol. 205^b; Husām-al-daulah and successors in Māzandarān, on fol. 207^b. Rulers of Gilān, on fol. 211^b; of Rustamdār, on fol. 212^b. Kings of Dailam or Būwailhides, on fol. 216^a.

Washmgir and his successors, on fol. 222^b.

The Tahirīdes in Khurāsān, on fol. 224^a.

The Šaffārīdes, on fol. 226^a.

The Ghaznawīdes, on fol. 228^a (the Sāmānīdes follow on fol. 382^b, between the Āl-i-Jūji and the Āl-i-Afrāsīyāb!).

The Saljūks, on fol. 235^a.

Rulers of Khwārizm, on fol. 245^a.

The Ghūrīdes, on fol. 255^a.

Rulers of Kurdistān, on fol. 268^b; of Lār, on fol. 269^b; of Hurmuz, on fol. 273^b; of Shirwān, on fol. 274^b.

Atābegs of Adharbaijān, on fol. 275^b.

Salgharīdes, on fol. 276^a.

Rulers of Kirmān, on fol. 280^a.

Karākhitā'i rulers in Kirmān, on fol. 281^b.

Muẓaffārīdes in Fārs, on fol. 283^a.

Sarbadārs in Khurāsān, on fol. 295^a.

Kurt kings in Harāt, on fol. 297^a.

Shāhrukh, on fol. 300^a.

The Āk-koynlū, on fol. 314^a; the Karā-koynlū, on fol. 315^b.

Shaikh Ṣaḥī-aldīn and successors, on fol. 318^b.

Shāh Isma'il, on fol. 320^a.

Shāh Ṭahmāsp, on fol. 331^b.

Rulers of Khatā or China in thirty-six ṭabakāt, but arranged in a very queer and incomprehensible manner; it begins with a ninth ṭabakāh on fol. 339^b; after the twenty-first suddenly a new series of ṭabakāt sets in on fol. 346^a, and a third series again on fol. 347^b.

The descendants of Yāfeth bin Nūh, on fol. 352^b (immediately after the thirty-sixth ṭabakāh of the Chinese rulers).

The emperor Humāyūn, on fol. 354^b.

Čingizkhān, on fol. 364^a.

Sultāns of Transoxania after Muḥammadkhān, on fol. 369^b.

Āl-i-Jūji in Khwārizm, on fol. 372^b.

The Sāmānides (see above), on fol. 382^b.

Āl-i-Afrāsīyāb, on fol. 389^a.

Sultāns of Transoxania before Timūr, on fol. 391^b.

Timūr, on fol. 392^a, last line sq.; his death, on fol. 410^a; his successors in Transoxania, on fol. 410^b sq.

The emperor Bābar, on fol. 415^a.

History of the Israelites after Joshua, on fol. 424^b.

History of the Ptolemies in Egypt, on fol. 430^a.

Ādam and the patriarchs (Ādam's history pretends to be the European version, according to the people of Frangistān; the author says, God created Ādam in Frangistān (sic!), and brought him then to the paradise), on fol. 431^a.

Jesus' birth and life, on fol. 433^a.

Roman emperors, on fol. 433^b.

Saljūks in Rūm, on fol. 449^b.

The 'Uthmānī dynasty, on fol. 452^b.

Ante-Muḥammadan rulers of India, on fol. 470^b.

Shākmūni, on fol. 473^b.

Post-Muḥammadan rulers of India, on fol. 479^b.

Khilji dynasty, on fol. 482^b; Tughluqshāhs, on fol. 489^b; the Sayyids, on fol. 496^b; house of Lūdi, on fol. 502^b; Shirkhān Afghān and his successors, on fol. 506^a.

Sultāns of Gujarāt, beginning with Muẓaffarshāh, on fol. 509^a.

After fol. 512 a large lacuna; rulers of Rūm appear again on fol. 513^a, beginning with منجائیل; on fol. 514^a the history of Iskandar bin Karā Yūsuf begins; on fol. 415^a the history of Gujarāt continues, and goes down to the abdication of Muẓaffar III, A. H. 980.

Rulers of Mālwah, on fol. 523^a.

Lacuna after fol. 527. Portion of the history of the Rājās of Kashmir, on fol. 528^b.

Again the emperor Bābar, on fol. 530^b.

On fol. 532^b suddenly appears the Khilāfat of 'Alī (see above); on fol. 533^b the death of 'Uthmān; on fol. 534^a an account of Ṭalḥah and Zubair.

On fol. 535^a continuation of Indian history. On fol. 537^b the last date, A. H. 1001, and a short statement about the conquest of the Dakhan.

The following pages are more or less seriously injured: ff. 1, 21, 22, 175, 176, 184^b, 185^a, 190^b, 191^a, 192^b, 193^a, 257, 258, 282^b, 283^a, 323, 324^a, 341, 342^b, 343, 344^a, 368, 370^a, 380, 381, 386-388, 397^b, 398, 399, 403, 404, 408^b, 409, 446^b, 447^a, 513, and 537.

The upper half of fol. 105 is glued together with fol. 106. Bibliotheca Leydeniana. No date.

No. 2370, ff. 537, ll. 19; clear Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

121

Ma'din-i-akhbār-i-Aḥmadi (معدن اخبار احمدی).

Part of the *second* volume of the general history of the world by Aḥmad bin Bahbal bin Jamāl Kamgū, commonly known as Kanbū, who compiled it in Jahāngir's reign, about A. H. 1023 (A. D. 1614); see Rieu iii. p. 888, where a large portion of the first volume, going down to the reign of Ibrāhīm Lūdi, is described. This *second* volume comprises the history of the Čaghatāi dynasty and the rulers of India from Timūr to Jahāngir, see the beginning of our copy, on fol. 1^b: تاریخ معدن اخبار احمدی در بیان خلافت سلسله شریفه جغتیه و بعضی از سلاطین دیار هند تا عهد خلافت ظل الله نور الدین محمد جهانگیر پادشاه غازی الخ. It is divided into many ذکر, like the first volume (see Rieu, loc. cit.), but only four are properly numbered, viz. the fortieth on fol. 115^b, the forty-first on fol. 127^a, the forty-second on fol. 128^a, and the forty-third on fol. 146^b, where a new section begins.

Contents:

Reign of Timūr, on fol. 2^a; Timūr's descendants, on fol. 27^a; beginning, on fol. 27^b, with 'Umar Shaikh Mirzā; Bābar, on fol. 31^b; *first* reign of Humāyūn, on fol. 49^a; Akbar's birth in A. H. 949, on fol. 63^b; Shir Shāh Sūr, on fol. 95^a, Islāmshāh bin Shirshāh, on fol. 115^b; Firūzshāh bin Islāmshāh, on fol. 129^a; Muḥammad 'Adil Sūr, Ibrāhīm Sūr, and Sikandar Sūr, on fol. 128^b; *second* reign of Humāyūn, on fol. 139^a; Akbar, on fol. 146^b.

This copy breaks off in the thirty-seventh year of Akbar's reign, A. H. 999 (A. D. 1590, 1591).

The copy belonged formerly to Sir Barry Close.

No. 814, ff. 343, ll. 14; large and very distinct Nasta'liq; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{4}$ in.

122

Ṭirāz-alakhbār (طراز الاخبار).

The *first* volume of a large and extensive general history of the world, composed by Najm-aldin Aḥmad bin Faḍl-allāh of Khūzistān, called Aḥmadbegkhān alīṣ-fahāni, and dedicated to the emperor Aurangzib (see fol. 2^a, ll. 17 and 18, and fol. 2^b, l. 3 ab infra). The title is a chronogram, and gives as date for the commencement of this work A. H. 1052 (A. D. 1642, 1643); see fol. 2^b, l. 14, and comp. Rieu iii. p. 1056^a.

This first volume contains:

1. A large cosmographical introduction, styled افتتاح, and beginning, on fol. 3^b, last line: افتتاح در معرفت علم و بیان معنی وجود و اثبات واجب الوجود و آگاهی دادن از اولین مخلوق در سلسله ممکن الوجود و تحقیق موجودات روحانی و جسمانی و تفصیل مراتب مخلوقات از جواهر و اعراض. This introduction comprises the whole range

of astronomical, physical, geographical, philosophical, and psychological sciences in the same manner, as, for instance, Kazwini's cosmography. Beginning, on fol. 1^b: طراز کارنامه اخبار عوالم ابداع بنام اقدس حق قدیم رواست که بمقومت ذات کامله فوالم انتظام اجناس جواهر موجودات الخ.

2. The *first* bāb of the whole work, styled ناب آغاز (see fol. 60^a), and introduced by a preface, entitled مفتاح, on the Jinns and the creation of Ādam and Eve, on fol. 57^b ذکر خلق بنی جات و احوال ایشان). The first bāb itself is divided into two تحت, the *first* of which comprises the whole biblical history in four جمن: (1) from Ādam to Jacob, on fol. 60^a; (2) from Joseph to Khidr, on fol. 81^a; (3) from Joshua, the son of Nūn, to David, including an account of Lukmān, on fol. 104^b; (4) from Solomon to Jesus, St. George, the Seven Sleepers, etc., on fol. 113^b. The second تحت comprises the old Persian dynasties, the Pishdādians, the Kayānians, the Mulūk-al-tawā'if, the Sāsānians, etc., together with short accounts of contemporary ante-Muhammadan rulers: likewise in four جمن: (1) on fol. 142^a, (2) on fol. 150^b, (3) on fol. 157^b, (4) on fol. 159^a, introduced by an ethical chapter on the duties and qualities of a Pādishāh. Beginning of this *first* bāb, on fol. 57^b: سرآغاز درنامه نامی اسم سامی واجب الاعظامی زبید که قولش از شائبة صوت و حرف میراست الخ.

No. 733, ff. 195, ll. 23; Nasta'lik; size, 15½ in. by 9½ in.

123

Intikhab-i-Muntakhab (انتخاب منتخب).

An abridgment of Muhammad Yūsuf bin Shaikh Rahmat-allāh al-Atakī al-Kan'ani's general history, entitled منتخب التواریخ, and completed A. H. 1056, 15th of Dhū-al-hijjah (A. D. 1647, January 22), a detailed description of which is given in Rieu i. pp. 122-124. This extract, which is styled انتخاب منتخب التواریخ, or simply انتخاب منتخب (see fol. 2^b, l. 9), was made, as far as the bad handwriting allows us to decipher, by 'Abd-alshakūr (see fol. 2^a, l. 8), and finished under 'Ālamgir, A. H. 1084 (A. D. 1673, 1674). It goes down, like the original, to the accession of Shāhjahān, A. H. 1037, and is divided into the same five kismas.

Beginning: انتخاب منتخب کلام ابلغ النظام و خلاصة معاصد و مرام سلاطین ذی الاحترام الخ.

Dated the 25th of Rajab, in the twenty-fourth year of Muhammadshāh's reign (=A. H. 1155, not 1149, as here is written, A. D. 1742, September 25).

No. 170, ff. 144, ll. 20; Shikasta; size, 10½ in. by 5½ in.

124

Mirāt-al-ālam (مرآت العالم).

General history, from the oldest times to A. H. 1078

(A. D. 1667, 1668), usually ascribed to Bakhtāwarkhān (who died A. H. 1096 = A. D. 1685), but composed in fact by Shaikh Muhammad Bakā: see below in the Mirāt-i-Jahānumā. For further details we refer to Bodleian Cat., Nos. 114-116; Rieu i. pp. 125-127 and iii. pp. 890 and 1080^a; W. Morley, p. 52 sq.; and Elliot, History of India, vii. p. 145 sq.

It is divided into a mukaddimah and seven Ārāyish (see the index on ff. 3^a-5^a), viz.:

Mukaddimah, on the creation, on fol. 5^a.

Ārāyish I, on ante-Muhammadan history, on fol. 35^a, in four numāyish.

Ārāyish II, history of Muhammad, the first four Khalifs, etc., on fol. 54^b, in twelve numāyish.

Ārāyish III, history of the Umayyade and 'Abbāsīde Khalifs, as well as of the other contemporary and succeeding dynasties to Timūr, on fol. 141^a, in eight numāyish.

Ārāyish IV, history of Timūr and his descendants, of the Turks in Asia Minor, and the Ṣafawī dynasty, on fol. 215^a, in five numāyish.

Ārāyish V, history of India to the accession of Bābar, on fol. 235^b, in nine numāyish.

Ārāyish VI, history of Bābar, Humāyūn, Akbar, Jahāngir, and Shāhjahān, on fol. 298^a, in five numāyish.

Ārāyish VII, history of Aurangzib and his contemporaries, probably beginning on fol. 459^a (the heading is missing), in three pairāyish.

The conclusion, containing the biographies of poets in alphabetical order, which is usually in other copies, and likewise in the index of this copy, called the خانمة

پیرایش forms here the *fourth* نمود of the third پیرایش of the seventh Ārāyish. At the end is a short addition by another author, fixing the death of Bakhtāwarkhān in A. H. 1096.

Beginning of this copy: الحمد لله الذی من علی المؤمنین اذ بعث فیهم رسولا منهم يتلو عليهم آياته و اوضح لهم الخ.

Copied by Ghulām Muhammad, but not dated. Cololated throughout. Ff. 130^b, 151^b, 152^a, 156^b, 380^b, and 435^b a little injured.

No. 986, ff. 613, ll. 21; Nasta'lik; illuminated frontispiece; size, 11½ in. by 7 in.

125

A fragment of the same Mirāt-al-ālam.

Beginning: درترب گوهری که تاجداران کشور فصاحت و تخت نشینان خطه بلاغت را برانه افتخار باشد حمد و ثنای یگانه ایست الخ.

Detailed index, on ff. 4^a-7^a.

This fragment consists of two incoherent portions, written by two different hands, and contains:

The preface, on fol. 1^b.

The index, on fol. 4^a.

The mukaddimah or introduction, on fol. 8^a.

The beginning of the first Ārāyish, on fol. 9^b, which breaks off already on fol. 11^a.

An index of the 250 poets, whose short biographies are given in the khātimah of this work, on ff. 12^b-16^b.

The greater portion of the *seventh* Ârâyish, containing the history of 'Âlamgir's reign from A. H. 1068–1078 (A. D. 1658–1668), that of the contemporary rulers, amirs, shaikhs, etc., together with a topographical and statistical account of Hindûstân, etc., on ff. 17^a–153^b, defective both at the beginning (where two leaves are missing) and at the end (where a large lacuna of forty-seven leaves is found after fol. 153).

The last words of the *khâtimah*, on fol. 154^a.

Consequently there are missing in this copy: the greater portion of Ârâyish I, the entire five Ârâyish from II–VI inclusive, the beginning and end of Ârâyish VII, and the whole *khâtimah* or *tadhkirah* of Persian poets, except the last few lines.

The greater part of this copy, viz. ff. 17–154, was written by Muḥammad Mansûr, A. H. 1131 (A. D. 1719). A marginal note on fol. 4^a tells us that the *muḥaddimah* and first six Ârâyish formed *one* volume, and the rest the *second*; therefore ff. 1–12 (or 1–16) belong to that *first*, the rest to the *second* volume.

Several leaves are greatly injured; many parts quite effaced and illegible.

No. 899, ff. 154, ll. 24–25; Nasta'lik, by two different hands; size, 9½ in. by 5½ in.

126

Mirât-i-Jahânnumâ (مرآت جهاننما).

An almost complete copy of the extremely rare Mirât-i-Jahânnumâ or general history of the world, an enlarged edition of the Mirât-al-âlam, which is due, like the shorter work, to the authorship of Shaikh Muḥammad Bakâ (born A. H. 1037 = A. D. 1627, 1628, died A. H. 1094 = A. D. 1683), and not to Bakhtâvarkhân, as Rieu has proved in his Cat., iii. pp. 890 sq. and 1018^a; see also Elliot, History of India, vii. pp. 145–165. The usual edition of this work is that by the author's nephew Muḥammad Shafi', A. H. 1095 (A. D. 1684). Our copy wants a portion of the introduction (two leaves being missing in the beginning, and leaving the question who the editor was uncertain), all the rest is complete; but the division into Ârâyish differs considerably from that in Rieu's incomplete copy, especially as there are eleven instead of seven, although the contents are exactly the same. Minor differences appear in the subdivisions of the various Ârâyish, and it is not unlikely that we have got here the later edition of Muḥammad Bakâ's younger brother Ridâ, see Rieu iii. p. 1018. It opens in the elaborate index (on ff. 1^a–5^a) with the *first* Pairâyish of the *first* Ârâyish.

Contents:

Muḥaddimah, on fol. 5^a, on creation, in five Guftâr.

Ârâyish I, ante-Muḥammadan history, in three Pairâyish: 1. On fol. 11^a, old prophets, in forty-nine Numâyish, from Âdam to the Seven Sleepers, St. George, the monk Jariḥ, and Khâlid bin Sinân. 2. On fol. 63^a, old philosophers, in sixteen Numâyish, from Luḳmân to Democritus and Buzurjmihr. 3. In two Numâyish: (a) on fol. 66^a, old Persian kings, from Gayûmarth to Yazdajird II; (b) on fol. 71^b, kings of Yaman and Syria before the Islâm.

Ârâyish II, history of Muḥammad, the first four Khalifs, and the Imâms, in nine Pairâyish: 1. On fol.

72^b, Muḥammad's life from his birth to the flight, in nine Numâyish. 2. On fol. 88^a, Muḥammad's life from the flight to his death, in thirteen Numâyish. 3. On fol. 133^b, his wives, children, scribes, etc., in three Numâyish. 4. On fol. 138^b, the first four Khalifs, in four Numâyish. 5. On fol. 161^a, the Imâms, in twelve Numâyish. 6. On fol. 166^b, the Aṣḥâb, etc., alphabetically arranged in twenty-seven Numâyish. 7. On fol. 173^b, the Tâbi'in and the four Mujtahidin, beginning with Abû Ḥanifah, in two Numâyish. 8. On fol. 176^a, the seven readers of the Kurân and the traditionists, in two Numâyish. 9. On fol. 178^a, renowned Shaikhs, Saints, Hakims, etc., in four Numâyish.

Ârâyish III, the Umayyade and the 'Abbâside Khalifs, together with the contemporary minor dynasties, in eight Pairâyish: 1. On fol. 230^a, the Umayyades. 2. On fol. 234^a, the 'Abbâsides. 3. On fol. 239^b, minor dynasties, from the Tâhirides to the Karâkhitâ'is of Kirmân, in eleven Numâyish. 4. On fol. 251^b, kings of Rûm, from the Caesars to the Osmanlis, in eight Numâyish. 5. On fol. 256^b, Sharifs of Makkah and Madinah. 6. On fol. 257^a, Khâns of the Turks, in four Numâyish. 7. On fol. 258^b, Çingizkhân and his descendants, in seven Numâyish. 8. On fol. 266^b, Sultâns who ruled in Irân after Abû Sa'id Bahâdurkhân, from the Cûpânîs to the Sarbadârs, in five Numâyish.

Ârâyish IV, Timûr and his successors in Irân and Tûrân, the Karâ-koynlû and Âk-koynlû, and the Ṣafawis, down to Sulaimanshâh bin 'Abbâs II, on fol. 269^b, in five Pairâyish.

Ârâyish V, history of India, in ten Pairâyish: 1. Early Rajahs, on fol. 277^b. 2. Emperors of Dihli from Shihâb-aldin Ghûrî to Ibrâhim Lûdî, on fol. 282^a. 3. Sultâns of the Dakhan, on fol. 294^b, in six Numâyish. 4. Kings of Gujarât, on fol. 299^b. 5. Rulers of Sind, on fol. 302^a, in two Numâyish. 6. Kings of Bangâlah, on fol. 304^b. 7. Sultâns of Mâlwah, on fol. 306^a; 8. Rulers of Khândis, on fol. 309^a. 9. Rulers of Jaunpûr, on fol. 310^a. 10. Kings of Kashmir, on fol. 310^b.

Ârâyish VI, from Bâbar to Shâhjahân, in five Pairâyish: 1. Bâbar, on fol. 313^b. 2. Humâyûn, on fol. 315^b. 3. Akbar, on fol. 324^a. 4. Jahângir, on fol. 327^b. 5. Shâhjahân, on fol. 335^b.

Ârâyish VII, Aurangzib 'Âlamgir, in five Pairâyish: 1. His early life and the first ten years of his reign, on fol. 345^b. 2. His eminent qualities, on fol. 375^b. 3. His children, on fol. 377^b. 4. Extent of his empire, on fol. 378^a. 5. Contemporary Sultâns, on fol. 379^a.

This Ârâyish corresponds in its contents to the first Pairâyish, and the *first four* Numâyish of the second Pairâyish of the seventh Ârâyish in Rieu's copy, iii. p. 891.

Ârâyish VIII, in two Pairâyish: 1. Celebrated wazirs from the first four Khalifs to the time of 'Âlamgir, on fol. 379^b, in fourteen Numâyish. 2. 'Ulamâs and other eminent men of 'Âlamgir's time, on fol. 391^b.

This Ârâyish corresponds to the fifth Numâyish of the second Pairâyish, and the first Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish IX, in two Pairâyish: 1. Famous calligraphers, on fol. 395^a. 2. Strange occurrences, on fol. 399^b.

This *Ārāyish* corresponds to the second and third Numūds of the third *Pairāyish* of the seventh *Ārāyish* in Rieu's copy.

Ārāyish X, on fol. 409^a, account of the author's ancestors, beginning with Khwājah Diyā-aldin, who came from Harāt to India A.H. 754 (A.D. 1353) and became governor of Multān, corresponding to the fourth Numūd of the third *Pairāyish* of the seventh *Ārāyish* in Rieu's copy.

Ārāyish XI, on fol. 414^b, notices of Persian poets, arranged alphabetically in twenty-eight *Pairāyish*, beginning with Abū Sa'id bin Abū-alkhair and Abū 'Alī Ibn Sinā. This corresponds to the *first* section of the *khātimah* in Rieu's copy.

Khātimah, on fol. 515^a, life of the author, Shaikh Muḥammad Bakā, corresponding to the *second* section of the *khātimah* in Rieu's copy.

Dated the 19th of Dhū-alka'dah, A.H. 1148 (the seventeenth year of Muḥammadshāh's reign) = A.D. 1736, April 1. From the rather defective colophon we learn that it was written for Mirzā Murshid Kulibeg Khānshāhib Tabrizi (or as he is styled on the fly-leaf, Murshid Kulikhān Bahādur Tabrizi, governor of Oudh). One of the copyists (probably the last) was Muḥammad Ḥusainbeg Khwājū Gilāni, living in Bangālah. This copy belonged formerly to Mr. A. Welland (February 4. 1810).

No. 1497, ff. 519, ll. 25; Naskhi on ff. 1-277, parts of 299 and 301, 304-331, and 340-348; the rest in Nasta'liq by various other hands; worm-eaten; size, 14½ in. by 10½ in.

127

Tanqīḥ-alakhbār (تنقيح الاخبار).

The sifting of the chronicles, a concise general history of the world, based on the best authorities, down to A.H. 1125 (A.D. 1713) in Farrukhsiyar's reign (see fol. 409^a, lin. penult., and the following copy, No. 1648, fol. 335^b, l. 3), by Mullā Muḥammad Māh (so the name is written on the fly-leaf and on fol. 1^a, in the text we have not succeeded in finding it), who began this work A.H. 1117 (A.D. 1705, 1706), see fol. 3^b, ll. 10 and 11. The title occurs on fol. 4^a, l. 7. It begins: سبحان ربّي الأعلى این چه استحقاق سجده مطلق و عبادت سحمان ربّي الأعلى است، على الاطلاق است الخ، and contains a *muḥaddimah* on the origin of the world and mankind, on fol. 5^b, seven *tahrirs* (تحریر)، and a *khātimah*.

The seven *tahrirs* treat of the following subjects:

1. History of the old prophets and sages, the ante-Muhammadan kings of Persia down to the last of the Sāsānians, the rulers of Yaman, the Greek emperors, and the Mulūk-alṭawā'if, on fol. 8^b.
2. History of Muḥammad, his companions and followers, the Imāms, the first four Khalifs, and other famous men of the same time, partly in alphabetical order, on fol. 51^b.
3. History of the Umayyade and 'Abbāsīde Khalifs and all the contemporary and posterior dynasties down to the successors of Čingizkhān, the Muzaffarides, Sarbadārs, and Knrt kings, on fol. 115^b.
4. History of Timūr and his successors, the Karā-ḳoyunlū and Āk-ḳoyunlū, and the Šafawis, on fol. 207^b.

5. The minor Indian dynasties of the Dakhan, Gujarāt, Sind, Multān, Bangālah, Mālwal, Khāndis, Kashmir, etc., and the kings of Dihli down to Ibrāhim Lūdi, on fol. 219^b.

6. History of the five emperors, Bābar, Humāyūn, Akbar, Jahāngir, and Shāhjahān, on fol. 258^b.

7. *First section*, history of the first ten years of 'Ālamgir's reign (taken from the 'Ālamgir-nāma), to which are added noteworthy dates of the later years of the same emperor's life, of Bahādurshāh's reign, and the first year of Farrukhsiyar, on fol. 383^b.

Second section, *tadhkirah* of the most famous Shaikhs (on fol. 410^a), Hakims (on fol. 434^a), 'Ulamās (on fol. 436^b), and poets (on fol. 459^a) of the Islām, for the greater part in alphabetical order. This copy was made from the author's autograph by Muḥammad Afḍal, and finished the third of Jumādā-alākhar, A.H. 1108 (so is here written, but as the work itself goes down to A.H. 1125, it is undoubtedly a clerical error for A.H. 1128, which is rightly styled the *fourth* year of Farrukhsāh's reign, that is, of Muḥammad Farrukhsiyar) = A.D. 1716, May 25. Sayyid Khair-allāh finished the perusal of this copy the 9th of Rabi'-alawwal, A.H. 1132 (A.D. 1720, January 20).

No. 579, ff. 516, ll. 15; collated; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

128

A defective copy of the same.

This copy is incomplete both at the beginning and end. In the beginning there are missing thirty leaves. It opens abruptly in the *first tahrir* with these words:

بنابر تصرفش در ممالك الخ... corresponding to the preceding copy, fol. 35^a, l. 8. *Tahrir II*, on fol. 15^b; III, on fol. 66^b; IV, on fol. 151^b; V, on fol. 163^b; VI, on fol. 202^a; VII, first section, on fol. 313^b. The *second* section begins on fol. 336^a and breaks off in the beginning of the short *tadhkirah* of poets (چهارم بیان احوال شعرا), corresponding to the preceding copy, fol. 459^b, first line. Collated throughout.

No. 1648, ff. 376, ll. 17; Nasta'liq; slightly damaged in many pages, especially towards the end; size, 12½ in. by 7 in.

129

Mihakk-alsulūk u miṣṣalat-alnuffis (محاکم السلوك و مصفلة النفوس).

A curious work on general history, intermixed with theological and esoteric discussions, compiled by a former companion of prince Muḥammad Mu'azzam, that is, the emperor Bahādurshāh, A.H. 1133 (A.D. 1721), see fol. 6^b. After the usual praises of the prophet, the *معراج*, the first four Khalifs, and the explanation of the reasons for this work's composition, a long exposition of mystical philosophy follows, dealing with the *نفس* معرفت گروه، فضیلت خلفا، شکر، معرفت، توبه، اماره مبداء، اقسام گروه بدعتیان، اامت چون خواجه وروافض

خلق، ومعنى قضا و قدر، and similar topics. After this introductory part the real work begins, a compendium of general history in fifteen makâlas and a khâtimah, all interspersed with theological and philosophical aphorisms. The contents are as follows:

Makâlah I: The oldest prophets, from Âdam to Nûh, on fol. 72^a.

Makâlah II: Old Persian kings down to Jamshîd (including the story of Hûd, Sâlih, etc.), on fol. 87^a.

Makâlah III: From Dâhâk to Faridûn (including Nimrûd, Ibrâhim, Lût, Ya'kûb, and Yûsuf), on fol. 94^a.

Makâlah IV: From Minûcihr to Alexander the Great (Shu'aib, Mûsâ, Khidr, Ilyâs, Samuel, David, Luqmân, Solomon, Dâniel), on fol. 102^a.

Makâlah V: Mulûk-altawâ'if and contemporary prophets (Zachariah, Yahyâ, the Seven Sleepers, Jesus, Jonah), on fol. 142^a.

Makâlah VI: The Sâsânian kings down to Nûshirwân, on fol. 162^b.

Makâlah VII: History of Muḥammad and the first four Khalifs, on fol. 189^a.

Makâlah VIII: The Umayyade Khalifs, on fol. 256^a.

Makâlah IX: The 'Abbâside Khalifs, on fol. 291^a.

Makâlah X: Rise of Islâm in India, and first Muḥammadan rulers in that country (Mahmûd of Ghazna, etc.), on fol. 360^a.

Makâlah XI: Emperors of Dihli down to Ibrâhim Lûdî (slave kings, fol. 381^a; house of Khilji, fol. 390^a; house of Tughluq, fol. 399^a; Khidrkhân, fol. 405^a; house of Lûdî, fol. 407^b), on fol. 377^b.

Makâlah XII: From Bâbar to Shâhjahân, on fol. 410^a.

Makâlah XIII: 'Âlamgir and Bahâdurshâh, on fol. 438^a.

Makâlah XIV: Jahândârshâh and Farrukhsiyar, on fol. 496^b.

Makâlah XV: Rites and duties of Islâm (واجبات اسلام), on fol. 542^b.

Khâtimah: Conclusion of the history of Farrukhsiyar, Rafî'-aldarajât, Rafî'-aldaulah, and accession of Muḥammadshâh. At the end a series of miscellaneous matters, short review of the great poets of Persia, Jalâl-al-din Rûmî, Sanâ'i, Farid 'Attâr, Firdausî, Anwarî, Sa'dî, Khâkânî, Nizâmî, Amîr Ḥusainî, Hâfiz, Nî'mat-allâh Walî, Jâmi, etc., on fol. 649^a. It is incomplete at the end; one or two leaves missing.

Beginning: *مبتدای هر شی حمد و ثنای بگانه ایست* (Beginning: *بی ابتدا و منتهای الخ*).

An endless number of marginal and also interlinear glosses and additions. The MS. is in some portions very badly preserved; many lines effaced or partly torn away. A complete index on the fly-leaves. The proper order of ff. 624-649 is: 624, 641-648, 625-640, 649.

No. 1012, ff. 704. ll. 17; very careless and inelegant Nasta'liq; size, 9½ in. by 5½ in.

130

Mirât-al-safâ (مرآت الصفی).

The *second* volume (دفتر دوم) of Muḥammad 'Alî bin Muḥammad Şâdik alḥusainî's work on general history, from the rise of Timûr to A. H. 1169 (A. D. 1755,

1756). The present copy is the author's autograph (see the colophon: *محمد علی الحسینی مؤلف و کاتب*), finished in the same year 1169, the second of Ramaḍân (A. D. 1756, May 31), and represents undoubtedly the first sketch of this volume which was afterwards revised and continued to A. H. 1179 (A. D. 1765, 1766), as the copy in Rieu i. pp. 129-131 proves. The dedication therefore to Şamşâm-aldaulah Shâhnawâzkhân Bahâdur Şamşâmjaug (the author of the Maâthir-alumarâ, who was put to death A. H. 1171 = A. D. 1758), which in Rieu's copy is only found in the preface, appears here a second time at the end, immediately before the colophon, as the patron was still alive in 1169. This second daftar is subdivided into two bâbs:

First bâb, on fol. 3^b: Timûrides of Irân and Tûrân, from Timûr to Muḥammad Zamân (A. H. 920).

Second bâb, on fol. 24^a: Timûrides of India from Timûr and Mirzâ Mirânshâh (born A. H. 769) to A. H. 1169, the third year of 'Âlamgir II's reign. The latter part of this bâb is very detailed, and narrates the events in full from year to year. *Bâbar*, on fol. 25^a; *Humâyûn*, on fol. 27^a; *Akbar*, on fol. 32^b; *Jahângîr*, on fol. 38^b; *Shâhjahân*, on fol. 40^b; *'Âlamgir Aurangzib*, on fol. 44^b; *Bahâdurshâh*, on fol. 50^b; *Mu'izz-al-dîn Jahândârshâh*, on fol. 56^b; Muḥammad Farrukhsiyar, on fol. 60^b; *Rafî'-aldarajât*, on fol. 66^b; *Rafî'-aldaulah*, on fol. 67^a; *Muḥammadshâh*, on fol. 67^b; *Aḥmadshâh*, on fol. 136^b; *'Âlamgir II*, on fol. 168^b.

Undoubtedly for the sake of selling the MS. at a higher price, a clumsy forger's hand has effaced the proper title on fol. 3^a, ll. 1 and 2, *مرآت الصفی*, by writing over it *رعات عالمگیری* (Letters of 'Âlamgir), and the same nonsensical description appears on fol. 1^a.

Beginning: *مبتدای هر شی حمد و ثنای بگانه ایست* (Beginning: *بی ابتدا و منتهای الخ*).

No. 3038, ff. 175, ll. 14; Nasta'liq; size, 8½ in. by 5½ in.

II. HISTORY OF MUḤAMMAD, THE KHALÍFS, AND IMÂMS.

131

Kitâb-i-Futûḥ (کتاب فتوح).

Persian translation of the Arabic work *فتوح ابن اعثم*, or history of Islâm from Muḥammad's death to the death of Ḥasan and Husain and the accession of Yazid in A. H. 60 and 61 (A. D. 680), by Khwâjah Abû Muḥammad Aḥmad bin A'tham al-Kûfi, who died about A. H. 314 (A. D. 926). The translation was undertaken in or soon after A. H. 596 (A. D. 1199, 1200) by Muḥammad bin Aḥmad al-Musta'fi al-Harawi, chiefly encouraged and supported by a nobleman of Khwârizm and Khurâsân, see ff. 1^b, l. 6 and 2^a, l. 12. As we learn from Ouseley 284 in the Bodleian Library, this first translator died when he had only finished a small portion of the work, viz. the greater part of Abû Bakr's Khilâfat, and was succeeded by Muḥammad bin Aḥmad bin Abi Bakr al-Kâtib al-Mâbarnâbâdi, who carried the translation

to an end. Comp. for fuller details, Bodleian Cat., Nos. 124-126; Rieu i. p. 151 sq.; W. Morley, p. 16, etc.

Beginning: الحمد لله الملك القديم المتان الكريم
الرؤف الرحيم هو الاول والآخرو الظاهر والباطن الخ

The right order of ff. 1-54 is: 1-44, 53, 45-52, 54. Dated the 16th of Rabi'-alawwal, A. H. 1013 (A. D. 1604, August 12), at Kol (کول), by one of the sons of Shaikh Jamāl, called Shams-al'arifin, who was himself an offspring of Khwājah Abū 'Ubadah ibn aljarrah Khalil ibn Shaikh Rāzi.

No. 1341, ff. 345, ll. 25; Naskhi; size, 10 in. by 5 $\frac{3}{4}$ in.

132

The same.

Beginning: الحمد لله المنان الكريم الرؤف الرحيم هو
الاول والآخرو الظاهر والباطن الخ

Dated the 9th of Rabi'-althāni, in the thirtieth (or thirty-first) year of, probably, 'Ālamgir's reign (= A. H. 1098 or 1099), A. D. 1687, February 22, or 1688, February 12. College of Fort William, 1825.

No. 2027, ff. 603, ll. 13; large and distinct Nasta'lik; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

133

The same.

Beginning: الحمد لله الملك القديم المتان الرؤف الرحيم
هو الاول والآخرو الظاهر والباطن الخ

This copy was finished the 17th of Sha'bān, A. H. 1103 (thirty-fifth year of 'Ālamgir's reign)=A. D. 1692, May 4.

No. 921, ff. 438, ll. 12-15; very careless and irregular Nasta'lik, written, as it seems, by different hands; illuminated frontispiece; size, 9 in. by 5 $\frac{3}{4}$ in.

134

Ta'rikh-i-Futūh-i-Shām (تأريخ فتوح شام).

Persian translation of an Arabic history of the conquest of Syria, perhaps—although no author's or translator's name appears in the text—of Muḥammad bin 'Umar al-Wāḳidi's (died about A. H. 207, A. D. 822) فتوح الشام or rather Pseudo-Wāḳidi's, a Turkish translation of which is described in G. Flügel ii. p. 134. It begins under Abū Bakr and ends under 'Umar, comprising altogether forty-two غزوات or battles. It is interspersed with many Arabic verses. As title appears, on fol. 1^a, تأريخ فتوح شام and تأريخ فتح شام.

Beginning: بعد حمد مر خدای معطی جزیل بر غزا
و صلوة مصطفی مستخلف خلای گوید بنده امیدوار
برحمت پروردگار چون حق تعالی خواست ان

No date.

No. 248, ff. 244, ll. 17; Nasta'lik; small illuminated frontispiece; size, 8 $\frac{1}{2}$ in. by 5 in.

135

Tarjuma-i-Siyar-alnabi (ترجمه سیر النبی).

A Persian translation of Muḥammad ibn Ishāq Almutṭalibī's Arabic biography of the Prophet. The anonymous translator made the first acquaintance with this famous book in Egypt in the majlis of Kādi Ḥasan Rūkn al-dīn ibn Ḥasan (in the copy of the Bodleian Library, Walker 96: زکی الدین ابن حسان, see Bodleian Cat., No. 127) and Kādi Ḥasan ibn Muḥali (see fol. 2^b, ll. 9 and 10), and began after his return to Persia to put it into a Persian garb, at the request of the Atābeg Sa'd bin Zangi, Sa'di's patron, A. H. 620 (در شهور سنة = A. D. 1223; the Bodleian copy has A. H. 612 = A. D. 1215). It is divided into the following thirty bābs:

1. در نسب بیغامبر ما علیه السلام تا آدم, on fol. 8^b, l. 1.
2. در تفصیل نسب بیغامبر ما از اسمعیل تا عبد الله, in seven bābs, on fol. 8^b.
3. در تعاقب ولایت بخانه کعبه و ترتیب ولایت ایشان, on fol. 53^b (in the Bodleian copy the first and second bābs are contracted into one; from that arises the apparent inconsistency in the numbering of the following chapters there).
4. در ظاهر شدن جاه زمزم دیگر بار بر دست عبد المطلب, on fol. 59^a.
5. در ذبح عبد الله پدر بیغامبر الخ, on fol. 62^a.
6. در مولد بیغامبر ما, on fol. 64^b.
7. در رضاع بیغامبر ما, on fol. 65^a.
8. در کفالت ابو طالب سید را, on fol. 68^a.
9. در اوصاف و اخلاق بیغامبر ما پیش از حد بلوغ, on fol. 69^b.
10. در تقدیم قریش بیغامبر ما پیش از مبعث, on fol. 72^b.
11. در خبر دادن اخبار یهود و رهبانیه عرب و نصاری, on fol. 73^b.
12. در مبعث بیغامبر ما, on fol. 81^a.
13. در اسلام حمزه رضی الله عنه, on fol. 95^a.
14. در ماجراها که میان بیغامبر و رؤساء قریش گذشته, on fol. 96^b.
15. در هجرت صحابه رضی الله عنهم بجانب حبشه باذن سید, on fol. 107^b.
16. در معراج بیغامبر ما, on fol. 123^a.
17. در وفات خدیجه رضی الله عنها و وفات ابو طالب الخ, on fol. 126^b.
18. در رفتن بیغامبر بطرف طائف و نصرت طلبیدن, on fol. 128^a.
19. در عرض دادن سید علیه السلام خود را در موسم حاج, on fol. 129^b.
20. در بیعت انصار با بیغامبر و احوال آن, in three fāṣls, on fol. 130^b.
21. در هجرت سید علیه السلام بمدينه, on fol. 135^b.

22. در هجرت صحابه رضی الله عنهم اجمعین بمدینه، on fol. 136^b (this bâb does not appear at all in the Bodleian copy).

23. در ظاهر کردن یهود عداوة سید علیه السلام، on fol. 144^a.

24. در مناظره سید علیه السلام والتحیه با یهود، on fol. 145^b.

25. در مناظره نصاری بحران (نجران) با سید، on fol. 147^b.

26. در مغازی پیغامبر ما علی التفصیل (twenty-seven battles according to the index, twenty-eight in the text), on fol. 149^b (this is the twenty-fourth bâb in the Bodleian copy).

27. در ذکر وفود عرب که بطوع و رغبت باسلام آمدند، بی دعوت، on fol. 216^a.

28. در حج الوداع، on fol. 217^b.

29. در فرستادن سید علیه السلام لشکر باطراف بلاد، on fol. 219^a.

30. در وفات پیغامبر، on fol. 220^b (this is the twenty-eighth bâb in the Bodleian copy; bâbs twenty-nine and thirty of that MS., which are to deal, according to the index, with the prophet's wives and Abû Bakr, are not found here).

Beginning: حمد و ستایش آفریدگاری را که کسوت وجود در تن عالم از آثار قدرت الهی.

Dated the twenty-second of Dhû-alka'dah, A. H. 1030 (A. D. 1621, October 8).

No. 1581, ff. 225, ll. 15; distinct Nasta'liq; size, 9 in. by 4½ in.

136

(سیر النبی) Siyar-alnabi.

A large portion of another detailed history of Muhammad's life, deeds, and exploits, no doubt translated from some Arabic original like the preceding work and divided into thirty fasls, but defective at the beginning and injured throughout, especially in the first leaves, which are moreover misplaced. The contents of the thirty fasls are as follows:

1. در سبب ایراد موجودات، on fol. 1^a.

2. در بیان اسماء مبارک کرامی رسول امی و فضیله همه، نامی (نام read)، on fol. 11^b.

3. در ذکر بشارات رسل سالفه و اشارات کتب سابقه، بوجود آنحضرت، on fol. 14^b.

4. در ذکر اخبار متقدمان و کاهنان و جتیان و خوابها، بعضی از مردمان بظهور سید عالمیان، on fol. 24^b.

5. در بیان انتقال نور فائض السرور وجود مودود الهی، on fol. 30^b.

6. در امارات حمل حبیب الله و وفات پدرش عبد الله، on fol. 46^b.

7. در بیان کیفیت ولادت آن صاحب هدایه، on fol. 49^a.

8. در ذکر حوادثی که در شب ولادت آن افتخار برج، سعادت ظاهر شده، on fol. 56^b.

9. در بیان ارضاع و کیفیت احوال مرضعه او، on fol. 60^a.

10. در بیان شق صدر شریف و شرح سینه با سکینه، آن الطف از مهر لطیف، on fol. 67^b.

11. در وفات آمنه و کفاله عبد المطلب آن حضرت الهی، on fol. 70^b.

12. در وفات عبد المطلب و کفاله کردن ابو طالب الهی، on fol. 74^a.

13. در بیان تجاره آن حضرت ببضاعه خدیجه و مزاجه، او با خدیجه، on fol. 78^a.

14. در بیان تعمیر کعبه و کیفیت بناء آن، on fol. 83^a.

15. در زمان بعث آنحضرت و کیفیت بدایه وحی بر آن صاحب درایه، on fol. 95^b.

16. در بیان کیفیت نزول وحی، on fol. 102^a.

17. در بیان اخبار احبار اهل کتاب و هواتف و جتیان، و وحوش بیابان بظهور آن حضرت و طلوع نور نبوت او، on fol. 103^b.

18. در بیان حوادثی که در زمان بعثه وقوع یافته، on fol. 110^b.

19. در اجهار دعوه خیر البریه الهی، on fol. 115^a.

20. در بیان هجره عصایه صحابه بحبشه، on fol. 125^b.

21. در بیان محاوره قریش با آنحضرت و اقتراحات ایشان، ازو الهی، on fol. 129^a.

22. در بیان وقائع سال هفتم از نبوة و غالب آمدن، فارس بر روم و معاهده قریشیان الهی، on fol. 135^a.

23. در بیان وفات ابو طالب و خدیجه و توجّه آن حضرت بطائف و دعوه جن و کیفیت آن و مزاجه سوده، و عائشه الهی، on fol. 139^a.

24. در بیان معراج آن سراج وقاج الهی، on fol. 146^b.

25. در ذکر بیعه با اهل مدینه، on fol. 165^b.

26. در بیان مشاوره قریشیان در شان آنحضرت و ذکر کیفیت هجره آنجناب بمدینه میمونه با خیر اصحاب، در سال چهاردهم از بعثه، on fol. 168^a.

27. در بیان کیفیت نزول حضرت با سکینه بمدینه، میمونه، و استقبال اهل آنجا الهی، on fol. 176^a.

28. در ذکر واقعات سال دوم از هجره و تزویج فاطمه الهی، on fol. 188^a.

29. در بیان جهاد و مراتب او و اعداد مغازی حضرت، نبوی الهی، on fol. 192^a.

30. در بیان سال سیوم هجره از غزاه سویق و قتل، کعب بن اشرف الهی، on fol. 206^b.

With the third year of the Hijrah this work ends. The chief authorities quoted are: کتاب و کتاب وفا; کتاب فصل خطاب; جواهر.

Beginning missing. No date.

No. 1209, ff. 219, ll. 21; distinct Nasta'liq; size, 9 in. by 5½ in.

137

Siyar-alnabi (سیر النبی).

The last part of a very extensive history of the prophet's life and actions, with many traditions about his companions and successors. Since this MS. comprises fasls 32-45 and the khâtimah of the whole work and begins with the 5th year of the Hijrah, it is very likely that it forms the continuation and conclusion of the immediately preceding copy, the thirtieth or last fasl of which deals with A. H. 3. It goes down to Muḥammad's death.

Beginning: الحمد لله رب العالمين و الصلوة والسلام (!) الاتقان الاكملان الامجدان على خير خلقى الله محمد رسول الله اللهم صلى وسلم و بارك على سيدنا محمد صاحب النبوة فصل سى دوم در ذكر وقائع سال بنجم. The 6th year of the Hijrah begins on fol. 18^b, the 7th on fol. 35^b, the 8th on fol. 40^b, the 9th on fol. 54^a, the 10th on fol. 68^b, the 11th on fol. 103^b. The story of Muḥammad's illness and death begins on fol. 123^b, the chapter about his companions and successors on fol. 153^a, the khâtimah on fol. 222^a.

Dated A. H. 871 (A. D. 1466, 1467). This copy is injured at many places, especially in the last half, and worm-eaten.

No. 1337, ff. 226, ll. 21; Nasta'liq; size, 9½ in. by 5½ in.

138

Ma'ârij-alnuhuwwah (معارج النبوة).

The detailed biography of the prophet, composed by Mu'in almiskin, who died A. H. 907 (A. D. 1501, 1502), and divided into a muḥaddimah, four rukns, and a khâtimah; comp. Bodleian Cat., Nos. 128-130; Rieu i. p. 149 sq.; J. Aumer, p. 100; G. Flügel ii. p. 391; see also H. Khalfa iii. 20 and 513; v. 12, 251, and 608. According to Rieu the work was commenced A. H. 891 (A. D. 1486), but a note in Ouseley 364 in the Bodleian Library proves beyond doubt that already, A. H. 866 (A. D. 1461, 1462), a considerable portion of it existed in a copy, corrected and revised by the author himself.

Beginning: رنّا آتينا من لدنك رحمة وهى لنا من امرنا رشدا حمدى كه صحائف لطائف النج

Muḥaddimah, on the praise of God, invocations, prayers, etc., in five fasls (فصل اول در تحميدات فصل دوم) در مناجات فصل سيم در نعوت و مناقب ذات و صفات حضرت سيد المرسلين فصل چهارم در فضائل خصائص حضرت رسالت بنامى فصل پنجم در فضيلت و ثواب صلوات (و محامد و مناجات النج) on ff. 6^b, 16^b, 29^b, 44^a, and 64^b. Copied A. H. 1008 (A. D. 1599), by Khwâjah 'Alī Ibn Mirkâ of Samarkand.

Rukn I, on the former prophets, Âdam, Sheth, Idris, Nûh, Hûd, Ibrâhîm, on 'Abd-almuttalib and 'Abdallâh, Muḥammad's father, through all of whom the prophetic light has transmigrated into Muḥammad himself, in eight bâbs, on ff. 77^b, 83^a, 104^a, 111^b, 113^a, 121^a, 124^b,

and 160^a. Dated by the same the 5th of Jumâdâ-althânî, A. H. 1008 (in the text . . . v, 1007, which seems to be a mistake for . . . 8) = A. D. 1599, December 23.

Rukn II, on Muḥammad's life, from his birth to his prophetic mission, i. e. to his fortieth year, in seven bâbs, on ff. 171^b, 188^b, 191^a, 207^a, 211^a, 216^b, and 222^b. Dated by the same, end of Muḥarram, A. H. 1009 (A. D. 1600, August 11).

Rukn III, on Muḥammad's life, from his prophetic mission to his flight, in five bâbs, on ff. 227^b, 244^b, 257^a, 272^a, and 340^a. Dated by the same the 1st of Rabi'-althânî, A. H. 1009 (A. D. 1600, October 10).

Rukn IV, on Muḥammad's life, from his flight to his death, in fourteen bâbs (here and in all the other copies there is stated at the beginning of the Rukn that it contains twelve bâbs only, but the internal arrangement in many copies is incompletely concealed by an arbitrary omission of numbers, or by the repetition of the same numbers in two places), on ff. 345^b, 354^a, 360^b, 366^b (correctly styled باب چهارم), 388^a, 391^b (correctly styled باب ششم), 407^b, 414^b, 433^b, 448^a, 458^a (correctly styled باب يازدهم), 483^a (correctly styled باب چهاردهم), 499^a, and 507^a (correctly styled باب چهاردهم). Dated by the same the 9th of Şafar, A. H. 1010 (A. D. 1601, August 9).

Khâtimah, on Muḥammad's miracles and marvellous deeds, on fol. 529^b.

The whole copy was finished by the same at Samarkand, the 18th of Jumâdâ-alawwal, A. H. 1011 (A. D. 1602, November 3). Printed in Lucknow, A. H. 1292. A Turkish translation has appeared in Constantinople, A. H. 1257, under the title: دلائل نبوت محمدى.

No. 122, ff. 564, ll. 27; excellent Nasta'liq; many additions on the margin; illuminated frontispiece at the beginning of the muḥaddimah, the khâtimah, and each of the four rukns; a vignette on fol. 1^a; ff. 1^b and 2^a splendidly adorned; size, 14½ in. by 8½ in.

139

Another complete copy of the same.

Beginning as in the preceding copy. It consists of two parts, the first comprising the muḥaddimah and the first two rukns, the second the last two rukns and the khâtimah.

Muḥaddimah, in five fasls, on ff. 10^a, 27^a, 49^a, 71^b, and 102^b.

Rukn I, in eight bâbs, on ff. 120^a, 129^b, 165^b, 178^b, 181^b, 195^b, 201^a, and 261^a. Title: ركن اول در ذكر خلقت وجود باجود محمدى صلى الله عليه وسلم از حين خلقت نور تا بوقت ولادت آنحضرت.

Rukn II, in seven bâbs, on ff. 278^a, 306^a, 309^b, 333^a, 338^b, 346^b, and 355^a. Title: ركن دوم در ذكر ولادت حضرت صلى الله عليه وسلم و مقدمات آن از دلائل و شواهد نبوت و واقعاتى كه در حين ولادت حضرت رساله بوقوع پيوسته و اوضاع و وقائعى (!) تا بحين نزول وحى.

Rukn III, in five bâbs, on ff. 361^b, 389^b, 411^a, 438^b, and 561^a (the last bâb is not marked). Title: ركن سيم

در وقائعی که از سال چهارم از مولدت حضرت رسالت بظهور پیوسته تا بوقت هجرت آنحضرت بمدينه.

Rukn IV, here only in twelve bâbs, on ff. 566^a, 577^b, 588^b, 640^a, 645^a, 678^a, 711^a, 739^a, 757^a, 798^a, 823^b, and 835^a. Title: *رکن چهارم در ذکر هجرت آن حضرت* از مکه بمدينه و درین رکن واقعاتی که از هجرت تا وفات آنحضرت بوقوع پیوسته.

Khâtimah, on fol. 864^a. Title: *خاتمة الکتاب فی المعجزات (!) النبی*.

Dated A. H. 1029 (A. D. 1620). A full index on the fly-leaves.

No. 1259, ff. 928, ll. 19-21; Nasta'lik, written by many different hands; size, 11½ in. by 6½ in.

140

Another slightly defective copy of the same.

Beginning as usual.

Mukaddimah, in five fasls, on ff. 6^a, 16^a, 28^b, 40^b, and 59^a.

Rukn I, in eight bâbs, on ff. 70^b, 76^a, 96^a (heading of the bâb omitted), 101^b (called by mistake فصل), 103^a (again فصل instead of باب), 111^a, 114^a (on fol. 141^b *مقدم* must be read instead of *بنجم*, and on fol. 142^a *فصل هزدهم* instead of *ششم*, being the last two of the eighteen fasls of the seventh bâb), and 145^b. Title of this rukn here: *رکن اول در بیان ایجاد نور حضرت محمدیہ صلعم از حین خلقت الح*.

Rukn II, in seven bâbs, on ff. 154^b, 169^b, 171^a, 184^a, 187^a, 191^b, and 196^b. Title here: *رکن دوم این کتاب معارج التبت در ذکر ولادت حضرت رسالت صلعم شواهد نبوت و واقعاتی که در حین ولادت بوقوع پیوسته و ارضاع و وقائع دیگر تا حین نزول وحی*.

Rukn III, in five bâbs, on ff. 199^b, 213^b, 224^a, 236^a, and 294^a (here the number of the bâb is omitted). Title here: *رکن سیم در وقائعی که از سال چهارم از مولود حضرت رسالت صلعم بظهور پیوسته تا بوقت هجرت آنحضرت بمدينه سکینه*.

Rukn IV, in fourteen bâbs, on ff. 297^b, 304^b, 310^b, 315^b (no number of the bâb), 322^b, last line, 335^b, 348^a, 352^b, 366^b, 378^b (no number), 386^b (no number), 406^b (here called *دهم*, the tenth, dealing with the 9th year of the Hijrah, so that the previous two bâbs, the 7th and 8th years of the Hijrah, have not been counted at all), 419^b (10th year of the Hijrah, called the eleventh bâb), and 425^b (11th year of the Hijrah, called the twelfth bâb). Title here: *رکن چهارم در ذکر هجرت آنحضرت صلعم از مکه متبرکه بمدينه سکینه و درین رکن واقعات که از هجرت تا ایام وفات آنحضرت صلعم بوقوع رسید مبین گردد*. The fourth bâb of this rukn has here seven fasls (in other copies only six, the first of which is split here into two).

Khâtimah, on fol. 442^b. Title here: *خاتم (!) الکتاب فی المعجزات (!) النبی صلعم*.

This copy is slightly incomplete at the end; although the lacuna is disguised, the last words of it agree with No. 3264 (143 in this Cat.), fol. 465^a, l. 13.

Copied by Muḥammad Ṣāliḥ bin Bâbâ bin Ḥusain, A. H. 1025 (A. D. 1616), at Balkh.

No. 3262, ff. 471, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b, 70^b, 154^b, 199^b, 297^b, and 442^b; size, 15¼ in. by 9½ in.

141

The same without the khâtimah.

This copy is very much injured on many pages, and contains only the mukaddimah and the four rukns.

Mukaddimah, on fol. 5^b, in five fasls, on ff. 6^a, 16^a, 28^a, 41^a, and 59^a.

Rukn I, in eight bâbs, on ff. 70^a, 76^a, 98^a, 106^b, 108^b, 117^a, 120^b, and 157^a.

Rukn II, in seven bâbs, on ff. 167^a, 177^a, 181^a, 186^a, 188^a, 191^b, and 195^b.

Rukn III, in five bâbs, on ff. 246^b, 261^a, 271^b, 198^a, and 243^a (by mistake ff. 198-245 are placed before ff. 246-283).

Rukn IV, here for once in fifteen bâbs (in the heading as well as in the text), on ff. 284^b, 290^a, 295^b, 301^a, 320^a, 323^a, 337^a, 342^b, 358^b, 372^a, 375^b, 377^b, 393^b, 408^b, and 415^a.

Copied A. H. 1022 (A. D. 1613) by Muḥammad Ḥusain bin Khâkrâh bin Khâkpâi bin Naurûz Muḥammad bin 'Abd Muḥammad bin Nazar Muḥammad bin یقلانی.

No. 566, ff. 434, ll. 27; Nasta'lik; illuminated frontispiece at the beginning of the preface and of every rukn; size, 14½ in. by 9 in.

142

The same without the mukaddimah.

Rukn I, in eight bâbs, on ff. 1^b, 7^a, 26^b, 33^b, 35^b, 43^a, 46^b, and 79^a.

Rukn II, in seven bâbs, on ff. 89^b, 103^b, 105^b, 118^a, 120^a, 125^a, and 130^a.

Rukn III, in five bâbs, on ff. 133^b, 146^b (no heading), 156^a, 169^a, and 217^a.

Rukn IV, in fourteen bâbs (although there are mentioned in the heading of this rukn, as usually, only twelve), on ff. 220^b, 227^a, 232^b, 237^b, 254^b (styled by mistake *باب چهارم*, instead of *باب پنجم*), 257^b, 270^a, 275^b, 289^b, 302^a, 310^a, 329^a (comprising the events of the 9th year of the Hijrah, and wrongly styled *باب دهم*, although the immediately preceding bâb is rightly called *باب یازدهم*, and the immediately following *باب سیزدهم*), 341^b, and 347^b.

Khâtimah, without a heading, on fol. 363^b, beginning: *باب در بیان معجزات و واقعه معجزات آنحضرت صلعم اما در بیان معجزات حسنی الخ*. From these introductory words it is apparent that the first portion of the khâtimah is entirely missing, viz. ff. 442^b-445^b.

l. 11, of No. 3262 (140 in this Cat.), altogether six and a half pages.

No date; probably 11th century of the Hijrah. Two seals of a former owner, 'Abd-alkhâlik, with the date A. H. 1162 (A. D. 1749), on fol. 1^a.

No. 3258, olim 23. J. 4, ff. 384, ll. 27; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each rukn; size, 15 in. by 9 in.

143

Another copy without the mukaddimah.

Rukn I, in eight bâbs, on ff. 1^b, 6^b, 26^b, 34^a, 35^b, 43^a (heading omitted), 46^a, and 82^b (heading omitted, but partly restored on the margin).

Rukn II, in seven bâbs, on ff. 93^b, 110^a, 112^b (heading added on the margin), 127^a, 130^b, 136^a, and 142^a.

Rukn III, in five bâbs, on ff. 146^b, 164^a, 177^a, 193^a, and 268^b.

Rukn IV, in twelve bâbs, on ff. 272^b, 281^a, 288^a, 294^b, 317^a, 320^b (with four faṣls only, although there are stated to be five in the beginning of the bâb; the fourth and last here corresponds to the usual fifth, so that the proper fourth faṣl is missing), 335^a (wrongly called پنجم), 341^a (wrongly called ششم), 359^b (wrongly called هفتم), 405^a (styled دهم, the tenth, and dealing with the 9th year of the Hijrah; consequently the 7th and 8th years of the Hijrah are, as in No. 3262, included in the previous ninth bâb), 415^a (eleventh bâb), and 428^a (twelfth bâb).

The *khatimah* begins (without any heading), on fol. 439^a, exactly in the same abrupt way as the preceding copy.

After the conclusion of the *khâtimah* there follow here, on ff. 467^b-469^a, eulogiums on the prophet, فى بهترین نعت النبى صلعم الخ، the first of which begins: نغمه نوائى كه بلبان گلستان فصاحت و عندلیبان بوستان بلاغت الخ.

No date. Dûst 'Ali ibn Maulânâ 'Ali Muhammad is mentioned as scribe on fol. 467^a, margin. Various seals of a former owner, Diyâ-aldin bin Kâdi Khwâjah Kalân.

No. 3264, ff. 469, ll. 25; Nasta'lik, Arabic quotations in Naskhi; size, 15½ in. by 9½ in.

144

The first half of the same.

This copy contains only the mukaddimah and the first two rukns, preceded by a detailed index of the whole work, on ff. 1^b-10^b (without, however, any mention of the *khâtimah*). Beginning of the preface on fol. 11^b.

Mukaddimah, in five faṣls, on ff. 18^a, 30^a, 45^a, 61^b, and 87^b. This part is dated the last of Muḥarram, A. H. 1015 (A. D. 1606, June 7).

Rukn I, in eight bâbs, on ff. 102^b, 110^b, 141^a, 151^a, 153^b, 164^a, 168^b, and 216^b.

Rukn II, in seven bâbs, on ff. 230^b, 250^b, 253^a, 271^a, 276^a, 282^a, and 289^b.

No. 3266, ff. 293, ll. 25; clear and distinct Nasta'lik; a splendid vignette on fol. 11^a; ff. 11^b and 12^a are most luxuriously ornamented, all the lines being surrounded by a gorgeous framework of variegated colours, in the highest style of Eastern ornamental art; illuminated frontispieces besides on ff. 102^b and 230^b, and a similar illumination at the end of the first rukn, on fol. 230^a; size, 15 in. by 9½ in.

145

Rauḍat-alahbâb (روضة الاحیاء).

Amir 'Atâ-allâh bin Faḍl-allâh Jamâl al-Ḥusainî's famous history of Muḥammad, his family, companions, followers, and successors, the first book of which was finished by the author already on the 11th of Dhû-alḥijjah, A. H. 888 (A. D. 1484, January 10), as we learn from a subscription at the end of the first maḳṣad on ff. 287^a, last line, and 287^b, first line, and from the colophon of No. 1674 (149 in this Cat.); comp. Rieu i. p. 148^a, first line. The whole work was completed A. H. 900 (A. D. 1494, 1495), and dedicated to Mir 'Alishir. The author died A. H. 926 (A. D. 1520); comp. Bodleian Cat., Nos. 131-133; Rieu i. p. 147 sq., and iii. p. 1081^b; W. Morley, p. 15; Cat. des MSS. et Xyll. p. 298; G. Flügel ii. pp. 368 and 369; Dorn, Das Asiatische Museum, p. 348; H. Khalfa iii. p. 495, etc. It is divided into three books or maḳṣads.

Contents:

Maḳṣad I, beginning on fol. 1^b: الحمد لله الذى منّ على المؤمنين اذ بعث رسولا منهم يتلو عليهم آياته و اوضح لهم مناهج الصدق الخ. It contains the history of Muḥammad's life and exploits, and is subdivided into a *mukaddimah* (در بیان ابتداء آفرینش و آنکه اول مخلوقات), on fol. 3^a, and three *bâbs*, the first (در بیان نسب اطهر بیغمبر) on fol. 4^a, the second (در ذکر تاریخ ولادت آن سرور و بیان مکان ولادت و کیفیت آن و ذکر شمه از غرائب که در حین تولد وی بظهور آمده و ذکر بعضی از حوادث که در شب ولادت آن سرور واقع شده و شرح نبذة از احوال و وقایع که در مدت در (حیوة آنحضرت روی نموده) on fol. 28^a, the third (در (متممات و مکملات فن سیرت) on fol. 230^b, in eight faṣls. A part of fol. 271^a, and the whole of fol. 271^b, left blank. Dated by Abû-almafâkhir Nasim-aldin Muḥammad bin Jamâl-aldin Ḥusainî, known as Mirak-shâh, in Jumâdû-alâkhar, A. H. 954 (A. D. 1547, July-August).

Maḳṣad II, beginning on fol. 288^b: لك الحمد يا مستبب الاسباب و لك الشكر يا مفتّح الابواب على التوفيق للشروع فى تأليف الدفتر الثانى الخ. It contains the history of the first three Khalifs, or the first three *ṣahâbe*. According to the preface in the first maḳṣad, it is subdivided into two bâbs (باب اول در معرفت رجال; باب دوم در معرفت نساء صحابه and صحابه) but here, as in fact in most copies extant, only the first bâb is

found, beginning on fol. 293^a and going down to the death of 'Uthmān, A. H. 35 (A. D. 655); the *second bāb* seems not to have been completed by the author.

Maḥṣad III contains the history of 'Alī, the twelve Imāms, and all the other famous followers of the prophet, and is subdivided, according to the preface in the first *maḥṣad*, into *three bāhs* (باب اول در ذکر تابعین) *باب دوم در ذکر تبع* (باب دوم در ذکر تبع) *باب سوم در ذکر جماعتی که بعد* (باب سوم در ذکر جماعتی که بعد) (از تبع بوده اند) but there is found, instead of this third *maḥṣad*, first a large fragment of another work, by the same author, on the virtues and eminent qualities of Muḥammad, 'Alī, Fātimah, etc., entitled: تحفة الاحیاء, and beginning, on fol. 406^b: الحمد لله الذى جعل فوق فرق الفرقدین اقدار اهل البيت و مطلب اول در ذکر فضائل و مناقب و احوال سید) *اطلع من سماء السعادة الخ*. It is divided into two *maṭlābs* (مطلب اول در ذکر فضائل و مناقب و احوال سید) *سادات عالم و منبع سعادات دمام سرور اولاد آدم رهبر* *جميع طوائف امم الخ* *مطلب دوم در ذکر مناقب نساء الجنّة* *التي حرّما وحبّ اولادها من احسن وقاية و جنة الملقبة* *در بیان امتنان خداوند تعالی*), and the first *maṭlab* is subdivided again into a *muḥaddimah* (برین امت بوجود بار جود پیغمبر خویش و بعث وی در قسم اول) and two *qisms* (میان ایشان و برداشتن الخ) *در ذکر فضائل و مناقب و احوال سید المرسلین قسم دوم* (در ذکر فضائل و مناقب و احوال امیر المؤمنین). This fragment contains only a part of the *muḥaddimah*, and breaks off on fol. 441^b. Then follows, on ff. 444^b-473^a, a portion of the *third book* of the *Raudat-alahbāb*, beginning: *کلام در بیعت انام با امیر المؤمنین علی بن ابی طالب*, and corresponding to ff. 10^b, l. 22-47^a, l. 20, in No. 557 (157 in this Cat.), the only complete copy of this *third maḥṣad*. Many various readings and additions on the margin. An index of the whole contents of this copy on the four fly-leaves. A Turkish translation of the *Raudat-alahbāb* has been published in Constantinople, A. H. 1268.

No. 1703, ff. 473, ll. 29-30; Nasta'lik; illuminated frontispieces on ff. 1^b, 288^b, and 406^b; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

146

Another copy of the same.

Maḥṣad I:

Muḥaddimah on fol. 4^b.

Bāb I on fol. 7^b, *II* on fol. 56^a, *III* on fol. 424^b.

Maḥṣad II:

Muḥaddimah on fol. 586^b.

Bāb I on fol. 592^a.

The second *bāb* is wanting, see the preceding copy.

Maḥṣad III on fol. 728^b. No subdivision.

Beginning of all the three *maḥṣads* the same as in the preceding copy. The *third maḥṣad* is nearly as incomplete here as there.

Dated the 19th of Jumādā-alākhar, A. H. 1121 (A. D. 1709, August 26).

No. 1656, ff. 780, ll. 19; Naskhi, by different hands; size, 11 $\frac{1}{2}$ in. by 7 in.

IND. OFF.

147

Another copy of the *first maḥṣad* of the same work.

Good old copy, written A. H. 984 (A. D. 1576, 1577). *Muḥaddimah* on fol. 4^b, *first bāb* on fol. 7^b, *second* on fol. 51^a, *third* on fol. 388^b. Large waterspots; many pages slightly injured at the corners.

No. 1150, ff. 480, ll. 19; Naskhi; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

148

The same *first maḥṣad*.

Good copy, finished the 3rd of Sha'bān, A. H. 1044 (A. D. 1635, January 22), by 'Abd-alraḥmān bin almarḥūm Tayyib bin almaghfūr 'Abdallāh bin Ya'qūb bin 'Abd-alraḥmān.

Muḥaddimah on fol. 3^b, *first bāb* on fol. 6^a, *second* on fol. 42^a, *third* on fol. 332^a. The proper order of ff. 65-72 is: 65, 71, 67-70, 66, 72. A blank on fol. 388^a. A few notes and additions on the margin.

No. 562, ff. 412, ll. 25; Naskhi; size, 11 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

149

The same.

Muḥaddimah on fol. 5^a, *first bāb* on fol. 8^a, *second* on fol. 56^b, *third* on fol. 397^b. It has no date of its own, but reproduces in the colophon the date of the original composition of this *maḥṣad*, viz. the 11th of Dhū-alḥijjah, A. H. 888; see No. 1703 (145 in this Cat.).

No. 1674, ff. 496, ll. 24-25; written in Nasta'lik by three or four different hands; illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

150

The same.

Muḥaddimah on fol. 3^a, *first bāb* on fol. 5^a, *second* on fol. 37^b, *third* on fol. 234^b. An index on the fly-leaves, written very carelessly by another hand.

No date.

No. 1390, ff. 293, ll. 25; large, unequal Nasta'lik; size, 13 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

151

A defective copy of the same.

The greater part of fol. 247^a and the whole of fol. 247^b are left blank; there are also blanks on ff. 249^b and 250^a. At the end about half a page is wanting; the last words here, ترا دریای رحمت پیش از آنست, agree with No. 1703 (145 in this Cat.), fol. 287^a, l. 7.

Muḥaddimah on fol. 3^a, *first bāb* on fol. 4^b, *second* on fol. 26^b, *third* on fol. 210^b.

No date.

No. 1513, ff. 261, ll. 23; excellent Nasta'lik; size, 13 $\frac{1}{2}$ in. by 8 $\frac{1}{4}$ in.

152

A still more defective copy of the same.

There are two lacunas in this copy, a larger one after fol. 195, corresponding to No. 1703, fol. 200^a, last line, to fol. 236^b, l. 16; and a smaller one, comprising about

half a page, in the middle of the text on fol. 31^b, l. 6, between the words الواحد and جمهور, corresponding to No. 1703, fol. 27^b, l. 23, to fol. 28^a, l. 15. Fol. 181^a is left blank, but the text is uninterrupted; ff. 227^b, 228^a, and a part of fol. 227^a are also left blank.

Muḳaddimah on fol. 3^b, first line; the *first* bâb on fol. 5^a; the headings of the *second* and *third* bâbs are not to be found, because they just fall into the smaller and larger lacunas.

No date.

No. 866, ff. 243, ll. 25; clear Nasta'lik; slight injuries in many places; illuminated frontispiece; size, 10½ in. by 6½ in.

153

Another copy of the *second* maḳṣad of the same work.

Beginning as in No. 1703; the *second* bâb is missing here, as in all the other copies. Muḳaddimah on fol. 1^b; *first* bâb on fol. 7^b.

Dated the 4th of Rabi'-alawwal, A. H. 1094 (A. D. 1683, March 3).

No. 1266, ff. 264, ll. 24; Nasta'lik; size, 11½ in. by 7½ in.

154

The same *second* maḳṣad.

Quite agreeing with No. 1703 and the preceding copy. The right order of ff. 313-319 is: 313, 318, 314-317, 319. The *first* bâb begins on fol. 13^a.

No date.

No. 1462, ff. 323, ll. 15; ff. 168-175 supplied later; clear and distinct Nasta'lik; illuminated frontispiece; size, 10½ in. by 5½ in.

155

The same.

The right order of ff. 1-7 is: 1, 2, 4-6, 3, 7; and after fol. 2 there is a lacuna, corresponding to No. 1703, fol. 289^b, l. 11, to fol. 290^a, last line but two. Ff. 49-54 are also misplaced, and must be read in this order: 49, 51, 50, 53, 52, 54.

No date. The last pages injured.

No. 1275, ff. 141, ll. 25; clear Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in.

156

The same.

At the beginning there is wanting one leaf, containing the first ten or eleven lines of the *second* maḳṣad. It begins abruptly: من الصلوة انتها ومن التسليمات اعتمها, agreeing with No. 1703, fol. 288^b, l. 11. The *first* bâb begins on fol. 8^b. It concludes on fol. 211^b in the usual manner, and then follows immediately a part of the *third* maḳṣad, beginning like No. 1703, fol. 444^b, with كلام در بيعت انام, and breaking off, on fol. 246^b, with these words: گفتند که ما ازین اتفاق. This fragment of the *third* maḳṣad corresponds to the following copy, No. 557, fol. 10^b, l. 22, to fol. 36^a, l. 20. Fol. 247 does not belong at all to the preceding or following

pages, ff. 248 and 249^a are left blank, and ff. 249^b-273^b contain again a fragment of the *first* maḳṣad of this work, with the usual beginning: الحمد لله الذى من الخ; it comprises the *muḳaddimah* (on fol. 252^a), and the greater part of the *first* bâb (on fol. 254^b).

No. 385, ff. 273, ll. 19; very careless and unequal Nasta'lik, sometimes quite like Shikasta; size, 10½ in. by 6½ in.

157

Another copy of the *third* maḳṣad of the same work.

This copy, the only complete one of the *third* maḳṣad, begins, without any heading or introduction, immediately with the history of 'Ali's life and exploits:

ارباب سير رحمهم الله آورده اند که حضرت امام المتقين و امير المؤمنين اسد الله الغالب على ابن ابیطالب عليه التحية و الثنا امام اول است الخ. After 'Ali, who represents the first Imâm, follow the other eleven: Abû Muḥammad al-Ḥasan (on fol. 100^b), Abû 'Abd-allâh Ḥusain (on fol. 108^b), Abû-alḥasan 'Ali Zain-al-'abidin (on fol. 197^a), Abû Ja'far Muḥammad al-Bâqir (on fol. 200^b), Ja'far bin Muḥammad bin 'Ali bin al-Ḥusain (on fol. 202^a), Abû-alḥasan Mûsâ al-Kâzîm (on fol. 205^a), 'Ali ibn Mûsâ al-Riḍâ (on fol. 207^a), Muḥammad ibn 'Ali al-Riḍâ (on fol. 212^a), 'Ali ibn Muḥammad bin al-Riḍâ (on fol. 213^b), Ḥasan ibn al-'Askari (on fol. 215^b), and Abû-alḥâsim Muḥammad bin al-Ḥasan (on fol. 216^b). To these is added as thirteenth, Imâm Mahulî, who is styled آخر الزمان (on fol. 222^b). This maḳṣad is concluded by an alphabetical list of famous companions and followers of Muḥammad, beginning on fol. 224^a with Ḥamzah ibn 'Abd-almuṭṭalib, the prophet's uncle. The subdivisions, which are quoted in the general preface of the *first* maḳṣad, are not found.

Dated the 5th of Muḥarram, A. H. 1107 (A. D. 1695, August 16).

No. 557, ff. 245, ll. 25; Nasta'lik; ff. 80-88 supplied by another hand in Shikasta, ll. 24-26; size, 13½ in. by 7½ in.

158

Rauḍat-al-shuhadâ (روضه الشهداء).

A detailed history of the martyrdom of 'Ali and his family, especially of Ḥasan and Ḥusain, composed by Ḥusain bin 'Ali al-wâ'iz al-kâshifî, the author of the Anwâr-i-Suhailî, who died A. H. 910 (A. D. 1505); comp. Bodleian Cat., Nos. 134-137; Rieu i. p. 152, etc. It has been printed in Lahore, A. H. 1287.

Beginning: اى شربت درد تو دواى دل ما - آشوب بلاى تو عطاى دل ما - از نامه حمد تو شفاى دل ما - وز نام حبيب تو شفاى دل ما الخ. It is divided into ten bâbs and a khâtimah, but the last part of the tenth bâb and the whole khâtimah are missing in this copy. The contents of the ten bâbs are as follows:

باب اول در ابتلاى جمعى از انبيا

باب دوم در جفاى قريش با سيد ابرار و افضل ملك الجبار و شهادت حمزه و جعفر طيار

باب سیوم در وفات حضرت سرور کائنات on fol. 92^a.

باب چهارم در مناقب حضرت فاطمه زهرا از وقت ولادت تا زمان وفات on fol. 115^b.

باب پنجم در اخبارات قاتل کفار شیر الملک الجبار صاحب دلداز ذو الفعار اسد الله الغالب علی ابن ابیطالب از ولادت تا وقت شهادت on fol. 143^b.

باب ششم در احوال امیر المؤمنین امام حسن بن علی ابن ابیطالب از ابتدای ولادت تا وقت شهادت on fol. 172^b.

باب هفتم در احوال امیر المؤمنین امام حسین از ابتدای ولادت و بعضی از احوالش بعد از وفات برادرش on fol. 188^a.

باب هشتم در شهادت مسلم بن عقیل بن ابیطالب و قتل بعضی از فرزندان او on fol. 207^a.

باب نهم در عزیمت امیر المؤمنین امام حسین بجانب کوفه و رسیدن بدشت کربلا on fol. 236^b.

باب دهم از آنچه بعد از شهادت امام مظلوم بر اهل بیت واقع شده on fol. 345^a.

This last bâb contains two fasls, and in the middle of the second the copy breaks off. This work was translated into Turkish by Muḥammad bin Sulaimân albaghdâdî with the takhalluṣ Fudûlî, and entitled, *حديقة السعدا*, comp. H. Khalfa iii. p. 500, No. 6648, and p. 41, No. 4456; Flügel ii. p. 378, etc.

No. 482, ff. 391, ll. 15; Nasta'lik, unequally written; size, 8½ in. by 5½ in.

159

Another copy of the same.

Beginning as in the preceding copy. Of the *ten bâbs* there are marked here only the sixth: *باب ششم* در شهادت امام حسن on fol. 77^b; the seventh (corresponding to the eighth in the preceding copy): *باب هفتم* در شهادت مسلم بن عقیل و فرزندان *باب دهم* در وقایعی که اهل بیت را بعد از واقعه کربلا واقع شد on fol. 201^a. Of all the other bâbs we have only a few indications in form of chapter-headings marked on the margin, viz.: *قصه حضرت آدم* on fol. 4^a; *قصه نوح پیغمبر* on fol. 10^a; *قصه خلیل* on fol. 14^b; *قصه ذبح اسمعیل* on fol. 13^b; *پیغمبر* on fol. 13^b; *قصه ابرو* on fol. 33^a; *قصه یوسف* on fol. 21^a; *وفات سرور حضرت* on fol. 34^b; *زکریا و یحیی* on fol. 43^a; *وفات حضرت فاطمه* on fol. 58^b; *حکایت عباس بن علی* on fol. 63^b; and *ابن ابی طالب* on fol. 184^b.

The *khâtimah*, in two مقصد, begins on fol. 238^b (on fol. 245^b).

No date. College of Fort William, 1825.

No. 2240, ff. 256, ll. 19; distinct Nasta'lik; the last page supplied by another hand; large waterspots throughout; many pages slightly damaged by the worms; size, 10¼ in. by 6¼ in.

160

Muntakhab-i-Raudat-alshuhadâ (منتخب روضة الشهداء).

An extract from the Raudat-alshuhadâ, or history of the martyrdom of 'Ali's family, similar to, but not at all identical with, the Dah Majlis (see Bodleian Cat., Nos. 136 and 137, and Rieu i. p. 155). Beginning the same as in the original work, viz.: *بسم الله الرحمن الرحيم و عليك الاعتماد يا كرم رباعي* ای شربت دردی (!) تو دواى دل ما - اندوه بلايتو عطاى دل ما الخ

It is probably divided into ten majlis, like the *de* مجلس, but only seven of these are indicated in our copy. The *first* is not marked at all (identical in its contents with the first in Rieu's copy of the *de* مجلس, and the first three in the Bodleian copy); the *second* deals with Fâtimah: *در وفات حضرت خیر النساء فاطمه* on fol. 19^b; the *third* with 'Ali: *در بعضی از اخبار: امیر المؤمنین و امام المتقین ... علی بن ابی طالب* on fol. 31^b; the *fourth* with Hasan: *در وفات حضرت* on fol. 46^a; the *fifth* and *sixth* with Husain and Muslim bin 'Akil: *در مناقب امام حسین و بعضی* on fol. 58^b, and *از احوالش و شهادت مسلم بن عقیل* on fol. 70^a; the *seventh* with the children of Muslim bin 'Akil: *در فضیلت فرزندان مسلم بن عقیل و شهادت ایشان* on fol. 83^b; and the *eighth* with some other martyrs of Karbalâ: *در بعضی احوال شهدای کربلا که بعد از قتل* on fol. 111^b. No further subdivision appears.

This copy was written in A. H. 996 (A. D. 1588). College of Fort William, 1809.

No. 2267, ff. 158, ll. 12-17; clear Nasta'lik; size, 8¼ in. by 4¾ in.

161

The same.

The same Muntakhab or abridgment of the Raudat-alshuhadâ, arranged in a far greater accordance with the *de* مجلس of Rieu's Cat. (i. p. 155) than the preceding copy, but defective at the end, and injured more or less seriously by worms, from fol. 130 down to the end. Beginning the same as in No. 2267.

Majlis I: Muḥammad حضرت سید (الانام علیه التحية والسلام), on fol. 1^b (there is no preface whatever).

Majlis II: Fâtimah (عليه السلام), on fol. 23^b.

Majlis III: 'Ali (عليه السلام), on fol. 38^a.

Majlis IV: Hasan and his children (حضرت امام حسن و احوال اولادش), on fol. 56^a.

Majlis V: Husain's noble qualities and Muslim bin 'Akil's martyrdom (در مناقب سبط بنی الثقلین ابی عبد)

الله الحسين و بعضی از شرح حالات آن حضرت و شهادت
(مسلم بن عقیل بعد از وفات برادر

Majlis VI: Muslim bin 'Aqil's children (در شهادت
(فرزندان مسلم بن عقیل

Majlis VII: Husain's history (شمه از قصه پرغصه
(امیر المؤمنین حسین الخ

Majlis VIII: The martyrs of Karbalâ (در بعضی
(احوال شهدای کربلا

Majlis IX: Continuation of the same, and death of
Husain (در تتمه اخبار اولاد حضرت امام حسین و سائر
(شهداء و شهادت امام حسین

Majlis X: Events subsequent to Husain's martyr-
dom (آنچه بعد از قتل امام شهید مظلوم واقع
(شده) on fol. 187^b. This chapter breaks off on fol. 195^b,
corresponding to the preceding copy, fol. 152^b, l. 2;
consequently 6-7 leaves are missing.

Bibliotheca Leydeniana.

No. 2812, ff. 195, ll. 13; Nasta'liq, mixed in some pages with
Shikasta; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

162

Raudat-alshuhadâ (روضة الشهداء).

A poetical paraphrase of the same in Dakhnî verses,
by a poet with the takhalluṣ Wali, as it appears, begin-
ning:

کرون نا میکون بسم الله سون آغاز
اجیون تا مین فصاحت مین سر فرار

The subdivisions are called majlis, as in the Persian
original, but their number is rather uncertain; there
seem to be eleven. The arrangement of the subjects
less resembles that in the Raudat-alshuhadâ than that
in the Muntakhab-i-Raudat-alshuhadâ; see the two
preceding copies, or Rieu's *Dah Majlis* (i. p. 155). The
eight majlis, which are indicated in the text itself, deal
with the following members of Muhammad's and 'Ali's
families: I, on fol. 2^b, Muhammad; II, on fol. 10^b,
Fâtimah; III, on fol. 19^a, 'Ali; IV, on fol. 30^a (not
numbered), Hasan; V, on fol. 38^b, and VI, on fol. 58^b,
Husain and Muslim bin 'Aqil; VII, on fol. 67^b, and
VIII, on fol. 88^b, Muslim's children and other martyrs
of Karbalâ. After these eight, there follow at least
three chapters without heading and number, viz. on
ff. 111^b, 150^b, and 165^b, comprising the materials of
the last two majlis and the khâtimah of the Raudat-
alshuhadâ, together with a great number of marthiyyas
and similar lyrical poetry, in mournful remembrance of
'Ali's family and the later Imâms. Part of fol. 183^b
and the whole of fol. 184 are left blank. A lacuna
after fol. 176. Bibliotheca Leydeniana.

Dated by Sayyid Ja'far, known as Miyân-Sâhib, the
25th of Sha'bân, A. H. 1216 (A. D. 1801, December 31).

No. 2380, ff. 1-186, two columns, each ll. 13 (on ff. 1-8), ll. 15
(on ff. 9-114 and 177-186), ll. 11 (on ff. 115-176); written by
various hands in Nasta'liq and Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

163

Maṭālî'-alanwâr (مطالع الانوار).

A history of Muhammad and his four immediate
successors, together with a short sketch of the Umay-
yade Khilâfat, and a long dogmatic treatise on eschato-
logy, by 'Afif Nûr-i-Kâshânî (see fol. 7^b, l. 3; Rieu iii.
p. 1037^a, calls him 'Afif Nawâ Kâshânî, and Ouseley
260 in the Bodleian Library, 'Afifah Nûr-i-Kâshânî),
who became a Hanafite lawyer in his twenty-first year,
and applied himself to the study of the history of
Muhammad; comp. Bodleian Cat., Nos. 141 and 142.
The work is divided into twenty-one fasls, nineteen of
which belong to the historical, and two to the dog-
matical part, viz.: 1. در ولادت سید المرسلین, on fol.
10^a; 2. از (در) ابتدای نزول وحی و بیعت یاران, on
fol. 13^b; 3. در اظهار دعوت و جفاى اهل قریش, on fol.
22^b; 4. در ذکر هجرت حبشی, on fol. 28^b; 5. در معراج
در بار, on fol. 35^b; 6. سید المرسلین و هجرت مدینه
(the index on fol. 9^a adds: آمدن یاران از حبشه در مدینه
در بیان معجزات سید, on fol. 40^b; 7. (ونکاح ام حبیبه
on fol. 41^b; 8. در جنگ بدر, on fol. 48^b; 9.
در جنگ احزاب, on fol. 52^b; 10. در جنگ احد, on
fol. 54^b; 11. در هرب (حرب) بنی قریظه, on fol.
56^a; 12. در فتح خیبر, on fol. 56^b; 13. در فتح مکه,
on fol. 58^b; 14. در فتح مدینه, on fol. 60^a; 15. در فتح
on fol. 66^a; 16. در فتح طائف, on fol. 67^b; 17.
در کیفیت حج و وفات سید المرسلین, on fol. 69^a;
18. در خلافت خلفاء الراشدین, on fol. 73^a; 19. در
خلافت معاویه و خلفاء دیگر, on fol. 79^a (down to the
beginning of the 'Abbâsîde dynasty); 20. در بناء خانه
در احوال آخرت, on fol. 86^b. The chief subdivisions of this last and longest chapter
are: ذکر نزول مهتر, on fol. 90^b; ذکر خروج او
عسی, on fol. 93^b; ذکر خروج یاجوج, on fol. 94^a;
وفاات مهتر عیسی, on fol. 95^a; ذکر قیام قیامت, on
fol. 95^b; ذکر معاتبه و مجادله و امتیاز مؤمنان از
کافران الخ, on fol. 100^a; ذکر دوزخ و پل صراط الخ,
on fol. 104^b; ذکر تعذیب عرصات (? عرصات) مؤمنان الخ,
on fol. 109^a; ذکر دخول جنت الخ, on fol. 116^a; khâti-
mah, on fol. 124^b.

Beginning, on fol. 7^b: اما ... الحمد لله رب العالمین
بعد ضعیف تر بنندگان حضرت ربانی عقیف نور کاشانی
بلغه الله الخ.

The book ends on fol. 126^a, and is dated the 6th of
Jumâdâ-althânî, A. H. 1088 (A. D. 1677, August 6), by
Kulibeg.

Ff. 1-6 are filled with Arabic prayers and invoca-
tions, beginning with the کلمه شهادت, کلمه طیب,
کلمه توحید, etc. Ff. 127-131 contain some traditions

of the prophet, and short extracts from Persian poetry, ghazals, and rubá'is; on fol. 131^a there is found a longer kit'ah, styled مناجات کاکي.

College of Fort William, 1809.

No. 2315, ff. 131, ll. 17; Nasta'lik; size, 8½ in. by 5 in.

164

Another copy of the same.

The same Maṭālī-ālanwār, slightly differing sometimes in the wording of the chapter-headings.

Contents:

1. در بیان ولادت حضرت سید المرسلین, on fol. 2^a.
2. در اظهار, on fol. 7^a. 3. ابتدای وحی و بیعت یاران, on fol. 13^b.
4. در ذکر هجرت, on fol. 17^b. 5. در معراج و هجرت مدینه, on fol. 22^b.
6. در بیان باز آمدن یاران از حبشه و نکاح امّ, on fol. 26^a.
7. در بیان معجزات, on fol. 27^a.
8. در جنگ بدر, on fol. 32^a. 9. در جنگ اعدا (instead of احد the index has the more correct reading اعدا), on fol. 34^b; this chapter is moreover wrongly called فصل نهم instead of فصل هشتم.
10. در جنگ احزاب, on fol. 36^a. 11. در حرب بنی قریظه, on fol. 37^b.
12. در حرب تبوک, on fol. 37^b. 13. در جنگ خیبر, on fol. 38^b.
14. در فتح حنین, on fol. 39^b. 15. در فتح مکه, on fol. 43^b.
16. در جنگ طائف, on fol. 44^b. 17. در کیفیّت حجّ و ذکر وفات سید المرسلین, on fol. 45^b.
18. در خلافت, on fol. 48^b. 19. در خلافت خلفای راشدین, on fol. 52^b.
20. در بیان خانّه, on fol. 52^b. 21. در بیان آخرت, on fol. 57^a.

Subdivisions marked here: ذکر دجال, on fol. 59^a; ذکر خروج یاجوج و, on fol. 60^b; ذکر نزول مهتر عیسی, on fol. 61^a; ذکر قرام قیامت and ذکر وفات عیسی, on fol. 61^b; ذکر عرصات (? عرضات), on fol. 65^b; ذکر کتاب, on fol. 69^b; etc. Khâtimah, on fol. 80^a.

Beginning (different from that in the preceding copy): کثرت مطالع کلام در بار نبوی و حجّت خاندان مصطفوی صلی الله علیه و سلم و علی آله الخ.

Copied A.H. 1206 (A.D. 1791, 1792), at Calcutta. College of Fort William, 1825.

No. 2197, ff. 80, ll. 15-17; partly Nasta'lik, partly Shikasta; size, 8½ in. by 6¼ in.

165

Siyar-i-'afifi (سیر عفیفی).

A detailed biography of the prophet Muhammad, translated from the Arabic work of Sa'id-al-din Muhammad bin Mas'ud Kazaruni, divided into four kism and a khâtimah; see the index on fol. 8^a sq.

قسم اول در بیان آنچه از اول خلق آفریده نور نبوت, in eight bâbs, on fol. 9^b, last line.

قسم دوم در بیان آنچه از اول ولادت تا زمان نبوت, in nine bâbs, on fol. 60^b.

قسم سوم در بیان آنچه در زمان نبوت و مدت اقامت, in nine bâbs, on fol. 92^b.

قسم چهارم در بیان آنچه در مدت سالهای هجرت, in eleven bâbs, on fol. 144^a. In the sixth bâb of this kism our copy breaks off, all the rest is wanting.

Beginning: حمد و سپاس بی قیاس خدای را که نور محمد علیه الصلوٰة والسلام الخ.

Ff. 32 and 33 a little injured. In Rieu iii. p. 1026^a this work is styled تاریخ حسینی, and even منتخب الاخبار like the following history, which is, however, quite distinct from this.

No. 67, ff. 268, ll. 15; clear Nasta'lik; size, 8½ in. by 4¾ in.

166

Muntakhab-alakhbâr (منتخب الاخبار).

An abridged history of the prophets, especially of Muhammad and his companions, the first four Khalifs, and the martyrdom of 'Ali, his sons, and his whole family, compiled from many sources, which are not specified, by Bahâ'-al-din bin Sa'd-al-din, beginning: الحمد لله على الآثمة والصلوة والسلام على سيد انبيائه و على آله الهدات واصحاب الشقات اما بعد ميگوید فقير مسكين بهاء الدين بن سعد الدين الخ. It opens with the creation of the world, the creation of the Jinns and Adam, and goes through all the biblical prophets down to Jesus and the Seven Sleepers; the story of Muhammad begins on fol. 58^a, of Abû Bakr on fol. 132^a, of 'Umar on fol. 135^b, of 'Uthmân on fol. 139^b, of 'Alî on fol. 140^b, of Hasan on fol. 153^b, of Husain, his family, and companions on fol. 159^b, of the Imâms on fol. 214^b. At the end a complement and continuation of Jewish and Christian history.

This copy is dated the 12th of Sha'bân, in the seventeenth year of Muhammadshâh's reign = A.H. 1148 (A.D. 1735, December 28).

No. 783, ff. 234, ll. 15; large inelegant Nasta'lik; size, 9½ in. by 5¾ in.

167

The same.

Another copy of the same, beginning like the preceding one. The story of Muhammad begins here on fol. 80^b, of Abû Bakr on fol. 182^a, of 'Umar on fol. 189^a, of 'Uthmân on fol. 195^a, of 'Alî on fol. 196^a, of Hasan on fol. 212^b, of Husain, etc., on fol. 225^a, of the Imâms on fol. 310^a, etc. Quite modern copy.

No. 99, ff. 340, ll. 11; modern and inelegant Nasta'lik, on European paper; size, 7¼ in. by 6¼ in.

168

کتاب در بیان (انساب طالبيين) Kitâb dar bayân-i-ansâb-i-Tâlibin.

A detailed genealogical account of the descendants

of Abū Ṭālib through his three sons, 'Alī (the fourth Khalīf), Ja'far Ṭayyār, and 'Aqīl, translated into Persian from an Arabic work, styled *بحر الانساب* (see fol. 4^b, last line). There are two Arabic works with this title, containing genealogies of the prophets, of Muḥammad, 'Alī and his descendants, viz. one by Alfakhr-alrāzī (see H. Khalfā ii. p. 17, No. 1653), the other by Muḥammad bin Muḥammad (see W. Pertsch, Arab. Cat. of Gotha, iii. p. 335). The translator's name is Khwājah Mīr bin 'Imād-al-dīn Muḥammad bin Amīr Sayyid 'Alī alḥusaim (see fol. 5^a, ll. 5 and 6).

Beginning: الحمد لله الذي نسب المتقين الى نبيه صلى الله عليه وآله وسلم اشرف الانساب و شرف اهل بيت النج.

On the back of the binding the work is simply styled Kitāb-alansāb. There are no dates given anywhere, not even with regard to the author's own time. The work is divided into three bābs, according to the three sons of Abū Ṭālib, viz.:

Bāb I, on fol. 5^b, 'Alī's offspring (در بیان نسب اولاد), in five faṣṣ: 1. Ḥasan and his descendants, on fol. 6^b; 2. Ḥusain and his descendants, on fol. 54^b; 3. Abū-alkāsim Muḥammad Akbar Shujā' (that is, Muḥammad Ḥanīf or Ḥanīfah, styled on fol. 141^b, l. 7, also 'Ibn Ḥanīfah!') and his descendants, on fol. 141^b; 4. Abū-alfāḍl al-Abbās, called سقاء أكبر, and his descendants, on fol. 144^a; 5. Abū Ṭālib 'Umar al-aṭraf and his descendants, on fol. 148^b.

Bāb II, on fol. 157^b, Ja'far Ṭayyār's offspring (در بیان نسب اولاد جعفر الطيار بن ابی طالب رضي الله عنه).

Bāb III, on fol. 165^a, Abū Zaid 'Aqīl's offspring (در بیان نسب اولاد عقيل بن ابی طالب).

This genealogy ends on fol. 165^a, and is dated Dhū-alka'dah, A. H. 1081 (A. D. 1671, March-April), by Ibn Ṣafī-al-dīn Muḥammad alḥusaini alkhawārizmi Muḥammad Sa'īd alḥusaini. The few remaining pages are filled by another hand with some مکتوبات by 'Abdallāh, that is, Muḥammad Marwārid (who had the takhalluṣ Bayānī, and died A. H. 922=A. D. 1516).

This copy was presented to the Library by Sir W. Muir, K.C.S.I., March 7, 1877.

No. 3201, ff. 167, ll. 15; distinct Nasta'liq; the MS. is carefully mended; size, 9½ in. by 5½ in.

169

Three documents of historical interest, in Arabic with Persian paraphrase, viz.:

1. A deed or 'Ahdnāma of the prophet, addressed to Mahdī Farūh bin Shakhṣān, the brother of the well-known Salmān the Persian (مهدی فروج بن شخسان), written by 'Alī bin Abū Ṭālib, on a red skin, headed: نسخة منثورة بخط امير المؤمنين علي (أخي سلمان الفارس) تناسلو: ابن ابی طالب النج, and beginning, on fol. 404^a: من اسلم منهم او قام على دينه النج.

2. A letter of the Amīr-almu'minin 'Alī to the Parsee high-priest Bahramshāh (بهرامشاه بن خبر اداس), written by 'Alī's son Ḥusain, A. H. 39 (A. D. 659, 660), and beginning, on fol. 413^b: اتي قد امنتمكم على دمائكم و اموالكم النج.

3. The letter of emancipation by which the prophet Muḥammad declared Salmān the Persian, whom he had bought from a Jew with the name 'Uthmān bin Ashhal (عثمان بن اشهل), to be free. This letter again was written by 'Alī, in the very year of the Hijrah. Beginning, on fol. 420^b: هذا ما اقر محمد بن عبد الله النج.

On ff. 418^a-419^b is an interesting account of the discovery of these documents according to the تاریخ بر نانا بها ولد بونجيا ولد بيان (A. H. 1064 (A. D. 1654), by the Persian (Parsee) نانا بها ولد بونجيا ولد بيان.

Dated the 18th of Rajab, A. H. 1217 (A. D. 1802, November 14). Bibliotheca Leydeniana.

No. 2556, ff. 403-428, ll. 9; Nasta'liq, the Arabic text in Naskhī; size, 9½ in. by 6¼ in.

III. HISTORY OF THE MOGHULS, C'INGĪZKHÂN, TĪMŪR, AND THEIR DESCENDANTS.

170

Ta'rikh-i-Jahānkushāi (تاریخ جهانکشی).

History of the Moghul emperor C'ingizkhân and his successors, beginning with C'ingizkhân's accession to the throne, A. H. 599 (A. D. 1202, 1203), and going down to A. H. 655 (A. D. 1257); see this date on fol. 234^b, l. 14. It was completed A. H. 658 (A. D. 1260) by 'Alā-al-dīn 'Aṭāmalik bin Bahā-al-dīn Muḥammad al-Juwaini, who died A. H. 681, the 4th of Dhū-alḥijjah (A. D. 1283, 5th of March). H. Khalfā fixes his death in A. H. 683. Comp. Bodleian Cat., Nos. 145 and 146; Rieu i. p. 160 sq.; G. Flügel ii. p. 178; H. Khalfā ii. p. 685, No. 4353; Cat. Codd. Or. Lugd. Bat. iii. p. 7; Elliot, History of India, ii. p. 384 sq.; Nott. et Exton ii. p. 383 sq., and iv. p. 698; Quatremère, Histoire des Mongols, pp. lxxvii and 169, note 39; etc. etc. The usual division into three books (مجلد) is not found in this copy, the text of which is uninterrupted.

Beginning: سپاس و ثنا معبودی را که واجب الودیت (الوجودست) را که وجود او النج.

Dated the 15th of Shawwāl, A. H. 1076 (A. D. 1666, April 20). The right order of ff. 229-233 is: 229, 231, 230, 232, 233.

No. 1914, ff. 236, ll. 19; many slight injuries; the first page seems to be supplied later; size, 12 in. by 6½ in.

171

Ta'rikh-i-Shāhrukḥ (تاریخ شاهرخ).

Portion of the history of Sultān Shāhrukḥ's reign, who succeeded his father Tīmūr in A. H. 807 (A. D.

1405), down to A. H. 816 (A. D. 1413), see fol. 182^a, with a short introduction on Timūr himself, by Nūr-aldin Luṭf-allāh bin 'Abdallāh (as he is correctly styled on fol. 1^a, whereas in the text itself, fol. 2^b, ll. 4 and 5, his name is given in this peculiar form: Nūr-allāh Kātib al-'abd 'Abd Luṭf-allāh), better known as Hāfiẓ-i-Abrū, the great historian, who died at Zanjān in Shawwāl, A. H. 834 (A. D. 1431, June-July); see Rosen, *Persian MSS.*, p. 52 sq.; Rieu i. p. 421 sq.; Bodleian Cat., No. 33; G. Flügel ii. p. 174; Cat. des MSS. et Xyll., p. 265 sq.; Dorn, *Das Asiatische Museum*, p. 374; Elliot, *History of India*, iv. p. 3 sq.; etc. etc.

Beginning of the preface, on fol. 1^b: حمد و سپاس مبدعی را که بیک اشارت کن ابداع موجودات و احضار مصنوعات کرد اله آغاز کتاب بسم الله الرحمن الرحيم بیتس از ذکر واقعات و حالات اله.

Whether this history is a portion of the rare *زبدۃ التواریخ*, or rather of the geographical work described by Rieu, loc. cit. (see especially i. p. 424^b), and Bodleian Cat., No. 33, is difficult to say; but it is more likely to belong to the latter, since it is dedicated to Shāh-rukḥ, and not to prince Baisunghar, and a similar treatise on chronology (تعریف تاریخ و فوائد آن) is found here, on ff. 4^a-10^b, as in the geographical work (Bodleian copy, Elliott 357, fol. 15^b sq.).

No date.

No. 173, ff. 183, ll. 19; clear and distinct Nasta'liq; size, 10½ in. by 6½ in.

172

Ulus-i-arba'ah-i-ġingizi (الوس اربعۃ چنگیزی).

A history of the Moghul race, Ġingizkhān, his ancestors from the time of Yāfeth, son of Nūḥ, and his descendants down to the time of Timūr, styled *الوس اربعۃ چنگیزی*, and taken from the *ذکر خاناتان الوس اربعۃ* of Sulṭān alsa'id Ulughbeg Mirzā (see fol. 226^b); comp. Rieu i. p. 164. The last date, mentioned on fol. 226^a, before the short epilogue, is A. H. 805 (A. D. 1402, 1403), but a later date, viz. A. H. 831 (A. D. 1427, 1428), appears on fol. 160^b, the year of the accession of the thirty-ninth and last successor of Jūjikhān, Muḥammadkhān bin Timūrkhān bin Timūr Kutlākhān bin Timūrbeg Oghlan (comp. the marginal note on fol. 160^a). The year 851, which is mentioned in Rieu's copy, is not found here anywhere.

An abridged translation of this work has been published by Col. Wm. Miles, entitled: 'Shajrat ul Atrak, or genealogical tree of the Turks and Tartars,' London, 1838. The same title is found on the binding of this MS. too: کتاب شجرت الزنارک, without any justification in the text itself.

Beginning: الحمد لله خمیر و هو علی کذل شیء قدیر: والصلوة والسلام علی حمر خلقه اله.

Contents:

History of the old patriarchs from Ādam to Nūḥ and

his three sons, Sām (on fol. 13^a), Hām (on fol. 14^a), and Yāfeth (on fol. 14^b). The eldest of Yāfeth's sons was Turk, the ancestor of the Turks and Tatars. Reign of Turk, on fol. 17^a. Line of the Tatars, on fol. 20^a (ذکر طبرستان); line of the Moghuls, on fol. 20^b (ذکر مغول), beginning with Moghulkhān, Karākhān, Aghūzkhān, Rukukhān, etc.; line of the 'Uthmān Sulṭāns, on fol. 31^b.

Birth of Ġingizkhān (or as he is called here, Timūcin Kā'an) on the 9th of Dhū-al-ḥijjah, A. H. 549, on fol. 46. Ġingizkhān's reign begins on fol. 52^b.

Uktāi Kā'an and his line, on fol. 138^a.

Jūjikhān and his line, on fol. 148^a.

Hulāgūkhān, son of Tūlkhān, and the Īlkānis, on fol. 161^a.

Ġaghataikhān and his line, on fol. 205^a.

Copied A. H. 1204 (A. D. 1789, 1790); presented by Lieut.-Col. Wm. Kirkpatrick, the 30th of May, 1804. On the margin throughout there are both Persian glosses, various readings, and short English notes, probably by Wm. Kirkpatrick.

No. 167, ff. 226, ll. 19; clear and distinct Nasta'liq; size, 10½ in. by 6½ in.

173

Zafarnāma (ظفرنامه).

The only copy of Sharaf-aldin 'Alī Yazdī's (died A. H. 858=A. D. 1454) history of Timūr from his birth to his death (A. H. 736-807=A. D. 1336-1405) in this collection, which contains the rare Introduction or *Iftitāḥ* on the genealogy of the Turkish Khāns (to the death of Amir Turāghā, Timūr's father, in A. H. 762), and on the history of Ġingizkhān and his descendants; see a full description of its contents in Rieu i. p. 175, and G. Flügel ii. p. 189. It was written before the Zafarnāma, and commenced A. H. 822 (A. D. 1419). The Zafarnāma itself was completed A. H. 828 (A. D. 1424, 1425): comp. Bodleian Cat., Nos. 153-159; Rieu i. p. 173 sq.; W. Morley, pp. 94 and 95; Elliot, *History of India*, iii. p. 478; J. Aumer, p. 86; etc. It was translated into French by Petis de la Croix, 'Histoire de Timur-Bec,' Paris, 1722; English version by J. Darby, London, 1723. An extract in text and translation is given by C. Stewart, *Descriptive Catalogue*, pp. 234-247.

Beginning of the Introduction, on fol. 1^b: افتتاح تاریخ جهاننداری و ابتداء نامۃ ظفر و بختیاری حمد و سلس حضرت بادشاهی تواند بود اله.

Beginning of the Zafarnāma itself, on fol. 73^b: حمداً کثیراً مبارکاً لمن بوتي الملك من يشاء اله.

The Introduction is dated A. H. 1054 (A. D. 1644, 1645); the Zafarnāma by the same hand three years before, A. H. 1051, the 20th of Ramaḍān (A. D. 1641, December 23). The copyist's name is Naṣr-allāh the Kātib of Tattah, son of Shaikh Ṭāhir Muḥammad. An entry of a former owner, bearing the date A. H. 1138 (A. D. 1725, 1726), on fol. 1^a.

No. 984, ff. 470, ll. 21; splendid Nasta'liq; large illuminated frontispieces of the most gorgeous kind on ff. 1^b and 73^b; arabesques in gold and other colours on the margin of ff. 1^b, 2^a, 73^b, and 74^a; size, 12½ in. by 7½ in.

174

The same without the Iftitāh.

The oldest of all the copies of the *Ẓafarnāma* in this collection *without* the Introduction, dated the 18th of Ramadān, A. H. 901 (A. D. 1496, May 31), by Sayyidi 'Alī bin Kamāl الكرمالي. It is incorrectly styled in the frontispiece: 'کتاب تاریخ تیموری شرفی'.

Beginning: حمداً كثيراً طيباً مباركاً فيه توتى الملك من تشاء وتنزع الملك ممن تشاء الخ.

No. 31, ff. 307, ll. 23; good Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

175

The same.

Another excellent and richly illustrated copy, dated the 5th of Ramadān, A. H. 939 (A. D. 1533, March 31), by Murshid, the Kātib of Shirāz.

Beginning: حمداً كثيراً مباركاً لمن توتى الخ. A complete index, comprising three pages, written by a different hand, on the fly-leaves, styled: فهرست طفرنامه. The work is styled on the first page: تاریخ جهان کشای تیمور که طفرنامه هم خوانند.

No. 137, ff. 474, ll. 19; small, neat, and very distinct Nasta'liq; large illuminated frontispiece; thirty fine pictures on ff. 6^a, 20^a, 34^b, 50^a, 71^b, 86^a, 102^b, 120^a, 139^b, 161^a, 176^b, 190^a, 199^b, 217^a, 230^b, 248^a, 254^b, 268^a, 284^b, 298^a, 307^b, 326^a, 351^b, 358^a, 368^b, 380^a, 404^b, 418^a, 438^b, and 450^a; some pages rather effaced, a few others damaged; size, 12 in. by 7 $\frac{1}{2}$ in.

176

The same.

Excellent copy, collated and with occasional notes on the margin, dated the 25th of Ramadān, A. H. 970 (A. D. 1563, May 18), by Pir Muḥammad bin Ḥasan. Bibliotheca Leydeniana.

No. 2597, ff. 359, ll. 23; splendid Naskhi; illuminated frontispiece; small illuminated headings throughout; size, 9 $\frac{3}{4}$ in. by 7 in.

177

The same.

This fine copy is dated the 8th of Rajab, A. H. 982 (A. D. 1574, October 24), by Ḥājī Khidr bin Sulaimān bin Ḥājī Khidr Kuraishi. Bibliotheca Leydeniana.

Beginning, as in No. 31 (174 in this Cat.): حمداً كثيراً طيباً الخ.

No. 2432, ff. 375, ll. 23; clear Naskhi; ff. 1-9, 13, and 352-375 are put into a modern margin; size, 11 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

178

The same.

Dated Jumādā-alākhar, A. H. 997 (A. D. 1589, April-May).

Beginning: حمداً كثيراً مباركاً لمن توتى الملك من تشاء الخ.

No. 60, ff. 490, ll. 21; small illuminated frontispiece; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 7 in.

179

The same.

Finished in the month Jumādā-alākhar, A. H. 1007 (A. D. 1599, January), by Muḥammad alkātib, in the province of Bākharz, in the village of رز. Many leaves injured by damp; many of the last pages almost entirely effaced.

No. 1104, ff. 349, ll. 19; Nasta'liq; illuminated frontispiece; size, 12 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$ in.

180

The same.

This copy of the *Ẓafarnāma*, complete, with all the poetical specimens, as usual, opens with two additional portions: 1. A detailed index, on ff. 1^b-10^b, dated the 24th of Sha'bān, A. H. 1145 (A. D. 1733, February 9). 2. The introductory chapters of the abridgment of the *Ẓafarnāma*, noticed below in Nos. 190 and 191, and styled فتحة نامه صاحبقرانی. The latter portion goes down (see fol. 16^a, last line but two) to the گفتار در فهرست کتاب. Both pieces are written by another and more modern hand than the *Ẓafarnāma* itself, which begins here, on fol. 17^b: حمداً كثيراً طيباً مباركاً الخ.

No date. Excellent and tolerably old copy, collated throughout.

No. 1315, olim 14. J. 4, ff. 334, ll. 23; small and clear Nasta'liq; ff. 17^b and 18^a splendidly adorned; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

181

The same.

Another very clear and correct copy, beginning as usual. No date.

No. 2859, ff. 617, ll. 16-17; Nasta'liq; size, 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.

182

The same.

Another splendid copy, not dated.

No. 1106, ff. 254, ll. 27; clear and distinct Nasta'liq; illuminated frontispiece; splendid binding in red, gold, and other colours; size, 13 $\frac{1}{8}$ in. by 7 in.

183

The same.

No date.

No. 3153, ff. 538, ll. 19-21; Nasta'liq, written by different hands; splendid binding; size, 8 $\frac{7}{8}$ in. by 5 $\frac{1}{4}$ in.

184

The same.

This copy is considerably old, and being collated would be of intrinsic value, if it were not greatly damaged throughout; a number of pages are entirely spoilt by these injuries. The last leaf (fol. 428), of which unfortunately only a fragment is left, must, as it seems, be inserted between ff. 272 and 273, where a lacuna is found. The copy breaks off on fol. 427^b, towards the

end of the mathnawī, in praise of Ibrāhīm Sultān (see Rieu i. p. 174^a), with the bait:

سعادت مغتی بشارت سرود - صدایش گذشته زحرخ کبود
corresponding to No. 1315 (180 in this Cat.), last page, ll. 15 and 16. This mathnawī is wanting in several of the other copies, for instance in No. 3153, the immediately preceding MS.

No date; but on fol. 1^a we find an entry from A. H. 999 (A. D. 1590, 1591).

No. 3309, olim 15. J. 7, ff. 428, ll. 21; Naskhi; size, 10 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

185

A defective copy of the same.

This copy opens, on fol. 1^a, with the following chapter: ذکر غدر علی بیك جونی قربانی با امر حسن و : حضرت صاحب قرانی, corresponding to the preceding copy, fol. 21^a, l. 4 ab infra, where جانی appears instead of جونی.

No. 3318, olim 14. J. 5, ff. 318, ll. 25; written by different hands in Nasta'lik and Naskhi; size 10 in. by 5 $\frac{3}{4}$ in.

186

Another defective copy of the same.

Beginning as usual. The copy, which was finished the 7th of Rabi'-alākhar, A. H. 1007 (A. D. 1598, November 7; chronogram: درج درهای شرف), has been collated by Sir Barry Close with another copy of his (probably No. 984, 173 in this Cat.), and some omissions and lacunas are pointed out to the reader, for instance on fol. 173^a, l. 12 (where sixty-three and a half pages are said to be missing), and on fol. 386^a, last line (where three and a half pages are left out).

No. 851, ff. 458, ll. 21; clear Nasta'lik; size, 11 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

187

Iftitāh-i-Zafarnāma (افتتاح ظفرنامه).

Another copy of the rare introduction to the Zafarnāma (see No. 173 in this Cat.). Beginning as in No. 984, fol. 1^b. Interlinear and marginal glosses on the first eight leaves.

No date; but an entry on fol. 85^a, in another handwriting, bears the date A. H. 1012, 5th of Jumādā-althāni (A. D. 1603, November 10); another entry, dated A. H. 1139 (A. D. 1726, 1727), on fol. 1^a.

No. 1905, ff. 85, ll. 25; Nasta'lik; worm-eaten: size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

188

The same.

Dated by Malik Muhammad bin Hāji Jumādā-althāni, A. H. 1024 (A. D. 1615, July). The similarity between this introduction to the Zafarnāma and the ninth makālah of Khwāndamir's Khulāṣat-alakhbār (see Nos. 76-78 in this Cat., and Rieu i. pp. 164 and 175) has probably caused the wrong inscription on fol.

IND. OFF.

1^a, which states that this MS. contains the third volume of the Ḥabib-alsiyar.

No. 3033, ff. 1-112, ll. 20; Nasta'lik; size, 10 in. by 5 $\frac{3}{4}$ in.

189

The same.

Dated the 10th of Jumādā-alawwal, A. H. 1182 (A. D. 1768, September 22).

No. 712, ff. 91, ll. 24; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

190

Fathnāma-i-Šāhibkīrānī (فتح نامه صاحبقرانی).

A more plain and simplified edition of 'Alī Yazdī's Zafarnāma, compiled, like the original, for Abū-alfath Ibrāhīm Sultān (see ff. 4^b, l. 19, and 5^b, l. 7), and differing from it only in so far as it omits the poetical pieces and the less important passages of the prose-narrative. Beginning of the (anonymous) abbreviator's preface, on fol. 1^b: ربّ كما افصيت نعمة الشروع فتتمها: بتوفيق التميم حمد و سياس ببقياس كه از فتح نامه الخ. Comp. Bodleian Cat., No. 160, and Elliot, Bibliogr. Index, p. 4, No. CXXI. This abridgment is, of course, not identical with that of 'Abd-alsattār Kāsim (made A. H. 1024=A. D. 1615); see Bodleian Cat., No. 159, and Rieu i. p. 177; comp. also No. 180 in this Cat.

The Zafarnāma itself begins, on fol. 5^b, in the same words as usual: حمداً كثيراً مباركاً لمن توتى الملك الخ. On fol. 1^a both ظفر نامه and فتح نامه are given as title to this work.

Dated the 6th of Dhū-alhijjah, A. H. 982 (A. D. 1575, March 19).

No. 1141, ff. 335, ll. 20; Naskhi; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

191

Another copy of the same.

A defective and rather confused copy of the same simplified edition of the Zafarnāma, beginning: حمد و سياس بى قياس كه از فتح نامه الخ. The preface of the abbreviator goes down to fol. 8^b, last line; ff. 9^a-26^b, which are included here in the introductory part, contain a portion of the Zafarnāma, beginning abruptly, on fol. 9^a, l. 1: ارجمند مجيد بمعذرت برکشادند كه الحمد لله تعالى الخ.

The first heading of this portion, which ought to be inserted at the end of the volume, runs thus on fol. 10^b: گفتار در لشکر کشیدن حضرت صاحبقرانی بجانب بغداد گفتار در بیان رسدن و فتح آنملك، امر زاده سلطان حسين و سيد خواجه شيخ على بهادر. On fol. 21^a the capture of the fortress of Firūzkūh is narrated (comp. Petis de la Croix, iv. p. 153).

The Zafarnāma itself begins, in the usual way, on fol. 27^a, and breaks off with the death of prince 'Umar

Shaikh, on fol. 318^a, and the end of the campaign against Mārdin, on fol. 320^a. The last words of this chapter are written by quite a different and altogether modern hand the 19th of Dhū-alkā'dah, A. H. 1211 (A. D. 1797, May 16).

No. 2940, ff. 321, ll. 17; clear and distinct Nasta'lik; size, 11 in. by 8 $\frac{3}{8}$ in.

192

Matla'-alsa'dain wa majma'-albahrain (مطلع السعدين
و مجمع البحرين).

The *first* volume of 'Abd-alrazzāk bin Ishāk al-Samarkandī's history of the Timūrides, from A. H. 704 to A. H. 875 (A. D. 1304-1470). The author was born at Harāt, A. H. 816 (A. D. 1413), and died there A. H. 887 (A. D. 1482); see the full account of his life and work given by Quatremère in the Notices et Extraits, vol. xiv. pp. 1-514; comp. also Bodleian Cat., Nos. 163 and 164; Rieu i. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96-98 (where a complete list of the various editions of fragments of this work is found); Cat. des MSS. et Xylogr., pp. 286-288; G. Flügel ii. p. 190; J. Aumer, pp. 87 and 88, etc. Extracts are edited by B. Dorn in Muhammadanische Quellen, iv, Auszüge, pp. 104-111. This *first* volume or *first half* of the work goes from A. H. 704 (the date of Abū Sa'id Bahādurkhān's birth) to A. H. 807 (the year of Timūr's death and Khalil Sultān's accession); see the beginning of the last chapter here on fol. 440^b. The death of Sultān Abū Sa'id in A. H. 736 (A. D. 1335) is related here on fol. 38^b, Timūr's birth on fol. 39^b.

Beginning, without the usual preface: ... الحمد لله
داستان سلطان سعيد علاء الدنيا والدين سلطان ابو
سعيد الخ.

Dated the 10th of Jumādā-alawwal, A. H. 1000 or 1024 (الف), but above in figures 1000 = A. D. 1592, February 23, or 1615, June 7. Bibliotheca Leydeniana.

No. 2704, ff. 449, ll. 19; small, but clear Nasta'lik; collated; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

193

Matla'-alsa'dain wa majma'-albahrain.

The *second* volume or latter half of the same work, containing the history of Timūr's successors from A. H. 807 to A. H. 875. Beginning: کلام حمد و ثنای
فاتحه کلام حمد و ثنای
ملك علامی باید که ثنای ستایش از ضمیر منیر خورشید
جهانگیر الخ.

Dated the 4th of Dhū-ahjijah, A. H. 992 (A. D. 1584, December 7). Fol. 268^b and part of fol. 269^a left blank.

No. 1580, ff. 463, ll. 19; clear and distinct Nasta'lik; size, 9 in. by 6 $\frac{1}{2}$ in.

194

Another copy of the same *second* volume.

Beginning as in the preceding copy. This copy, written A. H. 1010 (A. D. 1601, 1602), about four years before Akbar's death, was presented to the Library by

Lieut.-Col. W. Kirkpatrick the 30th of May, 1804. A note from the 11th of November, 1868, on fol. 1^a, runs thus: 'The leaves of this book have been cut out and mounted on different paper, and whoever did it has misplaced the pages and leaves in numerous places, and some leaves are wanting likewise—a great pity, for the work is well and elegantly written. Its value as history is sufficiently well known. This is the second volume only.' By the same hand which has written this note, all the misplacings and lacunas are carefully marked on the margin. Evident lacunas are after ff. 39 and 313. The greater portion of fol. 208^b is left blank.

No. 297, ff. 353, ll. 21; large and distinct Nasta'lik; the first two pages richly illuminated; full-page pictures on ff. 20^a, 49^a, 56^a, 88^a, 118^a, 147^a, 177^b, 226^a, 258^a, and 353^b; size, 15 in. by 9 $\frac{1}{2}$ in.

195

The same.

Beginning as in the preceding copies. No date. It belonged formerly to Mr. Richard Johnson.

No. 1135, ff. 376, ll. 23; written by different hands, partly in Naskhi, partly in Nasta'lik; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

196

Malfūzāt-i-Timūri (ملفوظات تیموری).

Timūr's alleged autobiographical memoirs, in the Persian translation of Abū Tālib alḥusaini al'aridi, beginning with a preface of the translator, on ff. 1^b-2^b; comp. Bodleian Cat., No. 150; Rieu i. p. 177 sq.; W. Morley, pp. 95 and 96; Elliot, History of India, iii. p. 389 sq.; and iv. p. 559 sq.; etc. This version was presented to the emperor Shāhjahān probably a short time before A. H. 1047 (A. D. 1637). The full title given here to these memoirs runs thus: واقعات السلطان بن
السلطان والمقاتل بن المقاتل پادشاه جم جاه خلائی بناه
قطب السلاطين عالی جاه امير تیمور گورگان صاحب قران
حمد بلیغ سبحانی را که
بمقتضای آیه کریمه إنا جعلناک خلیفه فی الارض الخ
after which the preface opens with these words: حمد بلیغ سبحانی را که
The memoirs begin, on fol. 4^b, with the usual account of Timūr's omens of a great future: فرزندان سعادت لیغ
وامرای دولت لیغ و وزرای کفایت لیغ معلوم نمابند که
تکری تعالی مرا بسبب دوازده چیز که شعار خود ساختم
بزرگی داد الخ
and go down here to A. H. 783 (A. D. 1381), the twelfth year of his reign, which year begins on fol. 226^b. They conclude, on fol. 236^b, with these words: چنانچه جمیع راههای که گرفتن قلعه از آن طرفها
ممکن بود مسدود ساخت. The transcriber adds:
معلوم باد که ازین مجلس تا مجلس وصیت و وصایا که
امیر در دست انداز صحرای خطا نموده اند تا برلیغ توزوک
قریب بچهل هزار بیت (!) دیگر خواهد بود که از سواد به
بیاض رفته انشاء الله تعالی اگر دل و دماغ یاری دهد
باتمام خواهد رسید والسلام. On ff. 237^b-320^a there

are added the *تذکرات تیمور*, or 'Institutes, designs, and enterprises' of Timūr (comp. Institutes, political and military, written originally in the Mughul language, etc., first translated into Persian by Abu Taulib Alhusseini, and thence into English by Major Davy. The original Persian transcribed, etc., by Joseph White, D.D., Oxford, 1783), but, as a comparison with that edition shows, in a rather different version. They are entitled in the colophon at the end : *سوانح نصاب که آئینه احوال ملوک پیشین و گلدسته محافل هوشمندان خبرت گزین راستی رستی تیمور ابو : المنصور تیمور سوزومیز فرزندان ملک گیر کامگار و نبائر ذوی : القدر ملک داره معلوم اولسون کیم یتمش الخ* (mirror of the lives and deeds of ancient kings, and a handful of roses from the assemblies of wise men), headed at the top of fol. 237^b: *راستی رستی تیمور ابو : المنصور تیمور سوزومیز فرزندان ملک گیر کامگار و نبائر ذوی : القدر ملک داره معلوم اولسون کیم یتمش الخ*.

The transcriber was Muḥammad Ashraf. According to a note on fol. 1^a this copy was finished the 4th of Shawwāl, A. H. 1196 (A. D. 1782, September 12).

No. 1943, ff. 320, ll. 15; clear Nasta'liq; size, 9½ in. by 5½ in.

197

The same.

Another copy of the Malfūzāt, in a somewhat shorter redaction, as it seems. Preface, on fol. 1^b; beginning of the memoirs, on fol. 3^b; end of the memoirs, on fol. 214^b; beginning of the Institutes, designs, and enterprises, on fol. 215^a.

Dated Jumādā-althāni, A. H. 1077 (A. D. 1666, December), by Mullā Muḥammad 'Alī Khūshāni.

No. 722, ff. 277, ll. 14; Nasta'liq; worm-eaten; size, 7 in. by 3½ in.

198

The same.

The same Malfūzāt, in the shorter redaction, as in the preceding copy. Preface, on fol. 1^b; beginning of the memoirs, on fol. 3^a; beginning of the Institutes, designs, and enterprises, on fol. 224^a.

Dated the 15th of Jumādā-althāni, in the twenty-fourth year of (Ālamgir probably, = A. H. 1092, A. D. 1681, July 2). This copy was made at the request of Nawwāb Ḥaidar Kulikhān.

No. 1714, ff. 299, ll. 11; large and distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in.

199

Another copy of the Tuzūkāt-i-Timūr.

The Institutes, designs, and enterprises, in the shorter redaction, beginning : *فرزندان ملک گیر کامگار و نبائر ذوی : القدر جهاندار معلوم باد که چون از درگاه تینکری تعالی توژک تیموری*. It is styled in the colophon: *توژک تیموری*.

Dated the 7th of Šafar, A. H. 1229 (A. D. 1814, January 29). Bibliotheca Leydeniana.

No. 2435, ff. 50, ll. 15; Nasta'liq; size, 10½ in. by 7½ in.

200

The same.

Many blanks left. No date.

No. 1538, ff. 1-64, ll. 9; large Nasta'liq; size, 10½ in. by 7½ in.

201

The same.

A still shorter redaction of the Institutes, designs, and enterprises, styled in the colophon *توژک تیموری*, and dated the 15th of the month Aghān, in the year 1196 of the Bangālī era. Beginning as usual.

No. 3058, ff. 20-46, ll. 13-15; Nasta'liq; size, 8½ in. by 6½ in.

202

The same.

This copy, containing the fuller redaction, is defective both at the beginning and end. It opens thus: *درین وقت ببر من بمن گفت که بو المنصور تیمور آمده الله و تعالی را معلوم باد الخ*, corresponding to fol. 248^b, l. 10. in No. 1943 (196 in this Cat.), and breaks off on fol. 55^b. As far as fol. 55^a, l. 6, it agrees upon the whole with the wording in No. 1943 (down to fol. 307¹, l. 10). The remainder of the copy contains the introductory portion of the Malfūzāt-i-Šāhibkīrān (see the following copy), the preface of which begins here on fol. 56^a, l. 3 sq.

On fol. 1^a the following note: *ابن چند جزء از کتاب تیمور نامه در شهر دار الخلافت شاهجهان آباد گرفت و در این کتاب داخل نموده*, 'these few pieces from the Timūr-nāma (!) he (the owner) found in the town of Shāhjahānābād, and inserted them in this volume.'

No date.

No. 1606, ff. 1-69, ll. 15; clear and distinct Nasta'liq; size, 8½ in. by 4½ in.

203

Malfūzāt-i-Šāhibkīrān (ملفوظات صاحبقران).

The revised and enlarged edition of the same Malfūzāt or autobiographical memoirs of Timūr, made at the request of the emperor Shāhjahān, A. H. 1047, by Muḥammad Afdal of Bukhārā (see fol. 3^b, ll. 1, 9, and 10; the title occurs on fol. 2^a, last line but one); comp. Bodleian Cat., Nos. 151 and 152; Rieu i. p. 179; Elliot, History of India, iii. p. 392. It comprises the whole life of Timūr from his seventh year to his death.

Beginning: *حمد افزون از شمار بارگاه علی الاطلاقی سز که سر رشته امور عالم و عالمیان را بعدالت و سیاست الخ*.

Ff. 565, 566, and 567^a are left blank.

No date. English references occasionally on the margin. A portion of these memoirs, down to A. H. 777, has been translated by Major C. Stewart, Oriental Translation Fund, London, 1830.

No. 455, ff. 587, ll. 15; Nasta'liq; size, 8½ in. by 7½ in.

IV. HISTORY OF INDIA.

a. *History of the early Rājās and the Emperors of Dihli, and general history of India.*

204.

Aḥwāl-i-Rājāhāi-Hindūstān (احوال راجهای هندوستان).

A short tract, dealing with the early Rājās of India down to Shihāb-aldin Ghūri, who, A. H. 588 = A. D. 1192 (see fol. 414^a, ll. 1-3), defeated and killed راج پتهوری (otherwise called برتهی), that is, Rājā Pithaurā, or Prithwi, as he is called by Elphinstone, History of India, 5th ed., p. 364. This short account is stated in the colophon to have been taken from the روضة الطاهرین.

Beginning: مجملی از احوال راجهای هندوستان، راجهای هندوستان دو طبقه اند طبقه اول سورج بنس پوشیده نمائند که الخ

Bibliotheca Leydeniana.

No. 2484, ff. 399-414, ll. 13; Nasta'lik; size, 7 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

205

Risāla-i-Rājāwali (رساله راجوالی).

Another short account of the rulers of India, from the early Rājās down to 'Ālamgir II (پادشاه عالمگیر)، (ثانی بسر معز الدین جهاندارشاه ابن بهادرشاه), who reigned from A. H. 1167 to A. H. 1173 (A. D. 1754-1759). It consists chiefly of lists and tables with a succinct text, originally drawn up by Rājā Wali, whose real name, according to Rieu ii. p. 855, and iii. p. 916, was Banwālidās, a munshi of prince Dārā Shukūh, and continued by a later editor, but see the following copy.

Beginning:

بشنو زولی وفای دنیا ای شاه
مغرور مشو بدولت و حشمت و جاه

No date. Another copy in the Bodleian Library, Bodley 695 (Bodleian Cat., No. 170).

No. 1019, ff. 38, ll. 11; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

206

Another copy of the Rājāwali.

Beginning as in the preceding copy. This copy goes down as far as the beginning of Muḥammadshāh's reign, and ends on fol. 23^a middle. The remainder of this copy is filled with miscellaneous writings, chiefly epistles on mystic topics, other letters, for instance, to Fāḍil-khān (see fol. 47^a), and pieces of ornate prose (see, for instance, fol. 48^a, رقعۀ جواب طوی; fol. 55^b, رقعۀ جواب; fol. 57^b, انتخاب نسخه عشقیه, etc.), compiled or collected A. H. 1103 = A. D. 1691, 1692 (see this date twice on ff. 28^a and 28^b) in 'Ālamgir's reign. This collection begins: شرح غم دل در غم جانان سوخت الخ

The author's name does not appear, as far as we can

see; but as there is scarcely any separation between the راجوالی and this portion, we suppose that both are due to the same, viz. to Rājā Wali. According to an English note, by C. Mackenzie (dated May 6, 1807), on the fly-leaf, the real name of Rājā Wali would be (contrary to Rien's statement, loc. cit.) Ranjit Singh, munshi to the celebrated Āsafjāh, Šubadār of the Dakhan, Ranjit Singh had sometime a jāgir in the country of Adone from Āsafjāh, by whose order he collected this book from different authors and authorities.

This copy was transcribed in the second half of the eighteenth century from a MS. brought from Savanore.

No. 3105, ff. 61, written in diagonal lines; Nasta'lik; size, 7 $\frac{1}{4}$ in. by 3 $\frac{1}{2}$ in.

207

Tables, giving the names of all the Hindū Rājās and Muḥammadan rulers of Dihli, with a short remark about the duration of their respective reigns, beginning with Rājā Judishtir (راجہ جدشتر), who reigned 122 years and 8 months, and ending with Shāh 'Ālam (who ascended the throne in A. H. 1173 = A. D. 1759).

Title: نام راجهای هند و پادشاهان اسلام که از شروع اوان و زمان کلجک تا این زمان سریر آری سلطنت دار خلافت دهلی بودند و آنچه از روی کتب هندوی و تواریخ فارسی بنظر درآمده و بگوش رسیده همگی نوشته میشود که از راجہ جدشتر تا راجہ پرتھی یکصد و بیست نفر راجہ بودند و از سلطان شهاب الدین غوری تا شاه عالم که اکنون در دهلی اند شصت و یک کسر پادشاه شدند.

No. 3058, ff. 1-5, 4 coll.; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

208

Rājā Sohāwali (راج سوهاولی).

A history of the Hindū Rājās and the Muḥammadan rulers of India, together with statistical tables of the Šubāhs of Hindūstān, compiled from various Sanskrit (for instance, the Mahābhārata) and Persian sources, by Munshi Hīrām (or Hanīrām), son of Dhanīrām, son of Dhanrāja, the Registrar of the Pargana of Aunām in the Sarkār of Lakhnau in the Šubāh of Almadnagar Oudh (منشی هیرام (هنیرام) ولد دهنی رام ابن دهنراج) قانونگوی برگنه اوانام سرکار لکهنو بمضاف صوبه احمدنگر (اوده), after A. H. 1207 = A. D. 1192 (see fol. 7^a, ll. 8 and 9), for Colonel Robert Frith (فریط) (see fol. 2^a, l. 6, and fol. 6^b, l. 10), and entitled راج سوهاولی, in five ṭabaḳāt (see fol. 8^a, l. 1 sq.), the first three of which deal with the Hindū Rājās, the fourth with the Muḥammadan rulers down to Shāh 'Ālam (the last date mentioned in that chapter is A. H. 1194 = A. D. 1780, the time of the occupation of Almadābād in Gujarāt by the English), and the fifth with the statistics of India. This copy, which seems to be the only one extant, is unfortunately without any headings, all being left blank except those of the first and second ṭabaḳah, viz.

در بیان احوال بزرگان و آبادی وطن مصنف کتاب (1) on fol. 8^a, with interesting details about the author's ancestors and the history of his native town, and (2) در بیان احوال آفرینش راجها از ابتدای ستجک بغابت دوانر (from the Sati Yuga to the Dwāpara), on fol. 15^b. The only other subdivision, marked, is on the ten *Avatārs*, on fol. 19^b: احوال ظهور یافتن ده اوتار. The rise of Islām is narrated about fol. 231^{sq}. The statistical tables of the Śūbahs of India, with descriptive text, begin on fol. 462^a.

Beginning: حمد و افرو سپاس متکاتر شهنشاهی را سزد که هفت طبق زمین را بموالید ثلاثه الخ

This copy belonged formerly to E. S. Montague.

No. 2938, ff. 492, ll. 14-15: written by various hands in different kinds of Nasta'lik and Shikasta; size, 10 in. by 7½ in.

209

Tāj-almaāthir (تاج المآثر).

A tolerably old copy of the history of the empire of Dihli from A. H. 587 to 614 (A. D. 1191-1217), by Ḥasan Nizāmi, or al-Ḥasan al-Nizāmi al-nishāpūri (see the author's name on ff. 8^b, l. 14, and 305^b, l. 5). A fuller name of the author is given in the Raudat-alṣafā, viz. Ṣadr-al-din Muḥammad bin Ḥasan al-Nizāmi; see H. Khalfā ii. p. 92, and Rieu i. p. 239 sq. The history comprises part of the reign of Mu'izz-al-din (who was assassinated A. H. 602), the whole reign of Kuṭb-al-din Aibak (A. H. 602 to 607), and the first seven years of that of Shams-al-din Iltutmish.

Beginning of the very long and tedious preface, on fol. 1^b: حمد و سپاس بی قیاس که قدم شهسوار عقل دو: اسبه بسر حدّ عدّ و احصاء آن نرسد الخ

Beginning of the history itself, on fol. 33^a, with the conquest of Ajmir in A. H. 587. Last chapter, on fol. 248^a, account of the appointment of prince Nāsir-al-din Maḥmūd as governor of Lāhūr in A. H. 614. The work apparently ends on fol. 260^a. Compare for further details Elliot, History of India, ii. p. 204 sq.; see also G. Flügel ii. p. 173; Cat. des MSS. et Xylogr. p. 296; W. Pertseh, p. 53, etc.

The remaining portion of this MS. contains:

1. On ff. 261^a-301^b, repetitions of certain parts of the Tāj-almaāthir, viz. ff. 261^a-271^b correspond to ff. 105^a, l. 5 ab infra, to 115^a, last line; and ff. 280^a, l. 6 ab infra-301^b to ff. 125^b, l. 11-146^b, l. 11. The intervening piece, ff. 272^a-280^a, l. 6 ab infra, we have not been able to trace.

2. On ff. 302^a-304^b, part of an epilogue to the Tāj-almaāthir, chiefly consisting of a محاسن هذا (see fol. 302^b).

3. On ff. 305^a-307^b, a panegyric of Ḥasan Nizāmi, written by the transcriber of the original copy of this work, Muḥammad bin Muḥammad, at the end of his MS.

No date.

No. 1486, ff. 307, ll. 23; very small Nasta'lik; small illuminated frontispiece; ff. 209-216 and 289-298 turned upside down; size, 6½ in. by 3½ in.

210

Another copy of the same.

Beginning as in the preceding copy. A detailed index on the fly-leaves. Collated; many glosses on the margin. No date. Some pages a little damaged. Ff. 272 supplied by another hand.

No. 15, ff. 278, ll. 21; clear Nasta'lik; size, 11½ in. by 7 in.

211

Ta'rikh-i-Firūzshāhi (تاریخ فیروزشاهی).

The history of Firūzshāh and his predecessors, giving a full account of the kings of Dihli from the accession of Ghiyāth-al-din Balban, A. H. 664 (A. D. 1266), to the sixth year of Firūzshāh's reign, A. H. 758 (A. D. 1357), composed by Diyā-al-din Baranī; comp. Bodleian Cat. Nos. 172-174; Rieu iii. pp. 919 and 920; Elliot, History of India, iii. p. 93 sq.; Nassau Lees, Materials, pp. 441-446; Journal of the Asiatic Society of Bengal, vol. xxxviii. pp. 181-220; vol. xxxix. pp. 1-51; and vol. xl. pp. 185-247, etc. Edited in the Bibliotheca Indica, Calcutta, 1860-1862.

Beginning: حمد و ثنای مرخدای که اخبار و آثار انبیا و سلاطین را بوحی آسمانی الخ

It consists of a very flowery introduction and eight books, every one comprising the reign of one monarch, viz. Sultān Ghiyāth-al-din Balban, on fol. 16^b; Sultān Mu'izz-al-din Kaikubād, on fol. 80^b; Sultān Jalāl-al-din Firūz Khilji, on fol. 112^b; Sultān 'Alā-al-din Khilji, on fol. 158^b; Sultān Kuṭb-al-din, on fol. 246^b; Sultān Ghiyāth-al-din Tughluqshāh, on fol. 274^b; Sultān Muḥammad bin Tughluq, on fol. 289^b; Sultān Abū-almuẓaffar Firūzshāh, on fol. 328^a. Every book, except the second, is preceded by a detailed index.

Dated the 12th of Ramadān, A. H. 1007 (A. D. 1599, April 8), by Maulānā Ya'qūb, inhabitant of سودر.

No. 177, ff. 360, ll. 11-19; Shikasta; ff. 67-70, 328, 329, 331-339, two-thirds of ff. 340-356 and ff. 357-360 later supplied in Nasta'lik by two different hands; size, 11¼ in. by 6 in.

212

Tawārikh-i-Firūzshāhi (تواریخ فیروزشاهی).

History of Firūzshāh, king of Dihli's reign, compiled by Shams-i-Sirāj 'Afif (see fol. 11^b, last line but one), from his accession to the throne, A. H. 752, to his death, A. H. 790 (A. D. 1351-1388), with a short account of his previous life. It is an amplification, continuation, and completion of the preceding فیروزشاهی by Diyā-al-din Baranī. Shams-i-Sirāj resumed the interrupted and incomplete task, and gave a complete history of the whole reign of Firūzshāh; comp. Rieu i. p. 241 sq.; Elliot, History of India, iii. pp. 267-373; Nassau Lees, Materials, pp. 441-446.

It is divided into five kisms, each subdivided into eighteen *metams*. Kism I (containing Firūzshāh's life from his birth to his accession) begins on fol. 21^a, II on fol. 59^a, III on fol. 103^a, IV on fol. 141^b, V on fol. 203^b. The last kism is not complete, it breaks off in the fifteenth *mukaddimah*.

Copied in the twenty-fourth year of (I probably 'Ālam-

gir's reign, A. H. 1092=A. D. 1681), by Shaikh Fâdil. Index on ff. 18^a-21^a.

Beginning: قال الله تعالى وما يعلم تأويله إلا الله والراسخون في العلم الآية قال النبي صلى الله عليه وسلم قلوب الملوك ملهون الخ.

After fol. 109 one leaf is missing, corresponding to the following copy, fol. 57^a, l. 14, to fol. 58^a, l. 5; in the middle of fol. 162^a two lines are wanting in l. 7 (corresponding to the following copy, fol. 97^b, ll. 14-16).

This copy was acquired A. D. 1786, at Lucknow, by Mr. Mulock, and presented by W. Kirkpatrick, May 30, 1804.

No. 1002, ff. 278, ll. 15; illuminated frontispiece; large and clear Nasta'lik; many small damages throughout; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

213

Another copy of the same.

This copy is still more defective than the preceding one, but fortunately sufficient to supply the lacunas of No. 1002. There are missing after fol. 26 about forty-five pages (corresponding to the preceding copy, fol. 37^a, l. 3, to fol. 69^b, l. 8), from the middle of the eighth mukaddimah in kism I to the middle of the fifth in kism II. Another lacuna after fol. 97 (one leaf missing, corresponding to the preceding copy, fol. 162^a, l. 9, to fol. 163^b, l. 8), and a third large one on fol. 166^b in the third line (comprising the whole of the rest of the preceding copy, fol. 251^a, l. 13, down to the end). The real conclusion of the work, however, is found in this copy.

No date. Index on ff. 13^a-14^b. Kism I, on fol. 14^b (heading of II missing); III, on fol. 52^a; IV, on fol. 82^a, first line; V, on fol. 128^b.

No. 1002 A, ff. 167, ll. 17; clear and distinct Nasta'lik; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

214

Wâkî'ât-i-Bâbari (واقعات بابری).

A complete copy of the rare Caghatâi or Turki original of the Bâbarnama, or autobiography of the emperor Bâbar, from his accession in Ramadân, A. H. 899 (A. D. 1494, June), to Muharram, A. H. 936 (A. D. 1529, September); see the edition of this work by N. Ilminski, Kasan, 1857, French translation by Pavet de Courteille, Paris, 1871.

Beginning: رمضان ای بتاریخ سیمکیز بوز توقسان توقوز دا فرغانه ولایتکنده اون ایکی الخ.

Some marginal notes and corrections on the first pages by a European hand. Bibliotheca Leydeniana. No date.

No. 2538, ff. 234, ll. 13; large Naskhi; size, 10 $\frac{1}{2}$ in. by 8 $\frac{1}{4}$ in.

215

Wâkî'ât-i-Bâbari.

The older Persian translation of the foregoing autobiographical memoirs of Bâbar, commenced A. H. 994 (A. D. 1586), at the request of Bihruzkhân, by Mirzâ Payanda Hasan Ghaznawi, and continued by Muḥammad Kuli Moghul Hişari; see the preface of the latter on fol. 74^b sq.; comp. Rieu ii. p. 799, and Bodleian Cat., No. 179.

Beginning: برضائارباب بصائر مخفی و مستور نمائد که حضرت بادشاه فردوس مکان جئت آشیان المغفور بعنايت الملك اله ظهير الدين محمد بابر بادشاه انار الله برهانه بزبان معجز بيان چنين فرموده اند که بتاریخ شهر رمضان هشتصد الخ.

The usual blanks are marked here distinctly after ff. 72^b, 177^b, in the middle of fol. 199^b, and on fol. 207^a. This copy ends with A. H. 935, so that the concluding portion of the history is missing (see the Brit. Mus. copy in Rieu, loc. cit.). No date. The title given to this work, on fol. 1^a, is *توزک بابری*. Many English annotations and useful hints on the margin throughout, probably written by Col. W. Kirkpatrick, who presented this copy to the Library the 30th of May, 1804. A still older translation of Bâbar's memoirs is that of Shaikh Zain-al-din Khwâfi (who died A. H. 940=A. D. 1533, 1534); see Rieu iii. p. 926.

No. 913, ff. 236, ll. 15; clear and distinct Nasta'lik; size, 8 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

216

Wâkî'ât-i-Bâbari.

The later Persian translation of the same autobiographical memoirs of Bâbar, made at the emperor Akbar's request, A. H. 998 (A. D. 1590), by Mirzâ Khân 'Abd-alrahim bin Bairâmkhân, who died under Jahangir, A. H. 1036 (A. D. 1626, 1627); see Bodleian Cat. Nos. 180-183; Rieu i. p. 244 sq.; Elliot, History of India, iv. pp. 218-287, etc.; English translations by J. Leyden and W. Erskine, 'Memoirs of Zehir-ed-din Muhammed Baber,' London, 1826, 2nd edit. 1844; and by M. Caldecott, 'Life of Baber, abridged from the memoirs of Zehir-ed-din Muhammed Baber,' London, 1844.

The present version agrees upon the whole—save those gaps which are found in all copies of this work—with the Caghatâi original, and begins in the same abrupt manner as that: در ماه رمضان سنه هشتصد ونود و نه در ولایت فرغانه در دوازده سالگی بادشاه شدم الخ. It goes down, like the original, to the 3rd of Muharram, A. H. 936, and breaks off with the words: فرستاده شد که گوالیار را بایشان سپرده

Not dated.

No. 2654, ff. 184, ll. 21; Nasta'lik; size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

217

Another copy of the same.

Beginning: در ماه مبارک رمضان سنه هشتصد الخ.

Last words: که گوالیار را بایشان سپرده شده بود.

No date.

No. 30, ff. 263, ll. 19; Nasta'lik; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

218

The same.

Beginning as in the preceding copy. End: بایشان سپرده بیاید. Many pages slightly injured. Additions and short remarks on the margin. Two entries at the

end from A. H. 1051 and 1054 (A. D. 1641 and 1644), the first of which runs thus: **چهارم شهر صفر سنه ۱۰۵۱ خوانده آمده شد**.

No. 29, ff. 331, ll. 17; unequal Nasta'lik, written, as it seems, by different hands; size, 10½ in. by 6½ in.

219

Ta'rikh-i-Shirshāhi (تاریخ شیرشاهی).

The same slightly abridged redaction of 'Abbās Khān bin Shaikh 'Alī Sarwānī's history of the life and reign of Sultān Shirshāh Sūr of Dihli (who assumed the title of king about A. H. 946, and died A. H. 952, A. D. 1539-1545) and his immediate successors, which is noticed in Rieu ii. p. 827^b, and iii. p. 921. The original title of 'Abbās Sarwānī's work was **تحفة اکبرشاهی**, composed at the emperor Akbar's request soon after A. H. 987 (A. D. 1579); see Bodleian Cat., Nos. 176-178; Rieu i. pp. 242 and 243; Elliot, History of India, iv. pp. 301-433, etc.

The present redaction is called, just as in two copies of the British Museum, the *third book* (طبقه سوم), (در ذکر احوال سلطنت قبیله سور از قوم لودی افغان), so that there must have been two previous *tabaḳas*, and begins in a similar way: **جنس حمد و اثنیه خالق برته را سزد که سرسبزی ریاض ممالک در میغ تیغ آیدار سلاطین الخ**.

It is divided into the following three bābs:

باب اول در ذکر احوال سلطنت شیرخان سور
باب دوم در ذکر احوال سلطنت اسلامخان بن شیرخان سور

باب سوم در ذکر احوال ملوکی که از خویشان و متعلقان شیرخان بودند و بعد از اسلامخان دعوی سلطنت نمودند و سکه و خطبه بنام خود فرمودند

This copy was finished the 20th of Šafar, A. H. 1030 (A. D. 1621, January 14), by Mullā Šālīḥ Badakhshī.

No. 218, ff. 121, ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5½ in.

220

Ta'rikh-i-Shirshāhi.

A Hindūstānī translation of 'Abbās Sarwānī's history of Shirshāh's life and reign, which was completed the 5th of Jumādā-alawwal, A. H. 1220=A. D. 1805, August 1 (see fol. 122^a, last two lines), and dedicated to the Governor-General of India, Marquis Wellesley (see fol. 2^a, last line, and fol. 2^b, first line). A lacuna after fol. 12.

Beginning of the translator's preface, on fol. 1^b: **شکر می آس شاهنشاه برترکا که وه واجب الوجود الخ**.

Beginning of the history itself, on fol. 3^a: **حمد و ثنا: آس خالق خلق کی لئی لائق هی الخ**.

This copy, a little worm-eaten, belonged formerly to Mr. Roebuck.

No. 2936, ff. 122, ll. 13; Naskhi; size, 10½ in. by 7½ in.

221

Tadhkirat-alwākī'āt (تذکرة الواقعات).

Private memoirs of the emperor Humāyūn (who reigned A. H. 937-963=A. D. 1530-1556), compiled by the ewer-bearer Jauhar, who commenced this work A. H. 995 (A. D. 1587), and styled both **تذکرة الواقعات** and **تاریخات**, and even **جواهرشاهی** (as, for instance, here on the top of fol. 1^a, and in the colophon). For further particulars, see Rieu i. p. 246, and Elliot, History of India, v. pp. 136-149. An English translation, severely criticised by W. Erskine, was published by Major C. Stewart for the Oriental Translation Fund, London, 1832.

The first leaf is a little damaged in the corners, so that the beginning cannot be given. Part of fol. 40^a, the whole of fol. 40^b, and fol. 41^a are left blank.

Dated the last of Šafar, in the forty-first year (no doubt of 'Ālamgir's reign)=A. H. 1109 (A. D. 1697, September 16).

No. 220, ff. 55, ll. 25 (some of the first pages written in diagonal lines); Shikasta; size, 9 in. by 5 in.

222

Ta'rikh-i-Humāyūnshāhi (تاریخ همايونشاهی).

The revised edition of Jauhar's memoirs, made in a flowery court-style by Ilāhdād Faīdī Sirhindī, the author of a Persian dictionary **مدار الافاضل** (compiled A. H. 1001=A. D. 1592, 1593), and of a history of Akbar to A. H. 1010 (A. D. 1601, 1602), styled **اکبرنامه**; see below, No. 289 in this Cat., and Rieu iii. p. 927, and i. p. 253. It begins: **همایون گوهری که در سلك تحریر و عهد تفریر منسلک و معتقد گردد، حمد و ثنای شاهنشاهی**, and is divided into five bābs, viz.

1. Humāyūn's accession, and history of his reign to the year of Akbar's birth, A. H. 949=A. D. 1542 (در جلوس فرمودن بر سریر سلطنت نصیرالدین محمد همايون (پادشاه غازی الخ), on fol. 3^b.

2. Humāyūn's journey to Khurāsān (متوجه شدن آن (شاه جهانیان بقصد ملاقات شاه طهماسب بولایت خراسان), on fol. 49^a.

3. Humāyūn's return from 'Irāk to Kandahār (مراجعت نمودن آن شاه عالم از ولایت عراق بجانب (دیار قندهار), on fol. 63^a.

4. Humāyūn's war-council and invasion of India, to his death (مجلس آراستن شاه عالمیان به سپه داران (کشورستان بجهت عزیمت ملک هندوستان الخ), on fol. 96^b.

5. Akbar's accession (جلوس فرمودن جلال الدین محمد) and editor's epilogue.

Many remarks in English on the margin throughout. No date.

No. 788, ff. 114, ll. 15; Nasta'lik; size, 8½ in. by 7½ in.

223

Ta'rikh-i-Humâyûn (تاریخ همایون).

Another history of the emperor Humâyûn, and all the persons who were closely connected with him, and the affairs of his and his successor Akbar's reign, compiled by an old servant of the empire, and an eye-witness of most of its affairs, with the name of *Bâyazîd*, who was chosen for this task, at Akbar's request, by his wazîr Abû-alfadl bin Mubâarak, beginning:
چون جم
جاء جلال الدین محمد اکبر پادشاه فرموده بودند که از
بندهای درگاه هرک الله

Bâyazîd begins his story with A. H. 949 = A. D. 1542 (when Humâyûn was forced to leave India), and brings it down to A. H. 999 (A. D. 1591), the year of the beginning of this work's composition at Lâhûr. It is divided into four fasls: 1. from A. H. 949 to A. H. 953, on fol. 1^b; 2. from A. H. 953 to A. H. 959, on fol. 22^a; 3. from A. H. 959 to A. H. 961, on fol. 50^a; 4. from A. H. 961 to A. H. 999, with an account of Akbar's affairs as well as of all the high functionaries and servants of both emperors. He adds at the end that nine copies of this work were made, two of which went into Abû-alfadl's own library.

It was finished, so far as we can guess from the ta'rikh at the end, A. H. 1000 (A. D. 1591, 1592). The right order of ff. 80-105 is: 80, 97-104, 89-96, 81-88, 105.

No. 216, ff. 160, ll. 17; Nasta'lik; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

224

Historical extracts dealing with Humâyûn's flight to Persia and the recapture of Kandahâr.

1. Firmân of Shâh Tahmâsp ibn Shâh Isma'il Safawi to the governor of Harât, Muhammadkhân ibn Sharaf-al-din Tuklû, fixing the ceremonies and observances for the reception of the Indian emperor Humâyûn, who had fled to Persia and asked for an interview with the Persian Shâh (A. D. 1544), on fol. 1^b.

2. Account of Humâyûn's reception in Khurâsân, and his interviews with Tahmâsp, on fol. 6^b.

3. Names of all the royal Amirs and the other distinguished attendants who accompanied prince Muhammad Murâd, third son of Tahmâsp, in his march against and his capture of Kandahâr (A. D. 1545), on fol. 11^a.

Comp. for the historical facts referred to in these extracts, Elphinstone, History of India, 5th edit., pp. 463-466.

This copy (dated the first of Dhû-alka'dah, A. H. 1194 = A. D. 1780, October 29) was made for Mr. Richard Johnson by Muhammad Bakhsh, with the takhallus Ashûb.

No. 1846, ff. 16, ll. 15; Shikasta; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

225

Tabakât-i-Akbari (طبقات اکبری).

A complete copy of the general history of India from the time of Sabuktagin of Ghazna, A. H. 367 (A. D. 977),

to the end of the thirty-eighth year of Akbar's reign, A. H. 1002 (A. D. 1593), composed by Nizâm-al-din Ahmad bin Muhammad Mukîm of Harât, who died A. H. 1003 (A. D. 1594), and entitled both طبقات اکبری or طبقات تاریخی نظامی and اکبرشاهی; comp. Bodleian Cat., Nos. 184-191; Rieu i. p. 220 sq.; W. Morley, pp. 58-61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177-476; J. Aumer, p. 83, etc.

Beginning: سیاس رفعت اساس بادشاه حقیقی راست (را سزد نظام عالم الخ که حل و عقد نظام عالم الخ).

It is divided into a mukaddimah, nine tabakât, and a khâtimah, viz.

Mukaddimah, on fol. 3^a: History of the Ghaznawides (در ذکر غزنویان).

Tabakâh I, on fol. 16^a: Sultâns of Dihli (طبعة سلاطین) from Mu'izz-al-din Ghûri to A. H. 1002 (دملی).

Tabakâh II, on fol. 365^b: Kings of the Dakhan (طبعة دکنیه) to A. H. 1002.

Tabakâh III, on fol. 398^a: Kings of Gujarât (طبعة سلاطین گجرات) to A. H. 980 (A. D. 1572).

Tabakâh IV, on fol. 466^b: Kings of Mâlwah (طبعة مالدو) to A. H. 977 (A. D. 1569).

Tabakâh V, on fol. 523^b: Kings of Bangâlah (طبعة بنگاله) to A. H. 984 (A. D. 1576).

Tabakâh VI, on fol. 527^b: Sharîki kings of Jaunpûr, etc. (طبعة سلاطین شرقیه که در جونپور و آنحدود فرمان) to A. H. 881 (A. D. 1476). (روائی کرده اند)

Tabakâh VII, on fol. 533^a: Rulers of Kashmir (طبعة حکام کشمیر) to A. H. 995 (A. D. 1587).

Tabakâh VIII, on fol. 565^b: Rulers of Sind (طبعة حکام سند) to A. H. 1001 (A. D. 1592).

Tabakâh IX, on fol. 571^a: Rulers of Multân (طبعة حکام ملتان) to A. H. 932 (A. D. 1526).

Khâtimah, on fol. 579^b: Short geographical sketch of the Indian empire (در بیان حدود و ممالک هندوستان).

Dated the 11th of Rabi'-alawwal, A. H. 1031 (A. D. 1622, January 24), by حولی بیک کابلی. Many of the first and last leaves are worm-eaten; slight injuries here and there. A detailed index on the fly-leaves. The right order of ff. 38-41 is: 38, 40, 39, 41.

No. 3320, olim 15. J. 6, ff. 579, ll. 21; large, but unequal Nasta'lik; size, 10 $\frac{1}{2}$ in. by 6 in.

226

Another complete copy of the Tabakât-i-Akbari.

Beginning as usual. The arrangement of the Tabakât the same as in the preceding copy.

Mukaddimah, on fol. 3^a.

Tabakâh I, on fol. 15^b, first line; II, on fol. 320^a, first line; III, on fol. 352^b; IV, on fol. 422^b; V, on fol. 476^a; VI, on fol. 480^b; VII, on fol. 485^b; VIII, on fol. 516^a; IX, on fol. 521^a.

Khâtimah (not marked), on fol. 530^a.

Copied in Dhû-al-hijjah, A. H. 1069 (A. D. 1659, August-September). The right order of ff. 215-223 is: 215, 224, 216-223, 225.

No. 2943, ff. 530, ll. 19; clear Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in.

227

The same.

The arrangement of the *Ṭabakât* in this copy, which is complete in two volumes, differs in so far from that of the two preceding copies, that the history of the kings of Málwah forms here the sixth *ṭabakah* instead of the fourth, and consequently the kings of Bangálah and Jaunpûr represent the fourth and fifth *ṭabakât* respectively. The usual ninth *ṭabakah* is styled here *خاتمه*, and the real *خاتمه* is not marked.

Mukaddimah, on fol. 3^a, in No. 997.

Ṭabakah I, on fol. 14^a, in No. 997; II, on fol. 1^b, in No. 998; III, on fol. 27^b, in No. 998; IV (kings of Bangálah), on fol. 81^a, in No. 998; V (Sharqi kings of Jaunpûr), on fol. 83^b, last line, in No. 998; VI (kings of Málwah), on fol. 87^b, in No. 998; VII, on fol. 126^b, last line, in No. 998; VIII, on fol. 150^b, last line, in No. 998.

Khâtimah (rulers of Multân), on fol. 154^b, in No. 998.

Copied in Muḥammadshâh's reign (A. H. 1131-1161). Occasional English notes, both in ink and pencil, on the margin, probably by Lieut.-Col. W. Kirkpatrick, who presented this copy to the Library, 1804.

No. 997, ff. 280; No. 998, ff. 162, ll. 19; good and clear Nasta'lik; size, 10½ in. by 6½ in.

228

The same.

Another copy with the same arrangement of the *Ṭabakât* as in the preceding one, viz.

Mukaddimah, on fol. 2^a.

Ṭabakah I, on fol. 8^a; II, on fol. 151^a; III, on fol. 164^a; IV (Bangálah), on fol. 192^a; V (Jaunpûr), on fol. 194^a; VI (Málwah), on fol. 196^a; VII, on fol. 218^b; VIII, on fol. 230^b; IX, on fol. 233^a.

Khâtimah begins on the last page; some lines are wanting at the end.

Collated. Many marginal additions by a later hand. No date.

No. 731, ff. 236, ll. 25; careless Nasta'lik; some leaves injured; size, 15½ in. by 9½ in.

229

The same.

This copy of the *Ṭabakât-i-Akbari* is incomplete at the end, the ninth *ṭabakah* and the khâtimah being wanting, in spite of the usual words at the end: *تمت تمام شد*.

Mukaddimah, on fol. 2^b.

Ṭabakah I, on fol. 12^b; II, on fol. 260^a; III, on fol. 283^b, last line; IV, on fol. 335^a; V, on fol. 338^a; VI, on fol. 342^a; VII, on fol. 383^a; VIII, on fol. 406^a.

No date; but a note in a different handwriting, on the last page, states that this copy was collated at Lâhûr in IND. OFF.

Shahbân, A. H. 1079 (A. D. 1669, January). It belonged formerly to Mr. Richard Johnson.

Ff. 83 and 88 are turned upside down, but fol. 88 must be put in the place of fol. 83, and vice versa.

No. 967, ff. 409, ll. 25; Nasta'lik; illuminated frontispiece; size, 14 in. by 6½ in.

230

A part of the same work.

This copy contains only the *mukaddimah*, on fol. 3^b, and the *first ṭabakah* (the history of the kings of Dihli down to A. H. 1002), on fol. 19^a.

Dated the 9th of Jumâdâ-alawwal, A. H. 1066 (A. D. 1656, March 5), by 'Abdallâh ibn 'Aziz Muhammad. Fol. 37^b is left blank; fol. 253 is turned upside down.

No. 3289, olim 15. J. 5, ff. 415, ll. 21; unequally written in careless Nasta'lik and Shikasta; size, 12½ in. by 6½ in.

231

An incomplete copy of the same part.

Mukaddimah, on fol. 3^a, last line; *first ṭabakah*, on fol. 20^b. It goes down only to the sixteenth year of Akbar's reign; all the rest is wanting.

Dated the 15th of Muḥarram in the thirty-fifth year of 'Ālamgir's reign=A. H. 1103 (A. D. 1691, October 8).

No. 3419, olim 16. J. 16, ff. 282, ll. 16; Nasta'lik; size, 11 in. by 6½ in.

232

A still smaller portion of the same.

This copy bears, on fol. 1^a, the titles of *تواريخ نامہ* *ذکر احوال شیرخان کہ بشیرشاہ مشہور* and *بشیرشاہ*, whilst on the fly-leaf it is styled simply: *تاریخ شیرشاہی*; but—as a note in pencil on the same fly-leaf informs us—it is only a fragment of the *Ṭabakât-i-Akbari*, containing that portion of the first *ṭabakah* which relates the history of Shîrkân Sûr, commonly called Shîrshâh, who assumed the title of king about A. H. 946, and died A. H. 952 (A. D. 1539-1545); see above, Nos. 219 and 220. The history of Dihli is brought down moreover in this fragment to A. H. 963=A. D. 1556, the year of Humâyûn's death and Akbar's accession (see fol. 104^b).

Beginning: *ذکر احوال شیرخان کہ در السنہ وافواہ بشیرشاہ مذکور است الخ*.

Dated the 21st of Rabî'-alâkhar, A. H. 1046 (A. D. 1636, September 22). Entries of readers from A. H. 1051 and 1074 (A. D. 1641, 1642 and 1663, 1664).

No. 1585, ff. 105, ll. 19; Nasta'lik; worm-eaten throughout; size, 9 in. by 5½ in.

233

Muntakhab-altawârîkh (منتخب التواريخ).

A complete copy of 'Abd-alkâdir bin Mulûkshâh Badâ'ûnî's general history of India, from the time of the Ghaznawides down to the fortieth year of Akbar's

reign, completed A. H. 1004, the 23rd of Jumâdâ-thânî (A. D. 1596, February 23); see Bodleian Cat., Nos. 192-194; Rieu i. pp. 222 and 223; Nassau Lees, Materials, p. 455; Elliot, History of India, v. p. 477 sq., etc. Edited in the Bibl. Indica by Maulawi Ahmad 'Ali, 3 vols., Calcutta, 1868-1869.

The *first* part, from Nâsir-al-din Sabuktigin to Humâyûn's death, begins on fol. 9^b: ای یافته نامها ز نام تو: راج - شاهان بدرت چوما بدیشان محتاج الیخ.

The *second* part (comprising the first forty years of Akbar's reign, and a tadhkirah of all the contemporary Amirs, Mullas, Kâdis, Shaikhs, and poets) begins here on fol. 208^b. The biographies of Shaikhs, Kâdis, etc., on fol. 388^a sq.; those of the poets, in alphabetical order, on fol. 454^b sq. Comp. A. Sprenger, Cat. Oudh, pp. 55-65. An alphabetical index of all the biographies contained in this work, is added on ff. 1^b-7^a. Fol. 8 is blank.

No date. The copy was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 1139, ff. 540, ll. 17; Nasta'lik; size, 10½ in. by 6½ in.

234

The first part of the Muntakhab-altawârikh.

This copy contains only the *first part* of Bad'ûnî's work, from Sabuktigin to Akbar's accession. Beginning as in the preceding copy, on fol. 19^b. The first sixteen leaves are filled with a detailed index, dated the 14th of Şafar, A. H. 1159 (A. D. 1746, March 8); the copy itself was finished the 11th of Muharram in the same year (A. D. 1746, February 3), by Miyân Maḥbûb-i-'âlam at Shâhjahânâbâd. Collated.

No. 3140, ff. 160, ll. 21; clear Nasta'lik; splendid binding in green and gold; size, 11¼ in. by 6½ in.

235

Akbarnâma (اکبر نامه).

The famous history of the emperor Akbar, by Abû-alfadl bin Mubârak, who was assassinated A. H. 1011 (A. D. 1602). It was completed in Sha'bân, A. H. 1004 (A. D. 1596, April), and continued till A. H. 1010 (A. D. 1601, 1602); comp. Bodleian Cat., Nos. 200-212; Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; J. Aumer, pp. 89-91; Sacy, Notices et Extraits, x. p. 199 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 9; A. F. Mehren, p. 20, etc. Large extracts are given in Elliot, History of India, vi. pp. 1-102. The text was lithographed at Lucknow, A. H. 1284.

Contents:

A preface, containing a short index of the *first book* of the Akbarnâma, down to the end of the seventeenth year of the emperor's reign, on fol. 1^b. Beginning: ذکر بعضی بشارت غیبی و اشارات قدسی که پیش از سعادت ولادت الیخ.

First part of the first book, on fol. 5^b, containing the preface and the history of Akbar's ancestors to the death of Humâyûn, A. H. 963 (A. D. 1556). Beginning: الله اکبر این چه دریافتی است زرف و شناختی الیخ.

Second part of the first book, on fol. 201^a, the history of Akbar's reign from his accession to the end of the seventeenth year of his reign. Beginning: سلسله انتظام کارگاه آفرینش که مظاهر حقیقت الیخ.

Khâtimah of the first book, on fol. 392^a, beginning: المنة لله الیخ.

Second book, on fol. 401^b, the history of Akbar's reign from the eighteenth to the end of the forty-sixth and the beginning of the forty-seventh year of his reign. Beginning: سخن تازه سازم بنام خدای الیخ.

Muḥammad Şâlih's continuation of the history to the fiftieth year of Akbar's reign is wanting here, and in all the following copies except two (Nos. 260 and 261 further below). A very curious feature of this MS. is, that between the end of the thirtieth and the beginning of the thirty-first year (fol. 632^b, first line, to fol. 640^b, l. 13) the whole *khâtimah of the first book*, together with the beginning of the *second book*, is repeated, so that these leaves are identical with fol. 392^a, last line but one, to fol. 402^b, l. 12.

The *first book* is dated the 27th of Rabi'-al-awwal, A. H. 1065 (A. D. 1655, February 4), by Shâh Muḥammad bin Fath Muḥammad of Lâhûr; the *second* the 24th of Jumâdâ-alâkhar, A. H. 1106 (A. D. 1695, February 9), by Muḥammad Kuraish Kuraishi.

Various readings on the margin.

No. 4, ff. 765, ll. 21-23; Nasta'lik, written by two different hands; illuminated frontispieces on ff. 1^b, 5^b, and 401^b; size, 13½ in. by 6½ in.

236

Another copy of the same.

Contents:

First part of the first book, on fol. 1^b, beginning: سبحان الله این چه دریافتی است الیخ.

Second part of the first book, on fol. 118^b, beginning as in the preceding copy.

Khâtimah, on fol. 212^b.

Some of the last leaves of this part, from fol. 211 to fol. 220, are misplaced, their right order is: 211, 219, 218, 214-217, 213, 212, 220.

Second book, on fol. 226^b, beginning as in the preceding copy, and going down to the beginning of the forty-seventh year of Akbar's reign. It is concluded by a *khâtimah*, which begins (on fol. 497^a): بنامیزد ای فکر تیز رو الیخ.

Various readings and annotations on the margin, especially of the first part of the first book.

No. 564, ff. 500, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b, 118^b, and 226^b; size, 13½ in. by 8½ in.

237

A slightly defective copy of the same, in two volumes. Contents:

First volume (No. 1):

First part of the first book, on fol. 1^b, beginning: الله اکبر این چه دریافتیست الیخ.

Second part of the first book, on fol. 235^b. This part is rather incomplete at the end. It breaks off on fol. 531^a in the *khâtimah* (which begins on fol. 527^a) with the words: مرا زندگی, corresponding to fol. 222^b, l. 7, in the preceding copy.

Second volume (No. 2):

Second book, on fol. 1^b, concluding like the preceding copies with the beginning of the forty-seventh year of Akbar's reign (*khâtimah*, on fol. 555^a). Some small blanks on the last leaves.

The handwriting in both volumes seems to be the same (except ff. 527-531 in No. 1, which are later supplied); but the *first part* of the *first book* is dated A. H. 1111 (A. D. 1699, 1700), and the *second book* A. H. 1132 (A. D. 1719, 1720)!

Nos. 1, 2, first vol., ff. 531; second vol., ff. 561, ll. 19; large and clear Nasta'lik; size, 14½ in. by 7½ in.

238

A very incomplete copy of the same.

This copy contains:

The *first part of the first book*, on fol. 1^b, beginning: الله أكبر ابن.

The *second part of the first book*, on fol. 250^b. It concludes, on fol. 520^a, last line, with the end of the seventeenth year of Akbar's reign, but the horoscope and the *khâtimah* of the *first book*, as well as the introduction of the *second book*, are entirely missing in this copy.

The *second book* (without any heading) begins, on fol. 520^b, l. 3, immediately with the words: واز سوانحی که درین هنگام الله, corresponding to No. 564 (236 in this Cat.), fol. 227^b, l. 5, and goes down to the nineteenth year of Akbar's reign. It breaks off, on fol. 589^b, last line, with these words: بآن بادیه ادبار گشت, corresponding to No. 564, fol. 263^b, l. 6. All the rest is wanting.

Small blanks on ff. 17^b, 20^a, 23^a, 277^a, 277^b, and 284^b (entirely blank). Occasionally various readings on the margin. Presented by J. Wombell, Esq., April 10, 1804.

No. 849, ff. 589, ll. 19; careless Nasta'lik; ff. 250^b-330^b written by another hand in Shikasta; illuminated frontispieces on ff. 1^b and 250^b; size, 12 in. by 7½ in.

239

Another copy of the *first book* of the same.

First part, on fol. 1^b, beginning: الله أكبر ابن.

Second part, on fol. 206^b, beginning: سلسله انتظام الله.

The *first part* is dated the 3rd of Rajab, A. H. 1073 (A. D. 1663, February 11), by پراکداس بن ادمل (A. D. 1663, February 11), by پراکداس بن ادمل, at Lâhûr; the *second*, the 13th of Rabi'-alawwal, A. H. 1074 (A. D. 1663, October 15), by the same.

The *khâtimah* begins here, on fol. 418^b, last line: المتة لله الله.

College of Fort William, 1825.

No. 2238, ff. 427, ll. 19; Nasta'lik; the old and original part of this MS. is greatly damaged, but most of the injured places have been carefully mended by a later hand; quite new are ff. 64-85, 142-146, and one half in each page of ff. 172-195, supplied in Shikasta by the same who filled in the missing portions in the rest of the MS.; several blanks on ff. 390^b, 394^a, and 404^a; size, 10½ in. by 6½ in.

240

The same *first book*.

First part, on fol. 1^b, beginning: الله أكبر ابن چه در یافتیست الله.

Second part, on fol. 170^b, beginning: سلسله انتظام الله.

It is complete: the *khâtimah* begins, on fol. 371^b, l. 4: المتة لله الله.

Many tables in the last part of this copy are missing; the place for them is left blank; see ff. 344^a, 347^b, and 357^a.

Dated the 29th of Muharram, A. H. 1101 (A. D. 1689, November 12).

No. 3287, olim 15. J. 2, ff. 380, ll. 23; Nasta'lik; size, 11½ in. by 6½ in.

241

The same.

First part, on fol. 1^b, beginning: الله أكبر ابن. Dated the 21st of Muharram, A. H. 1111 (forty-third year of 'Âlamgir's reign)=A. D. 1699, July 19.

Second part, on fol. 159^b, beginning: سلسله انتظام الله.

Khâtimah (here styled انجم این اقبال نامه), on fol. 342^a. Dated the 24th of Muharram in the same year (only three days after the completion of the first).

No. 2667, ff. 350, ll. 20-27; very unequally written, partly in Nasta'lik, partly in Shikasta, partly even in Naskhi, see ff. 199 and 200; size, 11½ in. by 7 in.

242

The same.

Index, on ff. 1^b-5^a (فهرست جلد اول أكبر نامه).

First part, on fol. 6^b.

Second part, on fol. 144^b.

Khâtimah, on fol. 307^a.

No date. A considerable number of the first and last leaves of the text severely damaged by worms.

No. 2404, ff. 314, ll. 25; Nasta'lik by various hands, all equally clear and distinct; collated throughout; size, 14 in. by 8½ in.

243

The same.

First part, on fol. 1^b.

Second part (not separated from the first), on fol. 187^b, beginning in the sixth line.

The *khâtimah* begins on fol. 367^b, l. 3.

The last three lines of this book are missing; it

breaks off with: که خدمت او پسند شاهنشاه اوفتد و, agreeing with No. 564 (236 in this Cat.), fol. 225^b, last line but three. Various readings and short additions on the margin. Many leaves injured at the bottom.

No. 134, ff. 375, ll. 17; clear Nasta'lik; size, 13 $\frac{3}{8}$ in. by 10 $\frac{1}{2}$ in.

244

A slightly defective copy of the same.

First part, on fol. 1^b; *second*, on fol. 136^b. At the end a leaf or two missing; the seventeenth year of Akbar's reign begins here on fol. 271^b. The *first part* is dated the 12th of Šafar, A. H. 1098 (A. D. 1686, December 28).

No. 3295, olim 17. J. 6, ff. 273, ll. 23; Nasta'lik; illuminated frontispiece at the beginning of each part; size, 13 in. by 8 $\frac{3}{8}$ in.

245

Another copy of the *first part* of the *first book*.

Beginning as usual. Dated the 5th of Dhû-alka'dah, A. H. 1094 (A. D. 1683, October 26). All the horoscopes are left blank.

No. 3297, olim 17. J. 8, ff. 236, ll. 23-25; Nasta'lik; illuminated frontispiece; size, 13 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

246

The same *first part* of the *first book*.

Beginning as usual. The horoscopes on ff. 25^b, 29^b, 33^b, and 41^a are omitted.

No date. Modern copy, presented by J. Wombell, Esq., April 10, 1804.

No. 232, ff. 446, ll. 15; written by two different hands in Nasta'lik, the first on ff. 1-104, the second on ff. 105-446; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

247

The same.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Annotations and various readings, both interlinear and marginal, besides many English notes, written probably by Kirkpatrick himself.

No. 3330, olim 14. J. 2, ff. 289, ll. 17; Nasta'lik, written by at least three different hands; size, 10 $\frac{3}{8}$ in. by 6 in.

248

The same.

Dated by Sayyid Bahâdur 'Ali the 22nd of Rajab, A. H. 1223 (A. D. 1808, September 13). Collated.

No. 2853, ff. 1-174, ll. 21; clear Nasta'lik; large illuminated frontispiece; size, 12 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.

249

The same.

Good copy, but without any headings throughout. No date. The right order of ff. 256-259 is: 256, 258, 257, 259. Partly collated.

No. 3308, olim 14. J. 3, ff. 260, ll. 19; clear and distinct Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

250

A defective copy of the same *first part*.

The original handwriting breaks off, on fol. 174^b, with the words: محمد خان جلایر و جمعی دیگر از. . . . corresponding to No. 3330 (247 in this Cat.), fol. 228^b, l. 6. On the following and last page, fol. 175^a, there are added by another hand a few lines about Humâyûn's death. All the horoscopes in the beginning are left blank.

No. 3329, olim 14. J. 1, ff. 175, ll. 19; Shikasta; the last page added in Nasta'lik; size, 10 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

251

Another copy of the *first part*, and a small portion of the *second part*.

The *second part* begins here on fol. 425^a. Some pages are injured and worm-eaten. Several lacunas, for instance, after ff. 16, 102, and 438. No date.

No. 3335, olim 17. J. 10, ff. 447, ll. 16; very unequally written, for the greater part in Shikasta; size, 10 $\frac{3}{8}$ in. by 6 in.

252

Another copy of the *second part* of the *first book*.

Beginning: سلسله انتظام الخ.

This copy was finished the 29th of Muharram, A. H. 1098, that is, the thirtieth year of 'Ālamgir's reign (= A. D. 1686, December 15).

The *khâtimah* begins on fol. 281^b, l. 9.

No. 168, ff. 294, ll. 19; Nasta'lik; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

253

The same *second part*.

No date. The *khâtimah* begins on fol. 125^a, l. 12. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 8, ff. 1-129, ll. 31-32; Nasta'lik; slightly injured at many places; size, 13 $\frac{1}{8}$ in. by 7 $\frac{1}{2}$ in.

254

The same.

Beginning: جلوس مقدس حضرت شاهنشاهی بر اورنگ فرماندهی و جهانبانی سلسله انتظام الخ.

It ends with the beginning of the seventeenth year. The horoscope and the *khâtimah* are entirely wanting. No date.

No. 169, ff. 168, ll. 19; Nasta'lik; some slight injuries; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

255

Another copy of the *second part* of the *first book*, and the whole *second book*.

The *second book* is not separated from the first, and the usual beginning of the latter, سخن تازه سازم الخ, is quite missing in this copy; the *seventeenth* year of Akbar's reign begins here on fol. 167^a, the *eighteenth*

on fol. 170^a, and it seems as if by mistake of the transcriber a good portion of text between both is omitted. It goes down to the beginning of the forty-seventh year, and is concluded by the same *khâtimah*, as, for instance, in No. 564 (236 in this Cat.), beginning, on fol. 494^b, l. 18: بنامیزد ای فکرت الخ.

The date is incomplete (the 11th of the second Jumâdâ, in the thirty-third year of, probably, 'Âlamgir's reign = A. H. 1101, A. D. 1690, March 22).

No. 3298, olim 17. J. 9, ff. 498, ll. 25; large and distinct Nasta'lik; ff. 58, 59, and 64 supplied by other hands; large illuminated frontispiece; size, 13½ in. by 8½ in.

256

Another copy of the *second book* of the same.

The *second book* of the Akbarnâma, without Muhammad Sâlih's continuation. The forty-seventh year of the emperor's reign is noted on fol. 339^b, lin. penult. The *khâtimah* begins, on fol. 340^a, l. 3: بنامیزد ای فکرت الخ.

Beginning of this second book, on fol. 1^b: سخن تازه سازم بنام خدای الخ.

Dated the 24th of Ramadân, A. H. 1048 (A. D. 1639, January 29). The proper order of the leaves is: ff. 1-144, 153-160, 145-152, 161-343.

No. 2403, ff. 343, ll. 21; distinct Nasta'lik; collated throughout; illuminated frontispiece; worm-eaten in some places; size, 13¼ in. by 9¾ in.

257

The same *second book*.

It begins, on fol. 8^b: سخن تازه سازم الخ. Ff. 1^a-3^b are filled with letters of Mullâ Tughrâ and others; ff. 4^b-7^a contain a فهرست or complete index of this *second book*. It concludes with the forty-seventh year of Akbar's reign on fol. 443^b, and the last five pages, on ff. 444^a-446^a, contain a prose-essay, intermixed with verse, entitled: دل صاحب‌دلاں آئینه: تعریف آئینه: and beginning: معنی نما باشد الخ.

This copy is dated the 29th of Dhû-alhijjah, A. H. 1159 (the twenty-ninth year of Muhammadshâh's reign) = A. D. 1747, January 12, by اودوت رای, who is at the same time the author of the تعریف آئینه.

No. 3288, olim 15. J. 3, ff. 446, ll. 19; careless Nasta'lik; size, 12½ in. by 6¾ in.

258

The same.

All the horoscopes are left blank; see, for instance, ff. 267^a, 290, and 309^a. The copy ends with the beginning of the forty-seventh year of the emperor's reign. No date.

No. 3257, olim 17. J. 5, ff. 405, ll. 21; large and clear Nasta'lik; a few pages a little effaced; size, 14½ in. by 9¼ in.

259

The same.

This copy contains the same long introduction about the conquest of Sûrat as Aumer's No. 251 (p. 90); the eighteenth year of Akbar's reign begins here on fol. 19^a. The copy concludes, like the preceding ones, with the beginning of the forty-seventh year. The horoscopes are likewise left blank.

Copied by Abû-alkhair ibn Muḥammad Sâkî at Lâhûr; date incomplete.

No. 3206, olim 17. J. 7, ff. 419, ll. 19; very careless Nasta'lik; size, 13½ in. by 8½ in.

260

The same.

The *second book*, with the complete continuation of Muhammad Sâlih, beginning, on fol. 502^b: حکم اشرف اعلیٰ حضرت الخ.

Beginning of the *khâtimah*, on fol. 532^b, l. 9 (headed: خاتمة دفتر دوم تصنیف شیخ ابو الفضل).

Collated. Dated by Sayyid Bahâdur 'Alî the 2nd of Rabi'-althâni, A. H. 1225 (A. D. 1810, May 7).

No. 2853, ff. 175-336, ll. 21; clear Nasta'lik; illuminated frontispieces on ff. 175^b and 502^b; size, 12¾ in. by 8¼ in.

261

The same.

The same *second book*, with Muhammad Sâlih's continuation, incomplete at the end. The continuation begins, on fol. 259^a, as in the preceding copy: حکم اشرف اعلیٰ حضرت الخ; the forty-ninth year of Akbar's reign on fol. 266^a (heading omitted), the fiftieth on fol. 269^a (here headed by mistake ونهم); but on fol. 270^a, l. 3, the continuation breaks off (corresponding to the preceding copy, fol. 530^a, l. 5 ab infra), and is immediately followed by the *khâtimah*, beginning as usual: بنام ایزدی الخ (corresponding to the preceding copy, fol. 532^b, l. 9), so that fol. 530^a, l. 4 ab infra, to fol. 532^b, l. 8, of No. 2853 are missing here.

No date. The colophon gives the 12th of Safar, but no year. Ff. 114-132 are misplaced, their proper order is: 114, 131, 115, 116, 130, 117-129, 132.

No. 2867, ff. 274, ll. 23; large Nasta'lik; size, 12½ in. by 8 in.

262

A large fragment of the *second book*.

This copy breaks off in the middle of the thirty-first year of Akbar's reign, with these words: وگران ازی و آروق باز گردیدن (Cat.), fol. 400^a, l. 10.

No. 1324, ff. 279, ll. 15-22; very unequally written by different hands, partly in Nasta'lik, partly in Shikasta; the first leaf is supplied later; size, 9¼ in. by 5 in.

263

A smaller fragment of the same.

This copy goes down to the twenty-third year of Akbar's reign only. The last words on fol. 271^b, last line, correspond to No. 564, fol. 322^a, l. 2.

No. 8, ff. 130^b-272, ll. 21: Nasta'lik, written by two different hands, the first on ff. 130-177, the second on ff. 178-272; size, 13½ in. by 7½ in.

264

Ā'in-i-Akbarī (آئین اکبری).

The *third book* or supplement of the Akbar-nāma, containing the detailed statistical description of the Indian empire and the Institutes of Akbar, by the same Abū-alfadl bin Mubārak; comp. Bodleian Cat., Nos. 213-216; Rieu i. p. 251 sq.; W. Morley, p. 112; J. Aumer, p. 91, etc. etc.

Beginning. on fol. 13^b: ای همه در پرده نهان راز تو آید.

Ff. 1^b-12^b contain a full index of the contents of this work. It has been edited by H. Blochmann in the Bibliotheca Indica, Calcutta, 1877; English translation by the same in the same collection, vol. i, Calcutta, 1873. An abridged and insufficient paraphrase of this work was published by Gladwin in three volumes, Calcutta, 1783-1786; reprinted in two volumes, London, 1800.

Ff. 51^b, 52^a, 241^b, 332^a, and 332^b are left blank.

Copied by Muhammad Husain Kāshī, and finished the 17th of Dhū-alka'dah (the year is missing).

No. 6, ff. 365, ll. 21; Nasta'lik; size, 13½ in. by 9 in.

265

Another copy of the same.

This copy is the only one among those of the Ā'in-i-Akbarī in this collection which is dated, viz. 14th of Šafar, A. H. 1119 (A. D. 1707, May 17); but there is only a very short fragment of the index found here on fol. 1^b. The text of the work itself begins already on fol. 2^a in the usual manner.

No. 316*, ff. 379, ll. 23; clear Nasta'lik; ff. 2, 3, and 101-107 supplied by another hand in Shikasta; ll. 24-27; fol. 104^a left blank; size, 13½ in. by 8½ in.

266

The same.

No date. Well-written copy. Bought A. H. 1196 (A. D. 1782); belonged formerly to Mr. Rich. Johnson.

No. 1114, ff. 463, ll. 19; large Nasta'lik; illuminated frontispiece; size, 11½ in. by 6½ in.

267

The same.

No date.

No. 3142, ff. 482, ll. 19; careless and unequal Nasta'lik; illuminated frontispiece; splendid binding; size, 11 in. by 6½ in.

268

The same.

Some tables are left blank, for instance, on ff. 20^b,

21^a, 116^a, 116^b, 231^a, 232^a, and 243^a. No date. College of Fort William, 1825.

No. 2120, ff. 342, ll. 25; Nasta'lik; size, 12½ in. by 6½ in.

269

The same.

No date. Worm-eaten. The tables on ff. 97^b, 98^a, 124^b, 155^b, 170^b, 171^a, 198^a, and 294^b are not filled in.

No. 2407, ff. 394, ll. 23; Nasta'lik, by two different hands; ff. 388-391 are later added on different (white) paper; illuminated frontispiece; size, 13½ in. by 8½ in.

270

Muntakhab-i-Ā'in-i-Akbarī (منتخب آئین اکبری).

An abridgment of the Ā'in-i-Akbarī, in which especially all the larger statistical tables are omitted. Beginning the same as in the preceding copies. A short index at the end, on ff. 451^b-454^b. A portrait as title-page. No date.

No. 1609, ff. 454, ll. 11; Shikasta; illuminated frontispiece, and small illuminations throughout the whole copy; occasionally marginal glosses and interpretations; size, 8½ in. by 4½ in.

271

Mukātabāt-i-'allāmi (مکاتبات علّامی).

The official letters and refined prose-writings of the same Abū-alfadl, which were collected between A. H. 1011 and 1015 (A. D. 1602-1606, 1607), by 'Abd-alsamad bin Afdal Muhammad; comp. Bodleian Cat., Nos. 1378-1383; Rieu i. p. 396; W. Morley, p. 109; A. F. Mehren, p. 26; J. Aumer, pp. 18 and 124, etc.

This collection is sometimes called *Abū-alfadl* or *an-nash'at*, and has been printed under the latter title in Calcutta, 1810, in Lucknow, A. H. 1262 and 1280. It was originally divided into three books (*dafṭar*), which are, however, marked in very few copies only.

First daftar (letters, written in Akbar's name), on fol. 1^a, beginning: گوناگون نیایش مرداور پیرا که وجود بشر را از کارخانه عنایت کسوت حیات آید.

Second daftar (letters, written by Abū-alfadl himself to Akbar and to Amirs), beginning here on ff. 96^b, last line, and 97^a, first line, a little before the usual beginning in most other copies, thus: آغاز دفتر دوم از نسخه علّامی، بموقف عرض حضرت مخدومی قبله گاهی آید.

The usual beginning of the second book, viz. حضرت بحضرت شاهنشاهی عرضه داشت آید, is found here on fol. 99^a, last line.

Third daftar (miscellaneous letters and prose-pieces) is not marked here, but a comparison with other copies shows that it must begin on fol. 233^b. Beginning: خطبه تفسیر بعضی از آیات سورة فتح بسم الله آید.

At the end of the first book is given as date the 4th of Šafar, A. H. 1211 (A. D. 1796, August 9).

No. 2985, ff. 334, ll. 12; very careless Nasta'lik, often like Shikasta; size, 9½ in. by 6 in.

272

Another complete copy of the same.

Beginning as in the preceding copy. The *second daftar* (without a special heading) opens on fol. 70^b; the *third* (also without a heading), on fol. 191^b.

Collated in some parts. No date. A little injured here and there.

No. 1456, ff. 329, ll. 15; large, but rather rude Nasta'lik; size, 9½ in. by 5½ in.

273

The same.

Beginning of the *first daftar* as usual. The *second* and *third daftars* are not marked in this copy.

No date.

No. 2444, ff. 199, ll. 12-16; written by different hands, partly in Shikasta, partly in Nasta'lik; size, 9½ in. by 5½ in.

274

A slightly defective copy of the same.

Beginning of the *first daftar* as usual. *Second daftar* on fol. 40^a, l. 9; *third daftar* on fol. 126^b, l. 3. The last page is missing; the copy breaks off with the words: . . . دو سه حرفی رقم کنیم, corresponding to the following copy, fol. 189^a, l. 1.

No. 3334, olim 8. J. 4, ff. 228, ll. 17; unequal Nasta'lik, written by three different hands, the first on ff. 1-39, the second on ff. 40-95, the third on ff. 96-228; size, 10½ in. by 6 in.

275

A somewhat more defective copy of the same.

Beginning as usual; *second daftar*, on fol. 50^a, l. 10: بحضرت شاهنشاهی الخ; *third daftar*, on fol. 116^b, l. 13: خطبة تفسیر بعضی الخ.

No date. After fol. 40 a lacuna, corresponding to the following copy, fol. 53^b, l. 1, to fol. 54^b, l. 15. Another lacuna in the midst of the text, on fol. 43^a, last line but one, corresponding to the following copy, fol. 58^b, l. 13, to fol. 61^a, l. 1. Collated throughout. Many interlinear English translations, written in pencil.

No. 8. J. 6, ff. 189, ll. 17; small, careless Nasta'lik; some pages in a much larger handwriting; size, 10 in. by 4½ in.

276

Another copy of the *first two daftars* of the same.

The *second* begins here on fol. 71^b. Dated the 17th of Rabi'-alawwal, A. H. 1186 (A. D. 1772, June 18).

No. 8. J. 3, ff. 198, ll. 17; large and clear Nasta'lik; size, 10 in. by 6½ in.

277

The same.

Another copy of the *first* and *second daftars*, dated the 27th of Jumâdâ-althâni, A. H. 1204 (= March 15,

A. D. 1790), at Dânapûr, by Bâbar 'Ali. Collated throughout.

The *second daftar* begins here on fol. 68^a.

No. 435, ff. 187, ll. 15; large and distinct Nasta'lik; size, 9½ in. by 6 in.

278

The same.

The same *first* and *second daftars*, not dated.

Many interlinear glosses. The *second* begins on fol. 57^b.

No. 807, ff. 165, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

279

The same.

A defective copy of the first two daftars, the *second* of which begins on fol. 49^a. It breaks off, on fol. 110^b, with the words: . . . نمی باشد زیادت, corresponding to No. 8. J. 6 (275 in this Cat.), fol. 107^b, l. 4. Many interlinear and marginal glosses on the first sixty-three leaves.

No. 8. J. 5, ff. 110, ll. 17-19; Nasta'lik; size, 9½ in. by 6 in.

280

Another copy of the *first daftar*.

It is styled in the colophon قسم اول از مکتوبات علامی ابو الفضل, and dated the first of Jumâdâ-althâni, A. H. 1161 (A. D. 1748, May 29).

No. 2327, ff. 52; written by different hands in Shikasta; partly in diagonal lines; size, 7½ in. by 4½ in.

281

The same.

Dated in the month Rabi'-alâkhar, in the third year of (probably Shâh 'Âlam's) reign=A. H. 1176 (A. D. 1762, October-November). Interlinear glosses on the first pages.

No. 3269, olim 9. J. 2, ff. 67, ll. 12-17; very unequal and careless Nasta'lik; size, 11½ in. by 7 in.

282

The same.

A modern transcript of the *first daftar* by Muḥammad Kâzim. No date.

No. 3382, olim 43. J. 15, ff. 104, ll. 13; large Nasta'lik; size, 8½ in. by 6½ in.

283

The same.

Another complete, but very bad and soiled copy of the *first daftar*, dated the 21st of Rabi'-alawwal, A. H. 1204 (11.4)=Samvat, 1846 (A. D. 1789, December 9). Interlinear glosses throughout. Between the fly-leaves and the first page of the text there are inserted seven smaller leaves, containing a فرهنگ انشاء ابو الفضل or glossary to Abû-alfaḍl's letters.

No. 8. J. 8, ff. 73, ll. 13-23; Shikasta; ff. 1, 2, 9-14, and 73 supplied by other hands; size, 8½ in. by 4½ in.

284

A defective copy of the same.

This incomplete copy of the *first daftar* breaks off with the words: *عنايات گوناگون باشد*, corresponding to No. 8. J. 3 (276 in this Cat.), fol. 69^a, l. 8, and 8. J. 6 (275 in this Cat.), fol. 48^a, l. 12. Various readings and interlinear glosses occasionally.

No. 3361, olim 8. J. 7, ff. 60, ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

285

A still more defective copy of the same.

It breaks off, on fol. 48^b, with the words: *غبار آلوده* *گرددند اگرچه معراج*, corresponding to No. 1456 (272 in this Cat.), fol. 40^a, l. 4 ab infra.

No. 1698, ff. 48, ll. 13; Nasta'lik; size, 9½ in. by 6½ in.

286

Another copy of the *second and third daftars*.

Beginning of the *second daftar*, on fol. 1^b: *عرضه داشت*; beginning of the *third*, on fol. 108^a, last line: *خطبه تفسیر بعضی از آیات الهی*. The second *daftar* concludes on fol. 104^b, and is dated the 26th of Dhû-alhijjah, A. H. 1097 (A. D. 1686, November 13); ff. 105^a–108^a, last line, contain repetitions of some parts of the *second daftar*, viz. ff. 105^a–107^b are identical with ff. 100^b, l. 10 to 102^b, l. 12, and fol. 108^a, ll. 1–15 with fol. 104^a, l. 8 to 104^b, l. 3. The *third daftar* is dated the 1st of Muharram, A. H. 1089 (A. D. 1678, February 23). Interlinear glosses occasionally here and there.

No. 8. J. 9, ff. 238, ll. 15–18; ff. 1–104 and 207–238 are written in Shikasta, ff. 105–206 in Naskh; size, 9½ in. by 5 in.

287

Ruḡa'at-i-Shaikh Abû-alfadl (رقعات شیخ ابو الفضل).

Private letters, addressed by Abû-alfadl to his friends and contemporaries, and collected by Nûr Muhammad (see fol. 1^b, ll. 6 and 7); this collection, never met with before and quite distinct from the usual *Mukâtabât-i-'Allâmi*, is perhaps that fourth book, of which the *Sawâniḥ-i-Akbari* speak; comp. Rieu i. p. 396.

Beginning: *بعد از انشای و ثنای حضرت خداوند واهب العطایا که بخشندۀ روزی انسان و حیوان الهی*.

There appear scarcely any names of the persons addressed. Some letters are obviously written to Faiḏi (برادر عزیز). Copied in the reign of Muḥammad-shâh by 'Atâ-allâh; first owner, Sayyid Ni'mat-allâh; last owner, Sir Charles Wilkins.

No. 2357, ff. 34, ll. 12, towards the end ll. 14; Nasta'lik, slightly mixed with Shikasta; size, 8¼ in. by 6 in.

288

Gulshan-i-Balâghat (گلشن بلاغت).

Official letters and documents, collected by 'Abd-alwahhâb bin Muḥammad Ma'mûrî alḥusainî alhasanî, with the takhalluṣ Fanâ'î, a contemporary of Abû-alfadl, and beginning: *فرخنده انشای که مترسلان بلاغت آئین* دیباجۀ هر مقصود رساند الهی.

The first letter is addressed to Ibrâhîm Khân, the governor of Lâr; several letters to Abû-alfadl are found on ff. 41^a and 43^a. The date, A. H. 996 (A. D. 1588), appears on fol. 37^a; the date, A. H. 1019 (A. D. 1610, 1611), on fol. 73^a.

The copy is not dated.

No. 1895, ff. 77, ll. 15; large and distinct Nasta'lik; small illuminated frontispiece; size, 10 in. by 5½ in.

289

Tawârîkh-i-Akbarnâma (تواریخ اکبرنامه).

A short and abridged history of the first forty-eight years of the emperor Akbar's reign, from his accession, A. H. 963=A. D. 1556 (see fol. 3^b), to A. H. 1010=A. D. 1601, 1602 (see fol. 250^a sq.), composed by Shaikh Ilâh-dâd Faiḏi Sirhindî (see the author's name on fol. 3^a, l. 13: *بنام حضرت دادار اکبر*—که کنه او زفهم ماست برتر—کنم آغاز در ذکر کرامی—که از نامش شود این نامه نامی' سیاس بقیاس شاهنشاهی را که صیت بسیط توتی الملک من تشاء الهی comp. Rieu i. p. 253; Elliot, History of India, vi. pp. 116–146.

Copied by Muḥammad Husain, and finished the 14th of Dhû-alka'dah, A. H. 1104 (A. D. 1693, July 17). Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 192, ff. 252, ll. 15; clear Nasta'lik; illuminated frontispiece; size, 9¼ in. by 5 in.

290

Zubdat-altawârîkh (زبدة التواریخ).

General history of India from Mu'izz-al-din bin Sâm to the accession of Jahângîr, A. H. 1014 (A. D. 1605), being a revised and greatly enlarged edition of the *Ta'rikh-i-Hakki* by 'Abd-alhakḡ (see fol. 2^b, last line, sq.), made by the son of that author, Nûr-alhakḡ almarshriḡi aldiḥlawî albukhârî (see fol. 3^b, lin. penult.), who died A. H. 1073 (A. D. 1662, 1663); see Rieu i. p. 224, and Elliot, History of India, vi. p. 182 sq. On the *Ta'rikh-i-Hakki*, comp. Rieu i. p. 223, and Bodleian Cat., Nos. 195–198.

Beginning of this work: *خطبه کبریا و جلال بنام پادشاهی سزد که عالم و هر چه در عالم است الهی*.

The title appears on fol. 4^a, l. 13.

The arrangement of the subdivisions agrees with that in Rieu iii. p. 906.

Muḡaddimah, on the meaning of 'Pâdishâh' and the usefulness of historiography (در بیان معنی لفظ (پادشاه و فائده علم تاریخ), on fol. 4^a.

Kings of Dillī, on fol. 5^b, beginning with Mu'izz-aldīn bin Sām, on fol. 6^a.

Bābar, on fol. 61^b; Humāyūn, on fol. 68^a; Shirshāh (or as he is called here, Shīrkhan), on fol. 81^a. On fol. 94^a, l. 12, there is a considerable but carefully concealed lacuna (as an English note on the margin points out), comprising part of the history of Shirshāh and his successors as well as of the second reign of Humāyūn.

Akbar, on fol. 95^b.

Accession of Jahāngir, on fol. 203^a.

Kings of Mālwah, on fol. 203^b.

Kings of Gujarāt, on fol. 235^a.

Kings of the Dakhan, on fol. 261^a (the Nizām-almulkis, on fol. 271^a; the 'Adilshāhs, on fol. 275^a; the Kutb-almulkis, on fol. 275^a).

Rulers of Kashmir, on fol. 276^b; of Tattah and Sind, on fol. 290^a; of Multān, on fol. 295^b; of Bangālāh, on fol. 296^a; of Jaunpūr, on fol. 307^a.

No date. Twelfth century of the Hijrah. Former owners: Mr. Richard Johnson and Mr. C. Stewart.

No. 1805, ff. 310, ll. 17-19; unequal Nasta'liq; worm-eaten; size, 10½ in. by 6½ in.

291

Gulshau-i-Ibrāhīmī (گلشن ابراهیمی).

General history of India, from the oldest times to A. H. 1015 (A. D. 1606, 1607), composed by Muḥammad Kāsim Hindūshāh of Astarābād, commonly called Firishṭa, and dedicated by him to his patron Naṣir-aldīn Ibrāhīm 'Adilshāh, who ruled over Bijāpūr from A. H. 988 to A. H. 1037 (A. D. 1580-1627); see Rieu i. p. 225 sq.; Bodleian Cat., No. 217; W. Morley, pp. 63-68; Elliot, Bibliogr. Index, p. 310 sq.; History of India, vi. pp. 207-236 and 532-569. The work is also styled تاریخ نورس نامہ فرشته and commonly تاریخ فرشته.

It has been lithographed at Bombay and Poona, 1831 and 1832; 2nd edition, Lucknow, A. H. 1281. The whole has been translated into English by J. Briggs in his 'History of the rise of the Mahomedan power in India,' 4 vols., London, 1829. Former translations of select portions of the same work were Alexander Dow's 'History of Hindostan,' London, 1768; Jonathan Scott's 'History of Dekkan,' Shrewsbury, 1794; and Anderson's 'Account of Malabar,' Asiatic Miscellany, 1786. It is divided into a muḥaddimah, twelve makālas, and a khātimah. Beginning: پیش وجود همه آیندگان پیش بقای همه بایندگان آید.

Muḥaddimah, on fol. 5^a, first line: Tenets of the Hindūs and early Rājās of Hindūstān down to the rise of Islām.

Makālah I, on fol. 24^a: Ghaznawide Sultāns of Lāhūr.

Makālah II, on fol. 68^a: Sultāns of Dillī.

Makālah III, on fol. 288^b: Sultāns of the Dakhan in six raudas, viz.

1. Bahmanī kings of Gulbargah; 2. 'Adilshāhs of Bijāpūr; 3. Nizāmshāhs of Aḥmadnagar; 4. Kutbshāhs

of Tiling; 5. 'Inādshāhs of Barār; 6. Baridiyyah Shāhs of Bidar.

Makālah IV, on fol. 541^b: Sultāns of Gujarāt.

Makālah V, on fol. 592^b: Rulers of Mālwah and Mandū.

Makālah VI, on fol. 626^a: Fārūkī Sultāns of Burhānpūr.

Makālah VII, on fol. 636^a: Sultāns of Bangālāh and Sharḳī rulers of Jaunpūr.

Makālah VIII, on fol. 643^b: Rulers of Sind, Tattah, and Multān.

Makālah IX, on fol. 649^a: Sultāns of Multān.

Makālah X, on fol. 663^a: Kings of Kashmir.

Makālah XI, on fol. 693^b: Kings of Malabar (heading is here forgotten).

Makālah XII, on fol. 699^b: Saints of India.

Khātimah, on fol. 742^b: Description of India, etc.

This copy, which is badly written in many places, is dated the 22nd of Shawwāl, A. H. 1058 (A. D. 1648, November 9).

No. 1251, ff. 743, ll. 15-26; very unequally written, partly in Nasta'liq, partly in Shikasta; size, 18½ in. by 10 in.

292

Another complete copy of the same.

Beginning as in the preceding copy.

The order of the twelve makālas in the index (on fol. 3^b) is the usual one, but in the book itself the seventh makālah of the original is split into two, the Sharḳī kings of Jaunpūr forming a special makālah, viz. the eighth; therefore the twelfth makālah here corresponds to the eleventh of the usual copies, and the chapter on the Shaikhs of India has consequently no heading whatever.

Vol. I (comprising the muḥaddimah, the first two makālas, and the first raudah of the third):

Muḥaddimah, on fol. 3^b.

Makālah I, on fol. 19^b.

Makālah II, on fol. 64^a.

Makālah III, on fol. 250^a (first raudah).

Vol. II (comprising the rest):

Second raudah of the third makālah, on fol. 1^b.

Third raudah of the third makālah, on fol. 108^b.

Fourth raudah of the third makālah, on fol. 172^b.

Fifth raudah of the third makālah, on fol. 180^a.

Sixth raudah of the third makālah, on fol. 181^b.

Makālah IV, on fol. 182^b.

Makālah V, on fol. 238^b.

Makālah VI, on fol. 278^a.

Makālah VII, on fol. 291^b.

Makālah VIII (Sharḳī Sultāns of Jaunpūr), on fol. 296^a.

Makālah IX (Rulers of Sind and Tattah), on fol. 302^a.

Makālah X (Sultāns of Multān), on fol. 312^b.

Makālah XI (Rulers of Kashmir), on fol. 319^a.

Makālah XII (Rulers of Malabar), on fol. 347^a.

The Shaikhs of India, on fol. 351^b.

Khātimah, on fol. 401^a.

The first volume is dated A. H. 1141 (tenth year of Muḥammadshāh's reign)=A. D. 1728, 1729; the second

the 27th of Ramaḍān, A. H. 1163 (third year of Alḥmad-shāh's reign = Samvat, 1807) = A. D. 1750, August 30, at Shāhjahānābād.

No. 2425, ff. 336, ll. 24; careless and unequal Nasta'lik; illuminated frontispiece; large waterspots; size, 11½ in. by 7½ in. No. 2426, ff. 402, ll. 17; written for the greater part in legible Shikasta; illuminated frontispiece; size, 11½ in. by 7½ in.

293

The same.

A third complete copy of the Gulshan-i-Ibrāhimi in three volumes.

Vol. I: Muḥaddimah, on fol. 4^b; Maḳālah I (Lāhūr), on fol. 7^a; II (Dihli), on fol. 50^a.

Vol. II: Maḳālah III (Dakhan): *first* raudah, on fol. 1^a; *second*, on fol. 129^b; *third*, on fol. 265^b; *fourth*, on fol. 348^a; *fifth*, on fol. 357^b; *sixth*, on fol. 359^b.

Vol. III: Maḳālah IV (Gujarāt), on fol. 1^b; V (Mālwah and Mandū), on fol. 79^a; VI (Burhānpūr), on fol. 127^b; VII (Bangālāh), on fol. 143^a; VIII (Sind and Tattah), on fol. 157^b; IX (Multān), on fol. 170^a; X (Kashmir), on fol. 180^a; XI (Malabar), on fol. 219^b; XII (Shaikhs, etc.), on fol. 226^a. Khātimah, on fol. 273^b.

The first volume is dated only, A. H. 1176 (A. D. 1762, 1763).

Nos. 2887, 2886, and 2885, *first* vol. ff. 304, *second* vol. ff. 361, *third* vol. ff. 276; ll. 21; Nasta'lik; collated; written by the same hand, except some portions at the beginning and end of the *third* vol.; size, 12 in. by 7½ in.

294

The same.

A fourth complete copy of the same, with a detailed index on ff. 1^b–11^a, beginning: *مجلد تاریخ فرشته مستوی بنورنامه الخ*.

On the back of the binding the book is also styled Naurasnāma.

The history begins on fol. 12^b.

Muḥaddimah, on fol. 16^a.

Maḳālah I, on fol. 21^b; II, on fol. 55^a; III, on fol. 232^a; IV, on fol. 461^a; V, on fol. 506^b; VI, on fol. 539^a; VII, on fol. 549^a; VIII, on fol. 558^b; IX, on fol. 566^b; X, on fol. 573^a; XI, on fol. 596^b; XII, on fol. 601^a.

Khātimah, on fol. 641^b. No date.

No. 2035*, ff. 642, ll. 23; clear and distinct Nasta'lik; beautifully illuminated on ff. 12^b and 13^a; size, 13½ in. by 8½ in.

295

The same.

A fifth complete copy of the same, arranged in the same way as Nos. 2425 and 2426 (292 in this Cat.): it contains thirteen instead of twelve maḳālas (the seventh being split into two), in the following order:

First volume (جلد اول), on ff. 1^b–366^b, beginning as usual.

Muḥaddimah, on fol. 4^b. Maḳālah I, on fol. 20^a; II, on fol. 62^a; III in six raudas, *first* on fol. 268^b.

Second volume (جلد دوم), on fol. 367^b, beginning: *حمد و ثنا قادری را که از درر الفاظ چهره الخ*.

Second raudah, on fol. 368^a; *third*, on fol. 433^b; *fourth*, on fol. 498^a; *fifth*, on fol. 505^b; *sixth*, on fol. 507^a.

Maḳālah IV, on fol. 508^b; V, on fol. 568^a; VI, on fol. 610^a; VII (Bangālāh), on fol. 624^b; VIII (Jaunpūr), on fol. 631^a; IX (Sind, etc.), on fol. 638^a; X (Multān), on fol. 649^a; XI (Kashmir), on fol. 656^b; XII (Malabar), on fol. 686^a; XIII (Shaikhs, etc.), on fol. 691^a.

Khātimah begins on fol. 734^a (no heading).

No date.

No. 2647, ff. 736, ll. 21; large and distinct Nasta'lik; size, 13 in. by 7½ in.

296

An incomplete copy of the same.

This copy is defective in the middle part; between ff. 522 and 523 some pages are missing; besides, many leaves are injured and most of the headings omitted.

Beginning, on fol. 1^b: *نورس بستان کلام قدیم، پیش وجود همه الخ*.

Muḥaddimah, on fol. 4^b.

Maḳālah I, on fol. 11^b; II, on fol. 49^a; III, on fol. 243^a; IV, not marked; V, on fol. 571^b; VI, on fol. 610^b; VII, on fol. 622^b; VIII, on fol. 641^a; IX, on fol. 651^b; X, on fol. 658^a; XI, not marked; XII, on fol. 694^a.

Khātimah, not marked, seems to begin on fol. 740^b.

Dated A. H. 1042, 20th of Dhū-al-hijjah (= A. D. 1633, June 28), by Mir Fakhrā, commonly called Shāh Pasandkhān. An index on the fly-leaves. Blanks on ff. 361^a, 395^b, and 467^a. Many English notes in pencil on the margin.

No. 3250, olim 15, J. 1, ff. 741, ll. 25; Nasta'lik, by different hands; size, 12½ in. by 5½ in.

297

Another incomplete copy of the same.

A large portion of the Gulshan-i-Ibrāhimi, defective both at the beginning and end, with a large lacuna besides after fol. 1. Many headings are entirely or partly missing. According to the date of completion, given on fol. 322^b, viz. A. H. 1018 (A. D. 1609, 1610), this copy belongs to the second recension of the work, which was finished in that year; see Rieu i. p. 226^a. It opens in the second raudah of the third maḳālah, the history of the 'Ādilshāhs of Bijāpūr, with an account of Yūsuf 'Ādilshāh, whose death is fixed on fol. 13^b, l. 7, in A. H. 916 (ta'rikh: *نمانده شهنشاه عادل*); the third raudah of the same maḳālah begins on fol. 130^b, the fourth on fol. 199^a, the fifth on fol. 207^b, the sixth on fol. 209^a.

Maḳālah IV, on fol. 211^a, without any heading; V, on fol. 275^a; VI, on fol. 322^b; VII, on fol. 337^a, without any heading; VIII, on fol. 351^b; IX, on fol. 364^b, without a heading; X, on fol. 373^b; XI, on fol. 410^b; XII, on fol. 416^b, breaking off in the biography of Sayyid Jalāl-al-din Ḥusain. The last two pages are partly torn away.

Beginning: سلطان مراد شخصی ظهور کرده دعوی نمود که مصطفی الخ

Bibliotheca Leydeniana.

No. 2131, ff. 462, ll. 16-20; many pages in diagonal lines; Nasta'lik and Shikasta, by different hands; size, 12 in. by 7 $\frac{1}{2}$ in.

298

A third incomplete copy of the same.

This copy begins with the *fourth raudah* of the *third makālah*, the Kutubshāhs of Tiling, on fol. 14^b; *fifth raudah*, on fol. 26^b; *sixth raudah*, on fol. 29^b.

Maḳālah IV, on fol. 31^b; V, on fol. 126^b; VI, on fol. 192^b; VII, on fol. 214^a; VIII, on fol. 233^b; IX, on fol. 250^a; X, on fol. 262^a; XI, on fol. 310^a; XII, on fol. 318^a. *Khātimah*, on fol. 388^b.

A detailed index of this volume on ff. 1^b-13^b, dated the 2nd of Sha'bān, A. H. 1155 (A. D. 1742, October 2), at Aurangābād. No date at the end.

No. 136, ff. 392, ll. 17; large and clear Nasta'lik; size, 12 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

299

The first volume of the same.

This copy, called the first volume of the *Gulshan-i-Ibrāhīm*, comprises the *muḳaddimah*, the *first* and *second maḳālas*, and the *first raudah* of the *third maḳālah*.

Muḳaddimah, on fol. 5^a.

Maḳālah I, on fol. 8^a; II, on fol. 61^a; III, on fol. 338^a; first *raudah*, on fol. 338^b. With the heading of the second *raudah* of the same *maḳālah* the copy concludes on fol. 461^a: روضه دوم در ذکر سلاطین بسجادیور.

Beginning: بسم الله الرحمن الرحيم، نورس بستان کلام قدیم، بیش وجود الخ

No. 1128, ff. 461, ll. 21; very legible Shikasta; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

300

The same.

This copy is a little larger than the preceding one, since it goes about three pages beyond the beginning of the *second raudah* of the *third maḳālah*, breaking off with the words: . . . جنازه شاهزاده کرده بی تحسین. Beginning as usual.

Muḳaddimah, on fol. 6^a. *Maḳālah* I, on fol. 10^a; II, on fol. 72^a; III, on fol. 400^b; *first raudah*, on fol. 401^b; *second*, on fol. 569^a.

No. 3294, olim 16. J. 14, ff. 570, ll. 19; large Nasta'lik; written by two hands (the second on ff. 440-570); size, 12 in. by 6 $\frac{1}{2}$ in.

301

The same.

This copy contains only the *muḳaddimah*, on fol. 8^a, and the first two *maḳālas*, on ff. 25^a and 72^b respectively. A full index of this volume on ff. 1^b-3^a. Beginning the same as in No. 1128 (299 in this Cat.), on fol. 4^b. As

date is given only the 15th of Rabi'-althānī, without a year. The last twenty-seven leaves are more or less damaged.

No. 135, ff. 348, ll. 17 (ff. 1-3, ll. 18); large Nasta'lik; size, 11 $\frac{1}{2}$ in. by 7 in.

302

A fragment of the same.

This copy breaks off in the first half of the *second maḳālah* with the words: چون شنیده بود که رامدبواره . . . ; corresponding to No. 3294 (300 in this Cat.), fol. 123^b, l. 16. After fol. 3 a lacuna. About half of the first five pages is torn away. Beginning the same as in No. 1128 (299 in this Cat.).

No. 244, ff. 126, ll. 15-23; very unequal Nasta'lik, from a large and distinct one to a small and very careless one; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

303

Tārīkh-i-Rājahāi-hindī (تاریخ راجهای هندی).

A short abridgment of the history of India, made from Firishta's work and other standard histories, A. H. 1018 (see fol. 36^b, l. 6: تا حال که ثمان عشر و الف است) = A. D. 1609, 1610, by an anonymous author, and beginning: در معتقدات اهل هند و ذکر رایان و بیان کعبیت ظهور اسلام در آن بلاد، ذکر فرزندان سام بن نوح علیه السلام الخ

The preface gives a short account of the ante-muḥammadan Rājahs of India; the book itself is divided, like Firishta's, into twelve *maḳālas*, viz. 1. سلاطین لاهور, on fol. 4^a; 2. سلاطین دهلی, on fol. 7^a; 3. سلاطین دکن, on fol. 23^b; 4. سلاطین گجرات, on fol. 36^b; 5. حکام سلاطین فاروقیه, on fol. 41^a; 6. مملکت مالوه الخ برهانپور, on fol. 44^a; 7. سلاطین بنگاله, on fol. 46^a; 8. سلاطین ملتان, on fol. 49^b; 9. حکام مملکت سند الخ, on fol. 50^b; 10. حکام کشمیر, on fol. 51^a; 11. احوال حالات مشایخ هندوستان, on fol. 53^b; 12. سلاطین ملتان, on fol. 54^a.

Dated the 19th of Rabi'-althānī, A. H. 1149 (A. D. 1736, August 27).

No. 2983, ff. 59, ll. 14-15; careless Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

304

Another copy of the same abridgment.

Beginning the same. It is styled here, on fol. 1^b, Tārīkh-i-Hakaman Hind. *Maḳālah* I, on fol. 3^a; II, on fol. 6^b (down to Akbar's death, A. H. 1014); III, on fol. 21^a, in six *raudas*; IV, on fol. 32^a; V, on fol. 36^a; VI, on fol. 38^b; VII, on fol. 41^a; VIII, on fol. 44^a; IX, on fol. 45^a; X, on fol. 45^b; XI, on fol. 47^b; XII (Saiuts of India), on fol. 48^b, in two sections: a. C'ishti order, on fol. 48^b; b. Suhrawardi order of Multān, on fol. 50^b. No date.

No. 3006, ff. 1-53, ll. 15; large Nasta'lik; size, 10 in. by 5 $\frac{3}{8}$ in.

305

Jahāngirnāma (جهانگیرنامه).

The complete first or original edition of the authentic autobiographical memoirs of the emperor Jahāngir (who reigned A. H. 1014-1037 = A. D. 1605-1627), beginning: از عنایات بیغایات الهی نکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری گذشته الخ.

These memoirs go down to the beginning of the nineteenth year of the emperor's reign; comp. Rieu i. p. 253 sq.; Bodleian Cat., Nos. 219-220; W. Morley, p. 112 sq.; Elliot, History of India, vi. p. 276 sq.; J. Aumer, p. 93 sq.; etc. A second or revised edition by Mir Muhammad Hādi, who brought the history down to the end of Jahāngir's reign, is described in the Bodleian Cat., No. 221, and has been edited by Sayyid Aḥmad, 1864, at Ally Gurh, under the title توزک جهانگیری, which is frequently given to these memoirs.

No date.

No. 164, ff. 311, ll. 15-21; written by many different hands in very unequal Nasta'lik and in Shikasta (so on ff. 265-272); size, 10½ in. by 6¼ in.

306

Another copy of the same.

This copy is likewise complete, going down to the beginning of the nineteenth year of Jahāngir's reign (see fol. 215^a, last line but two). Beginning the same. Notes and remarks, both in Persian and English, on the margin. Presented by Lieut.-Col. William Kirkpatrick, May 30, 1804.

No. 181, ff. 216, ll. 23; good Nasta'lik; illuminated frontispiece, size, 10½ in. by 6¼ in.

307

The same.

This copy is incomplete, and goes down only to A. H. 1024, the tenth year of the emperor's reign. Muḥarram, A. H. 1024, appears on fol. 168^a, ll. 9 and 10. The last words agree with the preceding copy, fol. 86^a, l. 10. Beginning the same. No date.

No. 1603, ff. 170, ll. 17; Nasta'lik; size, 8½ in. by 5 in.

308

The same.

This copy is incomplete, like the preceding one, and ends exactly in the same manner. Beginning as usual.

Copied at Banāras, and finished the 25th of October, 1835 = 2nd Rajab, A. H. 1251 = Samvat, 1892, 4th of the month Kātik or Kārtik. In the colophon these memoirs are styled واقعات جهانگیری. Purchased of General Cunningham, July, 1870.

No. 3181^b, ff. 227, ll. 11; Nasta'lik; size, 9 in. by 5½ in.

309

Tūzuk-i-Jahāngiri (توزک جهانگیری).

The shorter redaction of the spurious memoirs of Jahāngir, agreeing completely with No. 259 in J. Aumer, p. 94; see also Bodleian Cat., No. 222. The short preface begins, on fol. 1^b, thus: حمد بی غایت و شکر بی نهایت مبدعی را الخ.

In the last line of the first page the memoirs themselves begin: اما بعد یادگار سرگذشت احوال خود را الخ.

Jahāngir's accession is fixed here (as in the Bodleian copy and partly in Aumer too) on the 20th (بیستم, probably a mistake for هشتم, the 8th) of Jumādā-alawwal (!), A. H. 1014.

Dated the 25th of Jumādā-alawwal, A. H. 1194 (A. D. 1780, May 29).

No. 546, ff. 56, ll. 15; Shikasta; size, 7½ in. by 4½ in.

310

The same.

The amplified redaction of the same spurious memoirs of Jahāngir, on which Major D. Price's English translation, 'Memoirs of the emperor Jahangueir, written by himself' (London, 1829, Oriental Translation Fund), is based, styled in the colophon on fol. 80^a, on the fly-leaves, and on the top of fol. 1^a: جهانگیر نامه; in the various later entries on the margin of fol. 80^a and on fol. 1^a: مقالات جهانگیری. Beginning: ای نام تو سر دفتر اسرار وجود الخ.

In the second line the usual beginning appears: حمد بی غایت و شکر بی نهایت الخ; see Rieu i. p. 254.

With the exception of a number of verses and other embellishments the text agrees with that of the preceding copy.

This copy was written for Mirzā Muḥammad by 'Aṭā-allāh bin Isma'il Kādirī and finished the 17th (هفدهم, but above is written 19, 19th) of Dhū-alḥijjah, in the twenty-fourth year of Muḥammadshāh's reign. A. H. 1154 = A. D. 1742, February 23.

Collated throughout. Various later entries on fol. 1^a, and on the margin of fol. 80^a. On the fly-leaf some ḥadith with Persian translation, taken from the سراج (من کتاب سراج الهدایة بعضی احادیث و ترجمه آن) الهدایة.

No. 3393, ff. 80, ll. 17; careless Nasta'lik, very near Shikasta; size, 8¼ in. by 6 in.

311

The same.

Beginning as in the preceding copy. In the colophon it is styled تاریخ جهانگیرنامه.

No date. Beginning of the present century (about 1802 or 1803).

No. 2383, ff. 127-370, ll. 11; large Nasta'lik, size, 8½ in. by 5½ in.

312

Ikḥbālnāma-i-Jahāngiri (اقتالنامہ جہانگیری).

The *first two volumes* of the history of Sultān Akbar and Sultān Jahāngir, composed A. H. 1029=A. D. 1620 (see fol. 4^b, last line but two), by Muḥammad Sharif, called Mu'tamadkhān (see fol. 4^a, l. 9), who died A. H. 1049=A. D. 1639, 1640; comp. Rieu iii. p. 922 and i. p. 255; W. Morley, p. 120; Elliot, History of India, vi. p. 400 sq.; J. Aumer, p. 92, etc.

The *first volume*, on ff. 1^b-154^b, comprises the history of Akbar's ancestors;

The *second volume*, on ff. 155^b-592^b, the history of Sultān Akbar's reign, from his accession to his death.

The *third volume* (containing Jahāngir's reign down to his death and later added by the same author) is wanting here (see copies of this volume further below in Nos. 314-323); therefore this copy is styled both on fol. 1^a and in the colophon: اکبرنامہ معتمد خان.

Beginning of the *first volume* here: تعالیٰ اللہ این چہ ارتفاع شان و اعتلای مکان واجب است کہ ممکن را تصور آن در امکان نکنند الخ.

Beginning of the *second volume* (agreeing verbatim with the beginning of the *second* part of the *first* book of the Akbarnāma, of which it is an abridgment, see No. 235 sq. in this Cat. and J. Aumer, loc. cit.): سلسلہ انتظام کارگاہ آفرینش کہ مظاہر حقیقت نمای شہود و شواہد الخ.

The *first volume* is dated the 10th of Rabi'-alawwal, in the nineteenth year (probably of 'Ālamgir's reign, A. H. 1087=A. D. 1676, May 23). Ff. 17-23 are misplaced, the right order is 17, 22, 18-21, 23. Some pages a little injured at the corners.

No. 161, ff. 592, ll. 13-19; very unequally written, partly in Shikasta, partly in Nasta'lik; size, 10½ in. by 6½ in.

313

Another copy of the *second* part of the *second* volume of the same.

This part of the Ikḥbālnāma-i-Jahāngiri, styled دفتر رزم آرائی, begins in the middle of the twenty-eighth year of Akbar's reign with the chapter: میرزا خان با سلطان مظفر گجراتی و ارتفاع ربابات فتح میرزا خان, corresponding to fol. 442^a in the preceding copy, and goes down to the death of Akbar. It contains about one page more than No. 161, for the end of the preceding copy, انجامید روز نهم الخ, is found here on fol. 232^a, l. 9.

Dated the 19th of Rajab, A. H. 1064 (A. D. 1654, June 5), at Aḥmadābād.

No. 1325, ff. 233, ll. 14-15; Shikasta, ff. 1, 4, and 5 supplied by another hand in Nasta'lik; size, 9½ in. by 5¾ in.

314

Ikḥbālnāma-i-Jahāngiri.

The *third volume* of the same work, containing the

history of Jahāngir's reign from his accession to his death; comp. Bodleian Cat., Nos. 224-230, and Rieu i. p. 255. Beginning: سریر سلطنت و فرمانروائی الخ. و زبندہ افسر خلافت و کشور کشائی الخ.

It has been edited in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A. H. 1286.

A little worm-eaten. Dated the first of Šafar, A. H. 1071 (A. D. 1660, October 6).

No. 247, ff. 177, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

315

The same *third volume* of the Ikḥbālnāma-i-Jahāngiri.

Beginning as in the preceding copy. Lacunas after ff. 7 and 60. Dated the 10th of Šafar, in the third year of Bahādurshāh's reign, A. H. 1122 (A. D. 1710, April 10), by Muḥammad 'Alī.

No. 2007, ff. 192, ll. 15; large Nasta'lik; size, 9½ in. by 5 in.

316

The same.

This copy is dated the 12th of Jumādā-alawwal, in the eleventh year of Muḥammadshāh's reign, A. H. 1142 (A. D. 1729, December 3).

No. 3148, ff. 158; written by two different hands, the first a large and distinct Nasta'lik, on ff. 1-115^a, ll. 16-17; the second Shikasta, on ff. 115^a-158, ll. 23; splendid binding in brown and gold; size, 9½ in. by 5½ in.

317

The same.

A very inelegant copy, the last ten leaves of which are greatly injured, whole portions being torn away. Beginning as usual. Written in Muḥammadshāh's reign, A. H. 1153 (A. D. 1740, 1741), as it seems (the date being partly destroyed).

No. 2045, ff. 186, ll. 11-14; mostly written in Shikasta; ff. 74-108 by another hand in diagonal lines in Nasta'lik; size, 10½ in. by 6½ in.

318

The same.

The chapter on contemporary poets, which is found in some copies, is wanting here; it closes with Jahāngir's death.

Dated the 9th of Jumādā-alawwal, in the twenty-fifth year of Muḥammadshāh's reign, A. H. 1156 (A. D. 1743, July 1).

No. 3285, olim 14. J. 21, ff. 159, ll. 17; Nasta'lik, mixed with Shikasta; collated; rather worm-eaten in the latter half; size, 10½ in. by 6½ in.

319

The same.

This copy, like the preceding one, has no chapter on contemporary poets; it just breaks off with the heading:

ذکر شعرا کہ معاصر آنحضرت بودند (Mullā Ḥayāti of Gilān, the first of the contemporary poets).

No date. The proper order of ff. 26–31 is: 26, 28, 27, 30, 29, 31.

No. 2937, ff. 120, ll. 17; the older part, in clear Nasta'lik, comprises ff. 4–34 and 43–120; the remaining portion is added by a modern hand, which has also repaired many injured corners in the other pages; size, 10½ in. by 6¾ in.

320

The same.

Dated by Ahsan-allāh ibn Shaikh Hidāyat-allāh the 20th of Rajab, in the twenty-ninth year of Shāh 'Ālam's reign, A. H. 1201 (A. D. 1787, May 8). The right order of ff. 61–68 is: 61, 62, 64, 63, 66, 65, 67, 68.

No. 1965, ff. 200, ll. 13; large and distinct Nasta'lik; size, 9½ in. by 5½ in.

321

The same.

No date. This copy was purchased at Seringapatam, A. D. 1802, presented by J. H. Peile, Esq., and received the 19th of September, 1818; transferred to Civil Collection, August 9, 1819.

No. 3389, olim 14 J. 25, ff. 185; the first seventy-nine leaves written in Nasta'lik, 13–14 diagonal lines; the last 106 leaves are added by a European hand, as it seems, ll. 12–13; size, 8¼ in. by 6 in.

322

The same.

Dated the 25th of Rabī'-alawwal, A. H. 1231 (A. D. 1816, February 24). Occasionally various readings on the margin.

No. 3147, ff. 175, ll. 15; illuminated frontispiece; splendid binding in green and gold, size, 10½ in. by 6 in.

323

A defective copy of the same.

This copy breaks off on fol. 141^b in the middle of the nineteenth year of Jahāngir's reign, A. H. 1033, which begins on fol. 139^a. Last words: تا سر راه برآن فوج گرفته. . . . نگذارند که از آب. . . corresponding to fol. 117^b, l. 4 in No. 3285 (318 in this Cat.).

No. 3322, ff. 141, ll. 12; modern Nasta'lik; size, 9½ in. by 6½ in.

324

Maāthir-i-Jahāngiri (مآثر جهانگیری).

A large fragment of Kāngār Husaini's (died A. H. 1050=A. D. 1640, 1641) history of the early life and reign of the emperor Jahāngir, which was completed A. H. 1040 (A. D. 1630, 1631): comp. Rieu i. p. 256 sq.; Bodleian Cat., No. 223; Elliot. History of India, vi. p. 439 sq. This copy opens abruptly, on fol. 16^a, with the death of Akbar and Jahāngir's accession: رشک هشت بهشت شود و بدستاری آید. The events are narrated from year to year, viz.: first year of his reign, on fol. 19^b;

second, on fol. 28^b; third, on fol. 36^a; fourth, on fol. 38^b; fifth, on fol. 41^a; sixth, on fol. 48^b; seventh, on fol. 55^a; eighth, on fol. 59^b; ninth, on fol. 63^a; tenth, on fol. 67^b; eleventh, on fol. 73^b; twelfth, on fol. 82^b; thirteenth, on fol. 90^a; fourteenth, on fol. 100^a; fifteenth, on fol. 108^b; sixteenth, on fol. 136^a; seventeenth, on fol. 145^b; eighteenth, on fol. 153^b; nineteenth, on fol. 165^a; twentieth, on fol. 183^b; twenty-first, on fol. 191^a; twenty-second, on fol. 218^a. In the middle of this year, the last but one of Jahāngir's reign, the copy breaks off on fol. 222^b. A later portion of the MS., viz. the events between Jahāngir's death and Shāhjahān's accession, going from the 19th of Rabī'-alawwal, A. H. 1037, to the 26th of Jumādā-alawwal in the same year (Shāhjahān's accession took place on the 7th of Jumādā II), on ff. 10^a–15^b, likewise incomplete both at beginning and end.

Besides the main portion, the Maāthir-i-Jahāngiri, or as it is styled on the back of the binding, the 'Jahāngirnāma,' by which more general term it is, for instance, designated by Khātkhān too, this copy contains two other fragmentary pieces, viz.

1. Ff. 1–9^b, the first part of the *third book* of the Maktūbāt-i-Abū-alfadl or Mukātabāt-i-'allāmi, the collection of Abū-alfadl's letters (comp. Nos. 271–286 in this Cat.), beginning: یا فاتح ابواب علوم و حکم آید. Abū-alfadl's name appears on fol. 2^a, l. 2.

2. Ff. 223^a–229^b, the last portion of the Ma'dan-aljawāhir, by Mullā Tarzi (composed A. H. 1025=A. D. 1616), comprising part of the sixteenth bāb, the whole of the seventeenth bāb, and the khātimah of the shorter redaction (comp. Bodleian Cat., Nos. 464 and 465; Rieu iii. p. 1038^b). Bāb XVII begins on fol. 224^b: در پاداش اندیشه تباه آید. This portion is dated the 11th of Jumādā II, A. H. 1180 (A. D. 1766, November 14).

No. 3098, ff. 229, ll. 10–15; Shikasta, by at least three different hands; size, 8½ in. by 4½ in. the last seven leaves 4½ in.).

325

Pādishāhnāma (پادشاهنامه).

The *first* volume of 'Abd-alhamid Lāhūrī's (died A. H. 1065=A. D. 1655) history of the emperor Shāhjahān, comprising the first ten years of his reign, A. H. 1037–1047 (A. D. 1627–1638), beginning: نگارین کلامی که گزارش آن دامن سامعه را جواهر آگین کند آید. Bodleian Cat., Nos. 232–235; Rieu i. p. 260 sq.; W. Morley, p. 122; J. Aumer, p. 95; Elliot, History of India, vii. p. 3 sq., etc. The introduction, on the emperor's ancestors, begins with Timūr, on fol. 23^b; Bābar, on fol. 25^a; Humāyūn, on fol. 25^b; Akbar, on fol. 26^a; Jahāngir, on fol. 27^a.

The first year of Shāhjahān's reign, on fol. 33^b; the second, on fol. 123^b; the third, on fol. 145^b; the fourth, on fol. 170^a; the fifth, on fol. 208^b; the sixth, on fol. 230^a; the seventh, on fol. 284^b; the eighth, on fol. 316^b; the ninth, on fol. 348^a; the tenth, on fol. 402^b. The appendix, containing an account of the con-

temporary Shaikhs, Mullās, Hakims, and poets, on fol. 440^a.

No date. An index on the fly-leaves.

No. 317, ff. 454, ll. 15; excellent, large, and clear Nasta'lik; all the pages sprinkled with gold; illuminated frontispiece; size, 12½ in. by 8 in.

326

Another copy of the *first* volume of the Pādishāhnāma.

Beginning as in the preceding copy. Timūr, on fol. 22^b; Bābar, on fol. 24^b; Humāyūn, on fol. 32^a; Akbar, on fol. 33^b; Jahāngīr, on fol. 34^b; the history of Shāhjahān's reign begins on fol. 41^b. The appendix on the contemporary learned men and poets is wanting here; ff. 10 and 102 are left blank.

No date. An index on the fly-leaves.

No. 128, ff. 384, ll. 16-17; large Nasta'lik; size, 12½ in. by 6½ in.

327

The same.

This copy which begins, on fol. 5^b, thus: *رنکسن کلامی* contains, on ff. 1^b-4^b, a short introductory chapter on Shāhjahān's life before his accession, styled *ذکر احوال خجسته مال اقام شاهزادگی*, and beginning: *در شناختن جلوس اشرف الخ*. See the same account at the end of Elliott 368 in the Bodleian Library (Cat. No. 232). The sketch of the emperor's ancestors begins with Timūr, on fol. 15^a; the history of Shāhjahān's reign, on fol. 24^a.

Dated the 24th of Rabi'-althāni, A. H. 1162 (A. D. 1749, April 13). The appendix on the learned men, etc., begins somewhere about fol. 166^a, but there is no heading marked.

No. 1495, ff. 171, ll. 27; inelegant and careless Nasta'lik; size, 15½ in. by 8½ in.

328

Pādishāhnāma.

The *second* volume of the Pādishāhnāma, comprising the years A. H. 1047-1057 (A. D. 1638-1647).

Beginning, on fol. 4^b, *سپاس والا اساس دادار کارساز و کردگار بی انباز را که الخ*.

A complete index, on ff. 1^b-3^b, beginning: *آغاز سال اول از دویم دور*.

These first two volumes of the Pādishāhnāma have been edited in the Bibliotheca Indica, Calcutta, vol. i, 1867; vol. ii, 1868.

Copied by Maulānā Shaikh Naṣr-allāh of Sūdhan in the month Rajab, A. H. 1109, that is, the forty-first year of 'Alamgir's reign (A. D. 1698, January, February).

No. 1388, ff. 370, ll. 19; large and distinct Nasta'lik; size, 13½ in. by 6½ in.

329

Pādishāhnāma.

The *third* volume of the Pādishāhnāma, supplied, after 'Abd-alḥamid's death, by Muḥammad Wārith

(killed A. H. 1091 = A. D. 1680), and comprising the history of Shāhjahān's reign from the twentieth to the thirtieth year, A. H. 1057-1067 (A. D. 1647-1657).

It begins, on fol. 7^b:

در سر هر نامه دبیر قلم - آنچه کند بهر تبیین رقم

An index, on ff. 3^b-4^b, beginning: *افستاح نخستین سال سیوم دور غزوة جمادی النانی سنه هزار و شصت و هفت*. آغاز سال اول دور سیوم الخ. Short statistical reports on ff. 1^b, 2^a, and 275^a-276^b.

The *third* volume itself concludes on fol. 273^b, and is copied by the same Shaikh Naṣr-allāh of Sūdhan as the *second* volume, in the same year 1109, in the month Ṣafar. It is incorrectly styled *شاهجهان نامه* in the colophon.

No. 324, ff. 276, ll. 19; large and distinct Nasta'lik; size, 13½ in. by 6½ in.

330

An incomplete copy of the *second* and *third* volumes of the Pādishāhnāma.

There are seven leaves missing in the beginning of the *second* volume, which opens abruptly thus, on fol. 1^a: *مبلغ زبان عمده الملك برساند* . . . corresponding to No. 1388 (328 in this Cat.), fol. 23^b, l. 9.

The twelfth year of Shāhjahān's reign (the second of the second decade) begins on fol. 11^b. A short appendix on Shaikhs, learned men, etc., on fol. 90^a.

Third volume, on fol. 91^b, beginning: *در سر هر نامه*. The literary appendix to this volume is found on fol. 178^a. On fol. 178^b the work concludes.

Ff. 179^b-186^b are filled with an interesting piece of Sūfic debate between a devout monk (زاهد) and a false anachoret (رند), beginning: *ای برنو سجد زاهدان وقت نماز الخ*.

No date.

No. 1494, ff. 186, ll. 32-38, different Nasta'lik, in many parts nearly equal to Shikasta, by various hands; size, 16 in. by 8½ in.

331

Shāhjahānnāma (شاهجهاننامه).

Another history of the emperor Shāhjahān's reign to the close of the thirtieth year, by Muḥammad Tahīr, with the takhalluṣ Āṣnā, commonly called 'Ināyatkhān bin Zafar khān bin Khwājah Abū-alḥasan (who died A. H. 1077 = A. D. 1666, 1667). It was composed A. H. 1068 (A. D. 1658), and is a kind of abridgment of the preceding Pādishāhnāma; comp. Bodleian Cat., No. 237. Rieu i. p. 261, and iii. p. 1083^b; W. Morley, p. 123. Elliot, History of India, vii. p. 73 sq. According to Rieu, the proper title of the work is *مختص*.

Beginning:

بنام پادشاه پادشاهان
سرافرازی ده صاحب کلاهان
حمدی که در خورشان الخ

At the end, on fol. 235^b sq., an account of the revenues of Hindūstān and other statistics are found.

Dated the 14th of Rajab, in the twenty-fourth year of Muḥammadshāh's reign (= A. H. 1155, A. D. 1742, September 14).

No. 981, ff. 240, ll. 21; Nasta'lik; size, 11½ in. by 6½ in.

332

'Amal-i-Ṣāliḥ (عمل صالح).

A very large and detailed history of Shāhjahān's reign, together with a full account of his forefathers and predecessors, especially of Akbar and Jahāngir, and of the first three years of 'Ālamgir's reign, completed by Muḥammad Ṣāliḥ Kanbū, A. H. 1070 (A. D. 1659, 1660; see the chronogram. (لطعت فیض الہی): comp. Rieu i. p. 263 sq.; A. F. Mehren, p. 21; Elliot, History of India, vii. p. 123 sq.; etc. It consists here of two volumes, the *first* comprising the introduction and the first seven years of Shāhjahān's reign (which begins here on fol. 99^b), the *second* the remaining portion of his reign and the beginning of that of 'Ālamgir. The biographical appendix on famous Shaikhs, Mullās, Ḥākims, poets, etc., begins on fol. 271^a in No. 857.

Beginning of the whole work: شگفته روئی چمن بیان
و خنده رنژی گلبن سخن از حمد بهار بیری الی

An index on the fly-leaves of the *first* volume (No. 856), which is dated the 11th of Rajab, A. H. 1112 (A. D. 1700, December 22).

The *second* volume was finished the 25th of Dhū-
alḥijjah, A. H. 1113 (A. D. 1702, May 23).

No. 856, ff. 247; No. 857, ff. 301, ll. 23; Nasta'lik; size, 12½ in. by 8½ in.

333

Another copy of the same.

The first year of Shāhjahān's reign, on fol. 103^a; the second, on fol. 119^b; the third, on fol. 133^b; the fourth, on fol. 151^b; the fifth, on fol. 167^a; the sixth, on fol. 190^b; the seventh, on fol. 218^a; the eighth, on fol. 248^a; the ninth, on fol. 270^a; the tenth, on fol. 291^a; the eleventh, on fol. 305^b; the twelfth, on fol. 316^a; the thirteenth, on fol. 320^b; the fourteenth, on fol. 327^b; the fifteenth, on fol. 331^b; the sixteenth, on fol. 340^a; the seventeenth, on fol. 345^b; the eighteenth, on fol. 352^a; the nineteenth, on fol. 359^a; the twentieth, on fol. 375^a; the twenty-first, on fol. 395^b; the twenty-second, on fol. 415^b; the twenty-third, on fol. 426^a; the twenty-fourth, on fol. 430^b; the twenty-fifth, on fol. 434^b; the twenty-sixth, on fol. 442^a; the twenty-seventh, on fol. 446^b; the twenty-eighth, on fol. 454^b; the twenty-ninth, on fol. 459^a; the thirtieth, on fol. 462^a; the thirty-first, on fol. 469^a.

The first year of 'Ālamgir's reign, on fol. 493^b.

Biographical appendix, on ff. 505^b-530.

Copied A. H. 1157 (A. D. 1744, 1745). On fol. 1^a this work is incorrectly styled شاهجهاننامہ.

No. 44, ff. 530, ll. 23-25, a few pages with less lines; very careless and unequal Nasta'lik, written by different hands; size, 11 in. by 6½ in.

334

The same.

A third copy of the same, in three volumes. Beginning quite different from that in the preceding copies:

ذکری کہ حسن آغاز باید و بیانی کہ بیریہ انجام الی

The history of Shāhjahān's ancestors appears to be much shorter here. The story of Shāhjahān's accession begins here already, in No. 3132, on fol. 28^b; the second year of his reign, on fol. 107^a; the third, on fol. 129^b; the fourth, on fol. 154^a; the fifth, on fol. 190^b; the sixth, on fol. 211^b; the seventh, on fol. 262^b; the eighth, on fol. 293^a; the ninth, on fol. 323^a; the tenth, on fol. 378^b; the eleventh, in No. 3133, on fol. 1^b; the twelfth, on fol. 24^a; the thirteenth, on fol. 33^b; the fourteenth, on fol. 48^a; the fifteenth, on fol. 57^b; the sixteenth, on fol. 76^b; the seventeenth, on fol. 89^b; the eighteenth, on fol. 106^a; the nineteenth, on fol. 122^b; the twentieth, on fol. 161^b; the twenty-first, on fol. 216^b; the twenty-second, in No. 3134, on fol. 1^b; the twenty-third, on fol. 29^a; the twenty-fourth, on fol. 40^a; the twenty-fifth, on fol. 50^a; the twenty-sixth, on fol. 66^b; the twenty-seventh, on fol. 78^b; the twenty-eighth, on fol. 100^b; the twenty-ninth, on fol. 113^b; the thirtieth, on fol. 121^b; the thirty-first, on fol. 141^b.

The biographical index, on fol. 235^a, in No. 3134.

An index of the contents of the *second* volume is found on ff. 269^a-271^b, in No. 3133.

The *first* volume is dated the 1st of Sha'bān, A. H. 1213 (A. D. 1799, January 8); the *second* and *third*, A. H. 1225 (A. D. 1810). On the first leaves, as well as in the colophons, this work is again styled شاهجهاننامہ. The author's name does not occur here in the preface; only in the colophon Muḥammad Ṣāliḥ is mentioned.

No. 3132, ff. 434; No. 3133, ff. 271; No. 3134, ff. 308, ll. 17; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each volume; the first two pages of each volume splendidly adorned; size of No. 3132, 12½ in. by 6½ in.; of Nos. 3133 and 3134, 10½ in. by 6½ in.

335

The same.

A fourth complete, but very badly written, copy of the 'Amal-i-Ṣāliḥ, without any date. The main work ends on fol. 697^b (the biographical appendix beginning on fol. 663^b). There are added:

1. On the margin, frequent quotations from the پادشاهنامہ (see above, Nos. 325-330 in this Cat.) in red ink.

2. On ff. 699^a-711^a, genealogical lists and a general index of famous personages appearing in the book: تفصیل مناصب پادشاهزادہای والا مقدار و سلاطین عالی نبار و امرایان عظام اخلاص شعار و دیگر بندگان عقیدت آثار تا بانصدی.

3. On ff. 712^a-736, some other historical documents, especially letters, relating to Shāhjahān's time, probably taken from the پادشاهنامہ too, if not belonging to the عمل صالح itself.

The first heading is: نعل نامہ اعلی حضرت از منشآت

علامی سعد الله خان که بسططان محمد خان فرمانروای
روم مصحوب حاجی احمد سعید در سال بیست و پنجم
از جلوس اقدس ارسال یافت.

No. 1410, ff. 736, ll. 19; Shikasta; size, 11½ in. by 6½ in.

336

Extracts from the 'Amal-i-Şâlih.

Short extracts from the second book of Muḥammad Şâlih Kanbû's 'Amal-i-Şâlih, or Pâdishâhmâma (as it is styled here), entitled: بعضی از فوائد منقول از جلد دوم پادشاهنامه که مشتمل بر احوال حضرت صاحبقران ثانی ابوالمظفر شهاب الدین محمد شاهجهان پادشاه غازی انار الله برهانه است تألیف محمد صالح کنبوی دهلوی الخ.

It begins with ذکر طول و عرض مملکت روز افزون, in this way: طول این مملکت این: هندوستان بهشت نشان مملکت الخ.

These extracts were made by Muḥammad Bakhsh-khân, with the takhalluṣ *Āshûb*, the author of a history of the reign of Muḥammadshâh and other works (died A. H. 1199=A. D. 1785),—see Rieu iii. p. 944; Elliot, History of India, viii. p. 232,—for Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 667, ff. 24, ll. 15; Shikasta; size, 8 in. by 4½ in.

337

Tuhfat-i-Shâhjahânî (تحفة شاهجهانی).

A concise history of the life and reign of the emperor Shâhjahân, from his birth in A. H. 1000=A. D. 1592 (fol. 3^a, l. 6) to his death in A. H. 1076=A. D. 1666 (fol. 31^b, first line), based on the best authorities, a list of which is given in the preface, particularly on the عمل صالح (see the preceding copies, and fol. 2^b, ll. 6–10 in this work), by Sudhâri La'l (سدھاری لعل); see fol. 1^b, l. 6.

Beginning: از آنجا که تحریر مآثر جلیله و مفاخر نبیله و مقبول الخ.

No date. C. M. K. 43.

No. 2935, ff. 32, ll. 11–13; Shikasta; size, 9½ in. by 8½ in.

338

Latâ'if-alakhbâr (لطائف الاخبار).

Journal of the expedition of Shâhjahân's eldest son, prince Dârâ Shukûh (born A. H. 1024=A. D. 1615, murdered A. H. 1069=A. D. 1659), to Kandahâr, A. H. 1063 (A. D. 1653), composed under his auspices by somebody who accompanied him (probably Badî-alzamân Rashidkhân, who died A. H. 1107=A. D. 1695, 1696; comp. Rieu i. p. 264, and iii. p. 1083^b).

Beginning: حمد بسجّی که ابواب فتح را بر روی محمد پادشاهان تواند کشاد مر آن خدایا سزاست الخ; see also Bodleian Cat., Nos. 238 and 239; Elphinstone, History of India, 5th ed., p. 587, etc.

After the preface follows an introductory chapter on IND. OFF.

the previous expeditions under Murâd and Aurangzib, and the army's outset from Lâhûr the 24th of the first Rabi', A. H. 1063. The journal itself begins with the 10th of Jumâdâ-althâni, A. H. 1063 (A. D. 1653, May 8), and goes down to the 9th of Dhû-alhijjah of the same year (A. D. 1653, October 31).

Dated the 25th of Muharram, in the twenty-sixth year (probably of 'Ālamgir's reign, A. H. 1094=A. D. 1683, January 24), at Shâhjahânâbâd, by Mir Ghulam 'Ali bin Mir 'Abd-alrahîm, an inhabitant of Dihli.

No. 2461, ff. 282, ll. 11; clear Nasta'lik, written by two hands, the first of which goes down from fol. 1 to fol. 203, the second from fol. 204 to the end; size, 9½ in. by 6½ in.

339

Another copy of the same.

Beginning as in the preceding copy. The appendix, on the march back from Kandahâr to Multân, and the general conclusion (see the Bodleian copies loc. cit.) are not distinctly marked here. No date.

No. 42, ff. 151, ll. 19; Nasta'lik; size, 10½ in. by 5½ in.

340

Ta'rikh-i-Shâh Shujâ'i (تاریخ شاه شجاعی).

A history of the life and exploits of Shâhjahân's second son, prince Muḥammad Shâh Shujâ', who was born A. H. 1025 (A. D. 1616), and put to death A. H. 1070 (A. D. 1660), composed by Muḥammad Ma'sûm bin Ḥasan bin Şâlih, A. H. 1070 (A. D. 1659, 1660); see this date twice, on fol. 2^a, l. 7, and fol. 5^a, l. 10. The author was himself, as he states on fol. 5^b, l. 5, twenty-five years in the prince's service. This work may be a part of the same author's فتوحات عالمگیری, or history of the early part of 'Ālamgir's reign, which was also completed A. H. 1070; see Rieu i. p. 270^a, and iii. p. 1049^a; Elliot, History of India, vii. p. 198.

Beginning: حمدیکه زبان همجو ما قاصدان را بآن دسترس است نثار کبریای مقدس خداوند الخ.

No date.

No. 533, ff. 162, ll. 11; Shikasta; size, 6½ in. by 3½ in.

341

'Ajiba-i-gharibah (عجیبه غریبه).

Special history of the conquest of Kûcbahâr and Āshâm (or Assam, a rich country along the river Brahmaputra), by the Khânkhânân Mir Muḥammad Sa'id Ardastâni, otherwise styled Mir Jumlah, under the emperor 'Ālamgir, A. H. 1072 and 1073 (A. D. 1662 and 1663). It is written by an eye-witness of, and co-operator in, this campaign, Ibn Muḥammad Wali Ahmad, commonly called Shihâb-al-din Tâlish; see fol. 2^b, l. 5, and fol. 4^b, l. 7. Another and more common title of this book is فتحه عربیه, or فتحیه عربیه; comp. Bodleian Cat., Nos. 240 and 241; Rieu i. p. 266; Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, History of India, vii. pp. 265–269; Blochmann,

Journal of the Asiatic Society of Bengal, vol. xli. p. 51 sq.

The book is divided into a mukaddimah and two makālahs, viz.:

مقدمه در بیان سبب توجه اعلام ظفر فرجام به تسخیر
کوچ بهار و آشام, on fol. 4^b.

مقاله اول در ذکر توجه نواب مستغنی القاب باستیصال
بیم نراین راجه کوچ بهار و فتح آن سرزمین بتایید
آفریدگار, on fol. 7^a.

مقاله دوم در ذکر موکب عالی بجانب آشام و فتح آن
ملك بعون ملك علام, on fol. 12^a.

The continuation, relating the immediately following events down to the month Sha'bán, A. H. 1076, is missing here. As date of composition is given, at the end, the 20th of Shawwāl, A. H. 1076, but that seems to be a mistake of the transcriber, since in the Bodleian copies the 20th of Shawwāl, A. H. 1073 (A. D. 1663, May 28), appears. Probably the date of the missing continuation is confounded with that of the original report, just as the title عجیبه غریبه seems to be a mere mistake for فتحه عبریه.

Beginning: جنود نا معدود حمد ملازم حضرت مالك
الملك على الاطلاق يست که صف آربان معرکه الخ

A Hindūstānī translation of this work, entitled تاریخ
آشام, by Mir Bahādur 'Alī Husaini, was published at
Calcutta, 1805, and a French version of the same by
T. Pavie, Paris, 1845.

This copy belonged formerly to Robert Ireland, Fort
William in Bengal, June 1, 1780.

No. 1724, ff. 108, ll. 15; clear and distinct Nasta'liq; size,
9 in. by 5½ in.

342

Another copy of the same.

Most of the headings are omitted in this copy; begin-
ning the same as in the preceding one. In the colophon this
history is styled تواریخ آشام.

Copied at Murshidābād in the dominion of Nawwāb
Mu'taman-almulk Mubārak-aldaulāh Sayyid Mubārak
'Alīkhān Bahādur Firūzjang; the date is the 19th of
Dhū-alḥāḍah, in the twenty-second year (of whose
reign is not stated).

No. 1453, ff. 92, ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

343

The same.

Mukaddimah, on fol. 5^a. Makālah I, on fol. 8^a;
II, on fol. 14^a. The last chapter, relating the death of
the Khānkhānān, begins on fol. 122^a. Date of com-
position: 20th of Shawwāl, A. H. 1073.

The copy is not dated. Bibliotheca Leydeniana.

No. 2493, ff. 129, ll. 15; Nasta'liq; size, 8½ in. by 6½ in.

344

Historical extracts.

1. Extract from Firishṭa's Gulshan-i-Ibrāhīmī (see
Nos. 291-304 in this Cat.), seventh makālah, on the
Sharḥī rulers of Jaunpūr (فرشته مقاله), on fol. 1^b.

2. Extracts from the preceding history of the con-
quest of Kūcbahār and Āshām (کفتار در فتح ولایت کوچ)
بهار و توجه عساکر گیتی کشا از آنجا بآمنگ تسخیر
(ملك آشام و کشایش آن ناحیت الخ), on fol. 10^b.

A short sketch of the capture of the fortress of
جانبکام is added on fol. 72^a.

No date.

No. 1572, ff. 79, ll. 17-18; careless and irregular Nasta'liq,
mixed with Shikasta, by different hands; size, 9½ in. by 5½ in.

345

Wāqī'āt-i-'Ālamgiri (واقعات عالمگیری).

A history of the first five years of the reign of the
emperor 'Ālamgir (A. H. 1068-1118=A. D. 1658-1707),
to A. H. 1073, Šafar (A. D. 1662, September, October),
identical with the ظفرنامه عالمگیری, described in Rieu i.
p. 265; comp. ii. p. 699^a, and iii. p. 1083^b. It con-
cludes with a short notice on Shāhjahān's death, Rajab,
A. H. 1076 (A. D. 1666, January).

The above title appears in the colophon, where
(on fol. 141^a) the work is wrongly ascribed, just as in
Rieu's first copy, to Mirkhān (i. e. Sayyid Mīr, brother
of Shaikh Mir Khwāfi, died A. H. 1080=A. D. 1669,
1670). The real author was 'Āqīlkhān Rāzi, better
known by his diwān and several romantic mathnawīs
(died A. H. 1108=A. D. 1696; see Rieu ii. loc. cit., and
Bodleian Cat., Nos. 1148 and 1149). He is correctly
mentioned in the colophon of the following copy.

Beginning: ابو الطغر محیی الدین محمد اورنگ زیب
بہادر عالمگیر بادشاہ غازی آن قطب فلك سلطنت و
جهانداري مركز دائره عظمت و بختياري الخ

Dated the 9th of Jumādā-althānī, A. H. 1124 (first
year of Jahāndārshāh's reign=A. D. 1712, July 14), at
Allahābād.

No. 212, ff. 87-141, ll. 13-18; written by different hands,
partly in careless Nasta'liq, partly in Shikasta; size, 9½ in. by 6 in.

346

Another copy of the same.

Beginning: آن قطب فلك سلطنت و جهانداري مركز
دائره عظمت الخ

The title given to it in the colophon is the same as
in the preceding copy: واقعات عالمگیری; on the fly-
leaf it is styled وقائع عالمگیری. The author 'Āqīlkhān
is mentioned on the last page, last line but two.

Written by Tabir 'Alī for Mir Muḥammadshāh, and finished the 7th of Jumādā-alawwal, A. H. 1204 (A. D. 1790, January 23).

No. 1562, ff. 80, ll. 15; large and distinct Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

347

'Ālamgirnāma (عالمگیرنامہ).

A history of the first ten years of the emperor 'Ālamgir's reign, to the end of Rajab, A. H. 1078 (A. D. 1668, middle of January), by Muḥammad Kāẓim bin Muḥammad Amir Munshi, who died, according to Rieu iii. p. 1083^b, A. H. 1092 (A. D. 1681). The statement therefore in Morley's Cat. and elsewhere, that this work was completed in the thirty-second year of the emperor's reign, i. e. A. H. 1100, must needs be wrong. See other copies of the same work in Bodleian Cat., Nos. 243 and 244; Rieu i. p. 267; W. Morley, p. 125; J. Aumer, p. 97, etc.; comp. also Elliot, History of India, vii. p. 174 sq. It has been edited in the Bibliotheca Indica, Calcutta, 1865-1868.

Beginning:

ای دادہ بعقل پرتو آگاہی
شاهان ز تو کامیاب شاهنشاهی
آئرا کہ ز کائنات برتر خواهی آئ

Copied A. H. 1131 (A. D. 1719). Collated.

No. 615, ff. 316, ll. 21; Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

348

Another copy of the same.

This copy is about a year older than the preceding one, dated the 10th of Shawwāl, A. H. 1130 (A. D. 1718, September 6), but it is very badly written. Collated and annotated A. H. 1138 (A. D. 1725, 1726), at Shāh-jahānābād. Beginning the same as in the preceding copy.

No. 1795, ff. 402, ll. 13-26; written for the greater part in bad Shikasta, a few leaves in Nasta'lik, by different hands; size varying from 8 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in. to 10 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

349

The same.

Another old, but undated copy, a little worm-eaten. The first ten leaves are later supplied, and from the Arabic paging, which begins on fol. 11^a with 1, it appears that the original copy opened immediately with 'Ālamgir's accession, and that the missing introduction was added by another hand afterwards. Collated.

No. 853, ff. 527, ll. 16-22; large and clear, but very unequal Nasta'lik, by different hands; size, 12 $\frac{1}{4}$ in. by 7 in.

350

The same.

This copy is dated the 20th of Sha'bān, in the seventh year of Muḥammadshāh's reign (=A. H. 1138, A. D. 1726, April 23), by Muḥkam Singh. It is styled here, on

fol. 1^a: تاریخ عالمگیری, and in the colophon: نوارخ عالمگیر پادشاه.

A blank on fol. 274^a.

No. 1611, ff. 334, mostly written in diagonal lines of different number; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 in.

351

The same.

Dated by Muḥammad Husain Darwish the 8th of Rajab, in the first year of Aḥmadshāh's reign (=A. H. 1161, A. D. 1748, July 4). The proper order of ff. 384-389 is: 384, 386, 385, 388, 387, 389. No headings.

No. 3328, olim 14. J. 10, ff. 422, ll. 17; very careless Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

352

The same.

A very good copy, dated the 19th of Jumādā-alūlā, A. H. 1184 (Samvat, 1827=A. D. 1770, September 10).

No. 359, ff. 321, ll. 21; Nasta'lik; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

353

The same.

No date.

No. 171, ff. 332, ll. 18-21; small, but clear Nasta'lik; ff. 241-248 and 321-332 supplied by other hands; size, 10 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

354

A slightly defective copy of the same.

Ff. 547, 550, 554, and 559 are very severely damaged, considerable portions of the text being torn away.

Dated in the more modern part the 10th of Rajab, in the forty-fifth year of Shāh 'Ālam's reign (=A. H. 1217, A. D. 1802, November 6). Bibliotheca Leydeniana.

No. 2600, ff. 577, ll. 17; consisting of two portions, an older and a more modern one, the latter on ff. 1-8, 16, 22, 34-37, 40, 56-175, 234-237, 513-536, 545, 546, 551, and 577; Nasta'lik; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

355

An incomplete copy of the same.

This copy breaks off in the middle of the sixth year of the emperor's reign with the words غسلخانه جهت دولتخانه, corresponding to No. 359 (352 in this Cat.), fol. 236^a, l. 3. Besides fol. 557 is torn away. The right order of ff. 46-56 is: 46, 54, 55, 47-53, 56.

No. 881, ff. 611, ll. 15; large and distinct Nasta'lik, written on white and brown paper; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

356

Another incomplete copy of the same.

This copy, dated A. D. 1811, is very defective at the beginning; it opens abruptly in the third year of 'Ālamgir's reign, fol. 4^a, l. 3 ab infra, corresponding to No. 2600 (354 in this Cat.), fol. 276^a, l. 9. It is besides rather incorrect in many places.

The fourth year of 'Ālamgir's reign begins on fol. 56^b; the fifth, on fol. 151^b; the sixth, on fol. 213^b; the seventh, on fol. 245^b; the eighth, on fol. 265^a; the ninth, on fol. 329^a; and the tenth, on fol. 387^b.

Bibliotheca Leydeniana.

No. 2545, ff. 444, ll. 13; very neat and distinct Nasta'lik; size, 10 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

357

A fragment of the same.

This copy contains only a small portion of the 'Ālamgir-nāma, but many headings being omitted, and no dates being found at all, it is impossible to state how far it extends; it seems to comprise only the first two or three years of the emperor's reign. Beginning as usual on fol. 4^b. The first three leaves, fol. 4^a, and the margin of ff. 4^b-45^b, as well as of ff. 143-147, and the whole of fol. 148 are filled by fragments from Muḥammad Mahdi Astarābādī's *تاریخ جهانکشی*, or *تاریخ نادری*, the history of Nādirshāh (see Rieu i. p. 192 sq., and Bodleian Cat., Nos. 302-306), beginning: *بر دانایان رموز الخ*.

No. 14. J. 11, ff. 148, ll. 19; careless Nasta'lik; the fragments of Nādirshāh's history written by another still more careless hand; size, 9 $\frac{3}{8}$ in. by 6 in.

358

Lubb-altawārikh-i-Hind (لب التواریک هند).

General history of India, abridged from Firishṭa's famous work (see Nos. 291-304 in this Catalogue), but enlarged from other sources, and brought down to A. H. 1101 (A. D. 1689, 1690), by Rāe Bindrāban, son of Rāe Bhārāmāl (see author's name and title, on fol. 1^a, l. 4, and fol. 2^a, l. 3). It begins with the reign of Shihāb-aldin Ghūrī (A. H. 572), and goes down to the thirty-third year of that of 'Ālamgir, to whom the work is dedicated; see Rieu i. p. 228 sq.; Bodleian Cat., No. 245; A. F. Mehren, p. 18; Elliot, History of India, vii. p. 168 sq.

The chronogram for the date of composition, viz. *حالات ملک هندوستان* (=A. H. 1106, A. D. 1694, 1695), is not found in this copy (see below, No. 360).

It is divided into the following ten fasls:

1. Kings of Dihli, on fol. 2^b, beginning with Shihāb-aldin Ghūrī.
2. Sultāns of the Dakhan, on fol. 129^b, in six shu'bas: (a) Bahmanis of Gulbargah, on fol. 129^b; (b) 'Ādilshāhs of Bijāpūr, on fol. 139^a; (c) Nizāmshāhs of Aḥmadnagar and Daulatābād, on fol. 147^b; (d) Kuṭbshāhs of Tiling, on fol. 158^b; (e) 'Imādshāhs of Barār, on fol. 161^b; (f) Baridshāhs of Bidar, on fol. 162^a.
3. Sultāns of Gujarāt, on fol. 163^a.
4. Rulers of Mālwah and Maudū, on fol. 173^a.
5. Fārūki-Sultāns of Burhānpūr and Āsir, or Khāndis, on fol. 180^b.
6. Sultāns of Bangālāh, on fol. 184^b.
7. Sharḡi-rulers of Jaunpūr, on fol. 188^b.
8. Rulers of Sind, on fol. 190^b.
9. Rulers of Multān, on fol. 192^a.

10. Rulers of Kashmir, on fol. 192^b.

Beginning: *پادشاهی بیزوال مرخدا بر است جل جلاله و عم نواله الخ*.

Dated the 24th of Muḥarram, in the forty-second year of 'Ālamgir's reign, = A. H. 1110 (A. D. 1698, August 2), only four years after the completion of the work.

No. 3050, ff. 193, ll. 14-17; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

359

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1^b, l. 4; date (A. H. 1101) on fol. 1^b, l. 5; title on fol. 2^a, l. 9. The chronogram at the end (fol. 160^b) appears here in a mutilated and consequently useless form, as *حالات هندوستان*.

Faṣl I, on fol. 2^b; II, in six shu'bas: (a) on fol. 100^a; (b) on fol. 107^b, last line; (c) on fol. 114^b; (d) on fol. 124^a; (e) on fol. 126^b; (f) on fol. 127^a; III, on fol. 128^a; IV, on fol. 137^a; V, on fol. 145^a; VI, on fol. 149^b; VII, on fol. 155^a; VIII, on fol. 157^a; IX, on fol. 158^b, last line; X, on fol. 159^b.

Dated by Muḥammad Jalāl-aldin, the 4th of Dhū-al-hijjah, A. H. 1131 (the first year of Muḥammadshāh's reign) = A. D. 1719, October 18.

This copy belonged formerly to Mr. Richard Johnson.

No. 1127, ff. 160, ll. 20; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

360

The same.

This copy is dated the 17th of Muḥarram, A. H. 1156 (twenty-fifth year of Muḥammadshāh's reign = A. D. 1743, March 13), at Shāhjahānābād. Collated the 24th of Ṣafar in the same year. Another collation was completed the 17th of Dhū-alka'dah, A. H. 1195 (A. D. 1781, November 4), at Haidarābād in the Dakhan.

The ten fasls are found here: 1. on fol. 71^b; 2. in six shu'bas, on fol. 192^a; 3. on fol. 226^b; 4. on fol. 236^a; 5. on fol. 243^a; 6. on fol. 247^b; 7. on fol. 251^b; 8. on fol. 253^a; 9. on fol. 255^a; 10. on fol. 255^b.

Author's name and title on fol. 70^b, ll. 3 and 4, and fol. 71^a, l. 7. The full chronogram, *حالات ملک هندوستان*, on the last page. As title to this work is given here, on fol. 70^a: *لب التواریک*, and in the colophon: *لب التبار*.

No. 1606, ff. 70-257, ll. 14-18, many pages written in diagonal lines; Shikasta; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

361

An extract from the same.

A select portion of the *first faṣl* of the Lubb-altawārikh-i-Hind, comprising the history of the emperors of Dihli from Bābar's birth in A. H. 888 = A. D. 1483 (so to be read instead of 988 on fol. 2^a, l. 9) to A. H. 1096 = A. D. 1685 (see fol. 80^a, last line), with a fragment of the history of Siwāi or Siwājī, the famous Marattah prince of the Bhoslah family, beginning on fol. 81^a.

Beginning of this extract, on fol. 1^b: از منتخب رای بندراین ابن رای بهاره مل که از مفصل تاریخ فرشته مجمل برداشته مجملی از آن مجمل بطریق الخ

Bābar's accession in A. H. 899 (A. D. 1494) is related on fol. 2^b, l. 2.

No date.

No. 2966, ff. 83, ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

362

Khulāṣat-altawārikh (خلاصة التواريخ).

General history of India, from the earliest times to the death of Dārā Shukūh and the accession of 'Ālamgir, completed in the fortieth year of that emperor's reign, A. H. 1107 (A. D. 1695), by the Hindū Sujān Singh Munshi (or, as his usual name runs, Sujān Rāi Munshi); comp. Rieu i. p. 230; Bodleian Cat., No. 246; W. Morley, pp. 69-71; Elliot, History of India, viii. p. 5 sq.; Garcin de Tassy, Hist. de la littérat. hind. etc. i. 31; Journal Asiat., 1854, tom. 3, p. 366; J. Aumer, p. 84.

Beginning: نقاش نگارخانه کائنات و مصور کارگاه ممکنات چون اقتضای آن کرد الخ

After the preface and an enumeration of the authorities on which this history is based, an account of the Hindūs begins on fol. 6^a; after that follows a description of the different Śūbas or provinces of India on fol. 16^b, and a history of the Hindū Rājās on fol. 57^a.

The history of the Muḥammadan dynasties begins, on fol. 102^b, with Naṣir-al-dīn Sabuktāgin of Ghazna, and goes down to 'Ālamgir. A short account of the emperor's death in A. H. 1118 (A. D. 1707) was added by the author many years afterwards.

On ff. 328^a-342^b there appears the further addition of a short compendium of local Indian history, consisting mostly of lists of rulers from the early Rājās to the forty-second year of 'Ālamgir's reign, A. H. 1109 (A. D. 1697, 1698), in which year this appendix appears to have been drawn up.

The whole work is dated the 10th of Dhū-al-ḥijjah, A. H. 1216 (A. D. 1802, April 13).

No. 1657, ff. 342, ll. 19; different handwriting, partly in Nasta'lik, partly in Shikasta; size, 11½ in. by 6½ in.

363

The same.

A still more modern copy of the Khulāṣat-altawārikh, by Munshi Sujān Rāi (so distinctly written here in the colophon), made by Nadhar Muḥammad, A. H. 1271 = Samvat, 1911 = A. D. 1854. An English note prefixed to this MS. and signed by C. Raikes, Commissioner and Superintendent, states that it was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore. The copy was received into the library from Dr. Royle, July, 1856.

Contents:

Preface, on fol. 1^b, beginning as in the preceding copy.

Title, on fol. 4^b, l. 4.

Account of the Hindūs, on fol. 7^b.

Description of the Śūbas of Hindūstān, on fol. 18^a.

Hindū Rājās, on fol. 61^a.

Muḥammadan dynasties, beginning with Sabuktāgin, on fol. 117^b; 'Ālamgir, on fol. 335^a.

Both the short account of 'Ālamgir's death, and the compendium of the local histories of India, are wanting here.

No. 3242, ff. 369, ll. 17; clear and distinct Nasta'lik; large illuminated frontispiece; the first two pages prettily adorned with gold borders round each line; size, 12½ in. by 8½ in.

364

A fragment of the same.

The first part of the Khulāṣat-altawārikh, comprising about a third of the whole, that is, the introduction, the account of the Hindūs (on fol. 55^b), the description of the Śūbas of India (on fol. 71^b), and the history of the Hindū Rājās (on fol. 129^a). At the end a list of the Muḥammadan dynasties down to 'Ālamgir. Beginning as in the preceding copies.

No date.

No. 3051, ff. 47-186, ll. 10-13; Shikasta; size, 8½ in. by 5½ in.

365

Maāthir-i-'Ālamgiri (مآثر عالمگیری).

A history of the full reign of the emperor 'Ālamgir, from A. H. 1067 to his death in A. H. 1118, completed by Muḥammad Sāḳi Mustā'iddikhān (who died A. H. 1136 = A. D. 1724), A. H. 1122 (A. D. 1710); comp. Bodleian Cat., No. 247; Rieu i. p. 270, and iii. p. 1083^b; W. Morley, p. 127; A. F. Mehren, p. 22; Elliot, History of India, vii. p. 181 sq., etc.

It consists of two unequal parts, the first of which, on ff. 1^b-25^a, comprises the first ten years of the emperor's reign, and is a mere abridgment of Muḥammad Kāzim's 'Ālamgirnāma (see Nos. 347-357 in this Cat.). The second part is Muḥammad Sāḳi's own work, and contains the history of the last forty years of 'Ālamgir's reign. The work has been edited in the Bibliotheca Indica, Calcutta, 1870-1871.

Beginning of the first part, on fol. 1^b: انتخاب صحائف ایجاد انس و جان والتقاط لطائف انشاء کون و مکان الخ

Beginning of the second part, on fol. 25^b: له الحمد فی الاولی والآخره خامه به بمرایش حمد جهان آفرینی الخ

This copy was finished the 25th of Rabi'-althānī, in the twenty-third year of Muḥammadshāh's reign, A. H. 1154 (A. D. 1741, July 10). Purchased from the executors of the Marquess of Hastings.

No. 3152, ff. 169, ll. 18; Nasta'lik; size, 9½ in. by 5½ in.

366

Another copy of the same.

Beginning the same. The second part commences here on fol. 39^b. No date. Fol. 5 and many of the following leaves, especially in the second half, slightly damaged. On fol. 1^a this work is styled تاریخ عالمگیری.

No. 217, ff. 325, ll. 15; careless Nasta'lik; size, 9½ in. by 5½ in.

367

The same.

Another quite modern copy of the same work, dated the 20th of Jumâdâ-alawwal, A. H. 1211 (A. D. 1796, November 21).

Beginning of the *first* part, on fol. 1^b: انتخاب صحائف ایجاد انس و جان الخ.

Beginning of the *second* part, on fol. 31^a: له الحمد في الاول و الآخر خامه به پيرایش الخ.

Bibliotheca Leydeniana.

No. 2434, ff. 251, ll. 17; very clear and distinct Nasta'lik; size, 11½ in. by 7¾ in.

368

A defective copy of the same.

Beginning of the *first* part, on fol. 1^b; of the *second*, on fol. 32^b: لله الحمد في الاولى و الاخرة الخ.

It breaks off in the middle of the forty-fifth year of 'Ālamgir's reign, A. H. 1113.

No. 1455, ff. 197, ll. 17; Nasta'lik, by different hands on various paper; size, 9 in. by 4½ in.

369

Extracts from the same.

These extracts from the Maāthir-i-'Ālamgiri contain the history of the proceedings in the Dakhan during the emperor's reign, styled in the colophon: وقائع دکن و جهت اندائی بر آستان عهد عالمگیری. سہاس ادائی الخ.

Dated the 12th of Rabi'-alawwal, in the seventeenth year of Muḥammadshāh's reign, A. H. 1148 (A. D. 1735, August 2), at Aḥmadāhād.

No. 1981, ff. 62, ll. 15-18; Shikasta; size, 8¾ in. by 4¾ in.

370

Letters.

Copies of official letters, all written in the thirty-ninth and fortieth years of 'Ālamgir's reign (A. H. 1107 and 1108=A. D. 1695-1697), and received from Sūrat, A. D. 1698. The library received them from the Register Office, August 24, 1821. After fol. 7 one leaf appears to be torn out. Ff. 24^b-27^a and 35^b-38^b are left blank.

No. 150, ff. 65, ll. 15; Shikasta; size, 12¾ in. by 7¾ in.

371

Ādāb-i-'Ālamgiri (آداب عالمگیری).

State papers, documents, and letters written in 'Ālamgir's name by the Munshi-almamālik Shaikh Abū-alfath, with the honourable title of Kābilkhān, and collected by Ṣādiq Muṭṭalibī (died the first day of A. H. 1129=A. D. 1716, December 16) at the request of his son, Muḥammad Zamān. The date of this collection is A. H. 1115 (chronogram: کل از باغ جان)=A. D. 1703,

1704; comp. the fuller description of the contents of this work in Rieu i. p. 399 sq., and Elliot, History of India, vii. p. 205. The majority of these letters belong to the time of Aurangzib's minority.

Beginning: خداوند علیم حکیم خرد بخش سخن آفرین را بکدام مرتبه سخن وری ستایش کنم الخ.

Dated the 17th of Jumâdâ-alawwal, A. H. 1151 (A. D. 1738, September 2), in Muḥammadshāh's reign, at Shāhjahānābād.

No. 1675, ff. 408, ll. 21-23; written by many different hands in Nasta'lik and Shikasta; size, 11 in. by 6¼ in.

372

Another copy of the same.

Beginning the same.

Dated the 12th of Rajab, A. H. 1184 (A. D. 1770, November 1), by رام کول, at Lucknow, in Shāh 'Ālam's reign.

No. 2942, ff. 188, ll. 16-22, written in a very rough and unequal way by many different hands in Nasta'lik and Shikasta; size, 11½ in. by 7 in.

373

Kalimāt-i-ṭayyibāt (کلمات طیبات).

Another collection of notes and orders, issued by the emperor 'Ālamgir and edited A. H. 1131 (A. D. 1719) by his favourite secretary 'Ināyat-allāh, who died A. H. 1139 (A. D. 1726, 1727); see Bodleian Cat., Nos. 248-251; Rieu i. p. 401, and iii. p. 1087^b; Elliot, History of India, vii. p. 203.

Beginning: الهی از قلم شکسته و زبان خسته چه آید که سہاس و ستایش جناب کبریا الخ.

No date. According to Rieu i. p. 401^b this collection is contained in the رقعات عالمگیری, or رقعات عالمگیری, edited Lucknow, A. H. 1260, and Lahore, A. H. 1281; but it must be noticed that there exist also two special collections of letters with the same particular title of 'Ruk'āt-i-'Ālamgiri,' different from the Kalimāt-i-ṭayyihāt; see Bodleian Cat., No. 252; Rieu ii. p. 801 (comp. i. p. 401, where a very similar collection is noticed under the title of اشارهای عالمگیری); J. Aumer, p. 96; and No. 379 in this Cat.

No. 1594, ff. 51-160, ll. 11; Nasta'lik; size, 8½ in. by 5¼ in.

374

Another, but much shorter copy of the same.

Beginning as in the preceding copy. No date.

No. 1761, ff. 39-87, 10 diagonal lines in a page; Shikasta; size, 8¼ in. by 4 in.

375

Rak'ā'im-i-kar'ā'im (رقائم کرائم).

A third collection of letters by 'Ālamgir, mostly written to Amirkhān (who died soon after A. H. 1131=A. D. 1719), and collected after Amirkhān's death by his son Sayyid Ashrafkhān Mir Muḥammad al-Ḥusaini; see

Bodleian Cat., No. 253; Rieu i. p. 400; Elliot, History of India, vii. p. 204.

Beginning: سخن جان است و دیگر گفتگو جانا زمن بشنو الخ.

The names both of the collector Ashrafkhân and of his father Amirkhân appear on fol. 1^b, last three lines.

This copy, which is the most extensive among those of the رقائم کرائم in the India Office Library, is not dated; it belongs to the twelfth century of the Hijrah. The title on the inside of the binding, 'Rukat Alemgiri,' is incorrect.

No. 3021, ff. 53, ll. 15; large and distinct Nasta'lik; size, 8½ in. by 6½ in.

376

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1594, ff. 1-50^b, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

377

A much shorter copy of the same.

Beginning as usual. Dated the 24th of Shawwâl, A. H. 1154 (Samvat, 1798)=A. D. 1742, January 2. The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 41^b-68, ll. 15-16; Nasta'lik; size, 8 in. by 4½ in.

378

The same.

The beginning of this copy is quite different from that in all the preceding copies, viz.:

برتر از خورشید شد کار سخن - شب ندارد روز بازار سخن

The name of the collector, Sayyid Ashrafkhân Mir Muḥammad alḥusainî, appears on fol. 1^b, first line. The notes are called ارشاد.

No date.

No. 1761, ff. 1-38, 10 diagonal lines in a page; Shikasta; size, 8½ in. by 4 in.

379

Ruḳa'ât-i-Âlamgiri (رقعات عالمگیری).

A fourth collection of short notes and orders of 'Âlamgir, different from those in J. Aumcr, p. 96, and the Bodleian Cat., No. 252, which bear the same title; comp. also Rieu ii. p. 801.

Beginning: الحمد لله والصلوة على عباده الذين اصطفى
ورضا چند وصیت دارد اول آنکه این عاصی الخ

The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 1-40, ll. 12; large Nasta'lik; size, 8 in. by 4½ in.

380

Dastûr-al'amal-i-Âgâhî (دستور العمل آگاهی).

A fifth collection of notes and letters of 'Âlamgir to his father Shâhjahân, his sons, officials, and servants,

collected A. H. 1156 (here wrongly called the twenty-ninth year of Muḥammadshâh's reign)=A. D. 1743; see another copy in Rieu i. p. 402.

Beginning: بعد حمد رب العالمین و نعت خاتم المرسلین بر ضمیر صیرفیان سخن و جوهر شناسان این فن الخ

The last of the collection is the well-known 'last will' (وصیت نامه) of the emperor.

No date.

No. 1344, ff. 51, ll. 15; Shikasta; size, 7½ in. by 5½ in.

381

The same.

Part of the same collection, as it seems, styled in the colophon مجموعة رقعات عالمگیر، رسالة دستور العمل، ميرزنده زاده حافظ قرآن عظیم، اورنگزیب، اورنگزیب، قرین عریضه کند بعضی کارهای ملکی الخ

No date.

No. 3301, olim 14. J. 12, ff. 1-32, ll. 11-18; Shikasta; size, 10 in. by 5½ in.

382

The same.

Another part of the same collection, as it seems, styled in the colophon کلمات اورنگزیب، and beginning abruptly thus: درنصورت تحلی عظیم درکار جهاننداری راه مییابد روز قیامت الخ

No. 3301, olim 14. J. 12, ff. 33-60, ll. 12-16; Nasta'lik. size, 10 in. by 5½ in.

383

Letters of 'Âlamgir to his second son, prince Muḥammad A'zamshâh, probably selected from the foregoing collections, in all of which he comes in for the largest share of notes, beginning: فرزنده سعادت نوأم شاه اعظم حفظ الله الخ

This collection is incomplete, and breaks off in the middle of a letter on fol. 32^b.

No. 3337, olim 14. J. 13, ff. 1-32, ll. 13; unequal Nasta'lik; size, 9½ in. by 5½ in.

384

The main portion of this very uncouth and often illegible MS. contains a series of notes and letters of the emperor 'Âlamgir, chiefly to his son, prince A'zamshâh (see the preceding collection), to Dhû-alfakârkhân, and others, beginning, on fol. 4^a: پادشاه عالم گیر به ذو الفقارخان الخ

This portion comprises ff. 4-10, 3, and 11-56^a, and is dated the 23rd of Safar, A. H. 1193 (A. D. 1779, March 12). It is followed, on ff. 56^a-68^b, by a short historical piece (from Mir Ghulâm Ḥusainkhân's سیر حقیقت نادرشاهی از غلام حسین خان Cat.), entitled: حقیقت نادرشاهی از غلام حسین خان

dated likewise A. H. 1193, the 5th of Rabi'-alawwal (A. D. 1779, March 23).

On ff. 1 and 2 are fragments from the نامه عمده حان الملك بهادر بنام حسين دوست حان, in mathnawibaits ('Umdat-almulk Anwar-al-dinkhân Muḥammad 'Alī was Nawwāb of the Carnatic A. H. 1162-1210 = A. D. 1749-1795); on ff. 69^a-84^a various miscellanies: 1. extracts from Amir Khusrāu's poetry; 2. a Hindūstāni mathnawī, styled نادرنامه (Nādirnāma), on ff. 71^a-78^b, with the date of composition A. H. 1152 (A. D. 1739, 1740); 3. a few ghazals by Dhauki (see A. Sprenger, Catal., p. 389), fragmentary letters, and other pieces in prose and verse, and on ff. 82^b-84^a a نامه حسين دوست خان بنوآب عمده الملك بهادر in mathnawī-baits; a reply to the poetical letter on ff. 1 and 2.

No. 3108, ff. 84, ll. 9-13, at the beginning and end in diagonal lines, written by different hands in Shikasta; size, 6½ in. by 3¾ in.

385

Bahādurshāhnāma (بهادرشاهنامه).

A detailed history of the first two years of the reign of Bahādurshāh, the second son of 'Ālamgir (who reigned A. H. 1119-1124 = A. D. 1707-1712), by Mirzā Nūr-al-dīn Muḥammad, generally known as Ni'matkhān, with the takhalluṣ 'Alī, and the honorary titles of Muḥarrabkhān and Dānishmandkhān, who died A. H. 1122 (A. D. 1710); see Bodleian Cat., No. 256; Rieu i. pp. 268 and 272; iii. p. 1049^b; Elliot, History of India, vii. p. 568; J. Aumer, p. 97.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ دست برآورده بچود کریم، ناز و نعیم دو جهان در کفش، خلق ازل تا بابد مصرفش، افسر سلطان سخن حمد مالک المملکت که سریر الخ.

No date. Entries of A. H. 1196 and 1197 (A. D. 1782 and 1783) on fol. 1^a. Most headings throughout the text are left blank.

No. 1942, ff. 106, ll. 17; Nasta'liq, written by different hands; size, 10½ in. by 5½ in.

386

The same.

The same history in a rather abridged form, beginning: افسر سلطان سخن حمد ملک الملکیست که سریر شهنشاهش بجواهر کلمات الخ.

Copied A. H. 1195 (A. D. 1781), by Muḥammad Ja'far Rifāti, in the army of the Nawwāb Bahādur.

No. 3391, olim 14. J. 19, ff. 54-107, ll. 15; Nasta'liq; size, 7½ in. by 4¾ in.

387

The same.

The same abridged edition of the Bahādurshāhnāma as the previous copy, but beginning like No. 1942:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - دست برآورده بچود کریم - ناز و نعیم دو جهان در کفش - خلق ازل تا بابد مصرفش - افسر سلطان سخن حمد الخ

Dated the 10th of Shawwāl, A. H. 1217 (A. D. 1803, February 3), at Sarirangpatan. Presented by J. H. Peile, Esq., and received September 19, 1818; transferred to Civil Coll., August 9, 1819.

No. 3392, olim 14. J. 20, ff. 69, ll. 11; Nasta'liq; size, 7½ in. by 5½ in.

388

Farrukhnāma (فَرخ نامه).

A special history of A. H. 1124 and 1125 (A. D. 1712 and 1713), that is, from Bahādurshāh's death to the successful establishment of Farrukhsiyar's reign, in the form of eighteen stories (داستان) dealing with the struggles of Bahādurshāh's sons, by Shaikh Muḥammad Mun'im Ja'farābādī, who published this book at the special request of the Kuṭb-al-aḳṭāb Shāh Shukr-allāh; see fol. 1^b, last line but one, and fol. 2^a, last line.

Beginning: سپاس بقیاس قادری را که از آب سیوف شاهان کرم الخ.

Occasionally explanatory notes on the margin. There is a great want of correctness in the dates, for instance, in the very beginning of the first dāstān Bahādurshāh's death is fixed in A. H. 1123 (!), 20th of Muḥarram.

Dated by Shaikh Khair-allāh 'Abbāsī, the 24th of Rabi'-alawwal, in the fourth year of Farrukhsāh's reign (A. H. 1128 = A. D. 1716, March 18). A special history of the same eventful years, similar to, but not identical with this work, is described by Rieu i. p. 273, under the title of Farrukhsiyarnāma, and ascribed to Mir Muḥammad Aḥsan Ijād.

No. 1576, ff. 114, ll. 13-14; irregularly written in careless Nasta'liq and Shikasta; some of the last pages in diagonal lines; worn-eaten; size, 8½ in. by 4¾ in.

389

Tārīkh-i-Irādatkhān (تاریخ ارادتخان).

The memoirs of Mirzā Mubārak-allāh, with the takhalluṣ Wāḍih, and the honorary title of Irādatkhān, son of Kifāyatkhān Shikasta Nawis (مبارک الله متخلص بواضع), who also bore the title of Irādatkhān (Irādatkhān-i-Shāhjahāni, to distinguish him from his son Irādatkhān-i-'Ālamgiri), on the principal events during the seven years from 'Ālamgir's death, A. H. 1118, to the entrance of Farrukhsiyar into Dihli in Muḥarram, A. H. 1125 (A. D. 1713, February), completed A. H. 1126 (A. D. 1714), when the author was sixty-seven years old; see fol. 1^b, ll. 7 and 8, fol. 2^b, l. 6, and fol. 90^a, lin. penult.; comp. Rieu iii. p. 938, and Elliot, History of India, vii. p. 534 sq. An abridged English translation was published by J. Scott, London, 1780.

Beginning: تمهید نگارش یافتن این سوانح و وقائع که جامع آن میرزا مبارک الله واضح تخلص مخاطب بارادتخان ولد کفایتخان شکسته نویس مشهور است و آنچه دیده در تحریر کشید، الحمد لمن بمول فی حق کلامه فاتوا بسوره من مثله و الصلوة والسلام علی من نطق بالنطق انا اوصی الخ.

This work is wrongly styled, on fol. 1^a: واقعات عالمگیری من تصنیف مبارک الله الخ.

No date. It was presented to the library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 50, ff. 1-90, ll. 16; clear Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

390

Another copy of the same.

Beginning: الحمد لمن يقول في حق كلامه الخ.

After the preface there follows here, on ff. 3^b-4^b, an index of the work, and on fol. 6^a the real beginning of the history: ابتدای تحریر کلمات چون بهنگام تغییر صوبه: داری الخ, corresponding to fol. 3^a, l. 4 ab infra, in the preceding copy. The title given to it here is توارنخ بهادرشاه.

This copy (not dated) was transcribed from the original in the possession of the king of Dihli.

No. 3139, ff. 163, ll. 17; large Nasta'lik; two illuminated frontispieces on ff. 1^b and 6^a; binding red with gold; size, 11½ in. by 6½ in.

391

'Ibratnâma (عبرتنامه).

The first volume (دفتر اول), or at least portions of the first volume, of the 'Ibratnâma, by Kâmrâj, son of Nain Singh of the Kâyath tribe, who, like his father and forefathers, was in the Imperial service, and personally attached to the unfortunate emperor A'zamshâh, of whose short-lived reign he wrote, as tribute of his gratitude, a detailed and circumstantial history, the *اعظم الحرب* (described in Rieu iii. p. 937). The present work is of a later date, and of a wider import. It gives the history of India from A. H. 1118 to 1131 (A. D. 1707-1719), that is, from the accession of the same A'zamshâh, who was defeated by Bahâdurshâh the 18th of Rabi'-alawwal, A. H. 1119 (A. D. 1707, June 19), to the elevation of prince Rûshan Akhtar to the Imperial throne, under the title of Muḥammadshâh. There is no introduction; the book begins, on fol. 9^a, immediately with the story of A'zamshâh and his accession, the 18th of Dhû-alhijjah, A. H. 1118 (A. D. 1707, March 23).

First heading, on fol. 9^a: گفتار میمنت آثار سربر آرائی پادشاه سلیمان جاه آفتاب عالمتاب همای ظفر طرازی رونق افزای افسر سری و سرافرازی ابو النصر قطب الدین شاه عالم پادشاه غازی بر ممالک موروثی هندوستان جنت نشان بکریم و فضل ایزد مٹان.

A complete index, styled *عبرتنامه*, on ff. 1^b-8^b.

Dated the 24th of Muḥarram, A. H. 1183 (A. D. 1769, May 30), the ninth year (sic! correctly the tenth year) of Shâh 'Ālam's reign, by Sayyid Fikr-allâh, who copied it by order of Maulawīshâhib Muḥammad Aslamīshâhib.

No. 1534, ff. 71, ll. 19; Nasta'lik; size, 9½ in. by 5½ in.

IND. OFF.

392

'Ibratnâma (عبرتنامه).

Another history with the same title, dealing like the preceding one with the first successors of 'Ālamgir from A. H. 1118 down to the death of Farrukhsiyar, A. H. 1131, by Mirzâ Muḥammad bin Mu'tamadkhân bin Diyânatkhân, who was born, according to the preface on fol. 92^a, ll. 5 and 6, in Jalâlâbâd, the 21st of Jumâdâ I, in the thirtieth year of 'Ālamgir's reign, which is A. H. 1098 (A. D. 1687, April 4) and not 1070, as it is called by mistake here; comp. Rieu iii. p. 895.

where a larger work of his, the *تاریخ محمدی*, is described (completed A. H. 1190=A. D. 1776). He entered the emperor's service A. H. 1115, the 25th of Jumâdâ II (A. D. 1703, November 5), and lost his father Mu'tamadkhân, sixty-nine years old, the 18th of Jumâdâ II, A. H. 1117 (A. D. 1705, October 7). In the preface the author speaks of his former life and of the last three years of 'Ālamgir's reign. On fol. 93^a he gives an account of the emperor's death, and on fol. 94^a he begins the history of Bahâdurshâh. A title does not occur, but the author calls himself very often *راقم ابن عبرتنامه*.

Beginning: الحمد لله على الطافه و افضاله و صلى الله على محمد و على آله و اصحابه اجمعين، اما بعد جنس گوید بنده اتمبدوار رحمت بروردگار میرزا محمد الخ.

No date.

No. 50, ff. 91-224, ll. 16; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

393

A third history of the reigns of Bahâdurshâh and Farrukhsiyar, A. H. 1118-1131, with an account of subsequent events, from Muḥammadshâh's accession to the overthrow of the Sayyids in A. H. 1133 (A. D. 1721), by a native of Lâhûr, who in consequence of bad luck was obliged to leave his home and his business and to go to Dihli. But the affairs of the realm under Farrukhsiyar being in great confusion he struggled very long to get employment, until at last he gained the favour of the Wazir Nawwâb Husain 'Ali Khân's dîwân, Śûrat Singh and his son. At their request, supported by their friends, he wrote this history, which is styled, on fol. 1^a, rather incorrectly, *تاریخ قریح سبر* (no title appearing in the work itself), and dedicated it to his patron. It begins, on fol. 10^b, with the death of the emperor 'Ālamgir. The author does not disclose his name.

Beginning: حمد ببعده و ثنای خداوند کارساز حقیقی را که سلطان روح انسان را از کتم عدم الخ.

A short account of the contents of this work in English is given on the margin, particularly of the first thirty-two leaves, together with some explanations and paraphrases of Persian words, probably by William

Chambers, to whom this copy formerly belonged. Another copy of the same work is described in Rieu i. p. 273. No date.

No. 252, ff. 189, ll. 13; Nasta'lik, by two different hands, the second beginning on fol. 145^a; size, 8½ in. by 6½ in.

394

Haft Gulshan (هفت گلشن).

An autograph of Muḥammad Hâdi Kâmwarkhân's compendium of Indian history, especially of the minor dynasties, whilst the later portions of the history of Dihli and the Moghul emperors are very short, written by the author in A. H. 1136, and finished in the month Muḥarram of that year=A. D. 1723, October. In Rieu iii. p. 908 and in Elliot's History of India, viii. pp. 13-16 (in both of which the fuller title, هفت گلشن محمد شاهی, is given), the date of this book's composition is fixed in A. H. 1132 (A. D. 1720), and to that year the history of Dihli is really brought down (not to Bâbar only, as in Rieu's and Elliot's MSS.), our copy obviously being a somewhat later and revised edition, for the author enumerates in the preface the three works which he had undertaken to write, viz. گلدستۀ سعادت, a history of Muḥammad, the first Khalifs, Imâms, Saints, and Shaikhs, compiled A. H. 1133=A. D. 1720, 1721 (chronogram: هفت گلشن; گلدستۀ سعادت لایزال), which we have got here; and تذکرہ السلاطین چغتای, a more detailed history of the Moghul emperors down to Muḥammadshâh, see the immediately following copy; this last work the author states here to have commenced in A. H. 1135 (A. D. 1722, 1723).

Contents:

First Gulshan, in three gulsbuns: 1. Kings of Dibli, on fol. 12^b; 2. Sharḡi-kings of Jaunpûr, on fol. 164^a; 3. Kings of Mâlwah, on fol. 170^b.

Second Gulshan, in two gulsbuns: 1. Kings of Gujarât, on fol. 193^a; 2. Kings of Khândish, on fol. 223^b.

Third Gulshan, in one gulsbun: Kings of Bangâlah, on fol. 231^b.

Fourth Gulshan, in six gulsbuns: 1. Bahmanî Sultâns in the Dakhan, on fol. 238^b; 2. 'Adilshâhs of Bijâpûr, on fol. 277^b; 3. Nizâmshâhs of Ahmadnagar, on fol. 306^a; 4. Kutbshâhs of Haidarâbâd, on fol. 322^a; 5. Imâdshâhs of Barâr, on fol. 327^b; 6. Baridshâhs of Bidar, on fol. 329^b.

Fifth Gulshan, in two gulsbuns: 1. Jâmis of Sind, on fol. 332^b; 2. Rulers of Multân, on fol. 335^a.

Sixth Gulshan, in one gulsbun: Rulers of Kashmir, on fol. 339^a.

Seventh Gulshan, in one gulsbun: History of Muḥammad, the first Khalifs, Imâms, and holy persons, on fol. 358^b. This part is only indicated by its heading—the history itself is found, as the author repeats, in his other work: گلدستۀ سعادت. The Gulshan on the saints and holy personages of Hindûstân, which is described as the seventh in Rieu and Elliot, is not found anywhere in this copy.

Written in Shâhjahanâbâd by the author, A. H. 1136.

Beginning: آیات توحید و بیّنات تمجید او سبحانه
تعالی و تقدس از غایت وضوح محتاج الخ

No. 1548, ff. 359, ll. 15; clear Nasta'lik; size, 9¾ in. by 6 in.

395

Tadhkirat-alsalâtin-i-Caghata' (تذکرہ السلاطین چغتای).

A large portion of the very scarce *second volume* of the same Muḥammad Hâdi Kâmwarkhân's later work, the general history of the Indian branch of the Timûrides down to the seventh year of Muḥammadshâh's reign (A. H. 1137, 1138=A. D. 1724, 1725); comp. Rieu i. p. 274, and iii. pp. 924 and 1084^a; W. Morley, p. 99; Elliot, History of India, viii. pp. 17-20; Nassau Lees, Materials, p. 469. This fragment begins with the third year of Shâhjahan's reign, A. H. 1039 (A. D. 1630), and breaks off with the second year of Muḥammadshâh's reign, A. H. 1132. As there is no preface or conclusion, there is consequently no author's name or title found anywhere, but a comparison of the extract on Bahâdurshâh's death, given in English translation in the History of India, viii. p. 19, with fol. 316^a, lin. penult. sq. of this MS., proves beyond doubt its identity with the تذکرہ السلاطین چغتای (commenced, according to the preceding copy, A. H. 1135).

Beginning, on fol. 1^b: سال سیوم از جلوس علیحضرت
چون در ابتدای این سال فرخنده فال الخ

'Ālamgir's reign begins on fol. 79^b, but is incomplete; it breaks off in the twenty-first year (A. H. 1088, 1089=A. D. 1678), and is immediately followed (on fol. 154^b) by the account of A'zamshâh's accession (ذکر جلوس). The first year of Bahâdursâh's reign begins on fol. 162^b; the first year of Muḥammadshâh's reign, on fol. 238^b. The right order of ff. 166-327 is: 166, 247-326, 167-246, and 327. This copy came from Farrukhâbâd, A. H. 1197 (A. D. 1783). On the back appears the title: 'Ma'âsir-i-Jahangiri,' by a very peculiar mistake, which finds its explanation on the fly-leaf in this note: کتاب

تأریخ کامگارخان حسینی. The author's name Kâmwâr had been confounded with Kâmgâr, and since the latter, viz. Kâmgâr Husaini (who died A. H. 1050=A. D. 1640, 1641), is the author of the مآثر جهانگیری (see No. 324 above), the latter title has been wrongly assigned to this MS. It was purchased from the executors of the Marquess of Hastings.

No. 3151, ff. 328, ll. 15; excellent Nasta'lik; splendid binding in red and gold; size, 9¼ in. by 6 in.

396

Muntakhab-i-Lubâb (منتخب لباب).

A complete copy of the *second volume* of Muḥammad Hâshim 'Alikhân, commonly called Khâfikhân or rather Khwâfikhân's Muntakhab-i-Lubâb, containing the history of the Timûrides in India from Bâbar to Muḥammadshâh, and completely agreeing with the copy described in Rieu i. pp. 232 and 233; see also

Bodleian Cat., Nos. 259-261; W. Morley, p. 100 sq.; Nassau Lees, Materials, p. 465; Elliot, History of India, vii. pp. 211-533. It was not completed before A. H. 1143 or 1144 (A. D. 1731), and the author died probably in the same year, 1144. Edited in the Bibliotheca Indica, Calcutta, 1868-1874.

Contents:

Complete index, on ff. 4^b-11^b. Beginning of the preface, on fol. 12^b: جهان جهان شکر و سپاس افزون از: قیاس الخ.

Introduction (مقدمه) on the origin of the Timūrīdes, and the life of Timūr and his descendants, on fol. 12^b, l. 4 ab infra.

Bābar, on fol. 15^b; Humāyūn, on fol. 25^b; Shīrshāh, on fol. 29^a; Salimshāh, on fol. 32^a; Firūzshāh, on fol. 32^b; Sikandarshāh, on fol. 34^a; Akbar, on fol. 38^a; Jahāngir, on fol. 56^a; Shāhjahān, on fol. 83^a; 'Ālamgir, on fol. 157^b; Saints of the time of 'Ālamgir, on fol. 271^b; A'zamshāh, on fol. 274^b; Bahādurshāh, on fol. 281^b; Jahāndārshāh, on fol. 299^a, last line; Farrukhsīyar, on fol. 305^a; Rafī'-aldarajāt, on fol. 339^a; Rafī'-aldaulah, on fol. 344^a; Muḥammadshāh, on fol. 346^b. Last chapter (seventh to thirteenth year of Muḥammadshāh's reign), on fol. 390^a.

No date. End of the twelfth century of the Hijrah. The larger portion of this MS. (ff. 4-298) is written by Hāji Darwish 'Alī, who also wrote ff. 1^b-3^b of this copy, containing a short introduction into *Persian lexicography*, which deals with the deficiencies in the فرهنگ, فرهنگ رشیدی, برهان قاطع, فرهنگ جهانگیری and others, and gives valuable remarks as to the interchange of letters, etc. This short tract may perhaps be due to the authorship of *Khwaṭīkhān* himself, as there are enumerated at the end, on fol. 3^b, a few other early works of the composer of this tract, which have been lost, viz. شرح اخلاق هاشمی در علم اخلاق, شرح مدخل (نیلاوتی (لیلاوتی) در علم حساب, مدخل منظوم (compare on the منظوم در علم نجوم, Rieu ii. p. 801^a). Part of fol. 94^a and the whole of fol. 94^b left blank, but the text is uninterrupted. This MS. belonged formerly to Mr. Richard Johnson.

No. 323, ff. 392, ll. 25; large Nasta'lik, written by two different hands, the second on ff. 299-392; size, 14 $\frac{3}{4}$ in. by 9 in.

397

Another copy of the same.

The same *second* volume of the Muntakhab-i-Lubāb, beginning as in the preceding copy.

Contents:

Bābar, on fol. 9^b; Humāyūn, on fol. 30^b; Akbar, on fol. 57^a; Jahāngir, on fol. 94^b; Shāhjahān, on fol. 151^a; 'Ālamgir, on fol. 318^a; A'zamshāh, on fol. 574^b; Bahādurshāh, probably on fol. 588^b (the headings are missing throughout the latter portion of the MS.); Jahāndārshāh, on fol. 628^a; Farrukhsīyar, on fol. 647^a; Rafī'-aldarajāt and Rafī'-aldaulah, on fol. 688^a; Muḥammadshāh, on fol. 698^b.

Dated the 23rd of Jumādā-alawwal, A. H. 1225 (A. D.

1810, June 26), by Kamar-al-din Bahra, an inhabitant of Haidarābād. Collated. Many marginal notes in English. The beginning of an 'Index of Reference to Khafīkhān's History of Aurengzeb' on the fly-leaf of No. 2402. Purchased by Madden, July 18, 1843.

No. 2402, ff. 1-400, No. 2401, ff. 401-752, ll. 19; large and distinct Nasta'lik; size, 12 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.

398

The same.

A third complete copy of the *second* volume of the Muntakhab-i-Lubāb, in four books (چهار جلد), as the colophon states; what is meant by these four books is not clear, as only *three* distinct parts are marked in the text, viz. on ff. 1^b, 95^a, and 329^a.

Contents:

Bābar, on fol. 5^a; Humāyūn, on fol. 17^a; Akbar, on fol. 37^a; Jahāngir, on fol. 63^a; Shāhjahān, on fol. 95^a (here a new part begins); 'Ālamgir, on fol. 189^a; A'zamshāh, on fol. 324^b (this portion, viz. fol. 324^b, l. 10, to fol. 328^b, l. 3, where it breaks off, is repeated on fol. 329^a, where a new part begins, to fol. 333^a, l. 3); Bahādurshāh, on fol. 339^a; Jahāndārshāh, on fol. 359^a; Farrukhsīyar, on fol. 364^b; Rafī'-aldarajāt, on fol. 391^a; Rafī'-aldaulah, on fol. 395^a; Muḥammadshāh, on fol. 397^a.

Beginning as usual. Dated the 7th of Rabī'-althānī, A. H. 1239 (A. D. 1823, December 11). Purchased for the library by Messrs. W. H. Allen and Co., April 7, 1859.

No. 3246, ff. 1-221, No. 3247, ff. 222-429, ll. 21; large and distinct Nasta'lik; size, 12 $\frac{3}{4}$ in. by 10 $\frac{1}{4}$ in.

399

The same.

A fourth complete copy of the same *second* volume.

Contents:

Bābar, on fol. 5^a; Humāyūn, on fol. 17^a; Akbar, on fol. 30^a; Jahāngir, on fol. 59^a; Shāhjahān, on fol. 95^b; 'Ālamgir, on fol. 189^b; A'zamshāh, on fol. 332^a; Bahādurshāh (second year of his reign), on fol. 342^a; Jahāndārshāh, on fol. 361^b; Farrukhsīyar, on fol. 367^a; Rafī'-aldarajāt, on fol. 394^a; Rafī'-aldaulah, on fol. 397^b; Muḥammadshāh, on fol. 399^b.

No date. Modern copy.

No. 3256, ff. 435, ll. 26-27; mostly in Shikasta, written by different hands; a few portions in Nasta'lik; size, 14 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$ in.

400

The same.

The *first half* of the same *second* volume, from Bābar's conquest, A. H. 932, to the end of Shāhjahān's reign, A. H. 1067 (A. D. 1526-1657), divided into two sections, viz.

First section, on ff. 1^b-139^b, beginning in the usual way: جهان جهان شکر الخ.

Bābar, on fol. 6^b; Humāyūn, on fol. 22^b; Shīrshāh, on fol. 28^a; Salimshāh, on fol. 34^a; Firūzshāh, on fol. 35^a; Sikandarshāh, on fol. 37^a; Akbar, on fol. 41^a; Jahāngir, on fol. 84^a.

Second section, on ff. 140^b-276^a, beginning: از چمن

اخبار سلاطین کامگار و گلشن آثار خوائین نامدار الی
corresponding to the preceding copy, fol. 95^b, l. 16.

Shāhjahān's reign (A. H. 1137-1167). The end of this copy corresponds to fol. 189^b, l. 14, in the preceding one.

No date. Very valuable marginal glosses. Fol. 56 turned upside down.

No. 2530, ff. 276, ll. 21; large and distinct Nasta'lik; size, 13 $\frac{7}{8}$ in. by 8 $\frac{3}{4}$ in.

401

The same.

The *second* half of the same volume, from the accession of 'Ālamgir to the fourteenth year of Muḥammadshāh's reign. It consists of two sections; the *first*, on ff. 1^b-223^a, contains the history of 'Ālamgir, headed : ذکر سوانح اتمام فرمانروائی : and beginning : ذکر خلاصه دودمان سلاطین خلد مکان وزبدۀ : ذکر شجر گلشن سلطنت امیر تیمور الی corresponding to No. 3256 (399 in this Cat.), fol. 189^b, l. 15; the *second*, on ff. 224^b-378^a, contains the history of Muḥammad A'zamshāh (on fol. 224^b), Bahādurshāh (heading of his accession omitted), Jahāndārshāh (on fol. 267^b), Farrukhsiyar (on fol. 279^a), Rafi'-aldarajāt (on fol. 319^a), Rafi'-aldaulah (on fol. 323^b), and Muḥammadshāh (on fol. 326^b). The fourteenth year of Muḥammadshāh's reign begins on fol. 376^a. This section is headed : ذکر سکه و خطبۀ محمد اعظم شاه , and begins محمد اعظم شاه که بصوبداري مالود از بادشاه رخست حاصل نموده الی corresponding to No. 3256 (399 in this Cat.), fol. 332^a, l. 15.

No date. From a comparison of the contents of this MS. with those of the immediately preceding one it becomes evident that both formed originally *one* copy, the *fifth* complete one in the India Office Collection. Various readings and English annotations on the margin.

No. 2400, ff. 378, ll. 21; large and distinct Nasta'lik; parts of ff. 240 and 302 supplied by another hand; size, 13 $\frac{7}{8}$ in. by 8 $\frac{3}{4}$ in.

402

A portion of the same.

A large portion of the *second* half of the *second* volume of the Muntakhab-i-Lubāb, beginning abruptly in the fourth year of 'Ālamgir's reign (A. H. 1071, 1072 = A. D. 1661) and going down to the accession of Farrukhsiyar (A. H. 1124 = A. D. 1713). The first heading that appears in this copy runs thus (on fol. 2^b, last line): ذکر مهم آشام بدانجام بسرداری عمده امرای خجسته : فرجام خانانان عرب معظم خان corresponding to No. 3256, fol. 223^a, l. 20. The initial words of this defective copy, ملازمت مرحمت فرمودند الی correspond to No. 3256, fol. 222^b, l. 6; the last, جهان جمله در , گذردیدم . . . to fol. 368^a, l. 16, in the same copy.

No date. Beginning of the thirteenth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2544, ff. 361, ll. 15; small, distinct, and very neat Nasta'lik; size, 10 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

403

Another portion of the same.

This portion begins exactly where the preceding copy breaks off, i. e. with Farrukhsiyar's accession : بر طالبان اخبار لیل و نهار روزگار مخفی نماند الی corresponding to No. 3256, fol. 368^a, l. 17, and goes down to Muḥammadshāh's reign. According to the Arabic pagination 382 leaves are wanting in the beginning; it is slightly incomplete at the end also.

No. 305, ff. 79, ll. 21; Nasta'lik; part of fol. 79^a and the whole of fol. 79^b written by another hand in Shikasta; size, 12 in. by 6 $\frac{5}{8}$ in.

404

A third portion of the same.

A very small portion of or rather extracts from the *first half* of the *second volume* of Khwāfikhān's history (منتخب انتخاب لباب), beginning in the usual way, on fol. 1^a : جهان جهان , شکر و سباس افزون از قیاس الی A. H. 952, Rabī'-alawwal 12th (A. D. 1545, May 24), the date of Shirshāh's death, see No. 3256 (399 in this Cat.), fol. 24^b, last two lines. It is divided into eleven small parts or جُزء (on ff. 1^a, 11^a, 25^a, 37^a, 45^a, 53^a, 67^a, 79^a, 89^a, 101^a, and 111^a).

Dated the 29th of August, A. D. 1806.

No. 3054, ff. 116, ll. 6-8; Shikasta; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

405

Selections from the *second volume* of the Muntakhab-i-Lubāb.

This copy contains select portions :

1. From what is called here, erroneously, the *first volume* (جلد اول), that is, the *first half* of the *second volume*, on ff. 1^b-99^a, beginning with Akbar's reign, A. H. 963, and going down to the end of Shāhjahān's reign, A. H. 1068 (A. D. 1556-1658).

2. From what is called here جلد دوم, that is, the *second half* of the *second volume*, on ff. 100^b-216^a, beginning with Aurangzib's accession in A. H. 1068 and going down to A. H. 1131, the first year of Muḥammadshāh's reign (A. D. 1658-1719).

No. 2992, ff. 216, ll. 8-9; large Nasta'lik; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

406

Other selections from the same volume.

A few short extracts, all taken from 'Ālamgir's reign.

Beginning: گویند در برهانپور زب اقطاب حضرت شیخ برهان الی

No. 246, ff. 16, ll. 14; Shikasta; size, 7 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

407

Muntakhab-i-Lubâb.

A small portion of the extremely rare *third volume* (جلد ثالث) of Khwâfikhân's work, devoted to the minor dynasties of India; see Rieu i. p. 235.

Beginning: حمد بسجده و نئای لائعد پادشاهی را
سزوارست که فرمان فرمانان هفت اقلیم الخ

This fragment contains only the principal part of the history of the Bahmani dynasty in the Dakhan; it begins, after a historical introduction, with Sultân 'Alâ-aldin Gângûi Bahmani, called Hasan, who died A. H. 759 (A. D. 1358), on ff. 8^a-21^b; then follow:

Sultân Muḥammadshâh Bahmani, died A. H. 777 (A. D. 1375), on fol. 21^b, last line.

Sultân Mujâhid bin Sultân Muḥammadshâh, died A. H. 779 (A. D. 1378), on fol. 34^b.

Sultân Dâ'udshâh bin 'Alâ-aldin, on fol. 37^b.

Sultân Maḥmûdshâh bin 'Alâ-aldin, died A. H. 799 (A. D. 1397), on fol. 38^b.

Sultân Ghiyâth-aldin bin Sultân Maḥmûd, on fol. 40^a.

Sultân Shams-aldin bin Sultân Maḥmûd, on fol. 42^b, last line.

Sultân Firûzshâh bin Dâ'udshâh, died A. H. 825 (A. D. 1422), on fol. 46^b, last line.

Sultân Aḥmadshâh, on fol. 63^a.

Sultân 'Alâ-aldin Aḥmad II, on fol. 69^b.

Sultân Humâyûn bin 'Alâ-aldin, on fol. 79^a.

Sultân Nizâm-aldinshâh bin Humâyûn, on fol. 84^a.

Here the copy breaks off.

No. 84, ff. 86, ll. 9; careless Nasta'lik; size, 8½ in. by 5½ in.

408

Extracts from historical works.

A collection of specimens of historical writings, taken from the following histories and Inshâs:

1. Extracts from Muḥammad Kâzim's 'Ālamgîr-nâma, see Nos. 347-357 in this Cat., on fol. 1^b, beginning: ای داده بعمل پرتو آگاهی الخ.

2. Extracts from the *first book* of Abû-alfadl's *Akbarnâma*; see Nos. 235-263 in this Cat., on fol. 61^b, beginning: الله أكبر این چه الخ.

3. Extracts from the *second book* of the same, on fol. 117^a, beginning: سخن تازه سازم الخ.

4. Extracts from the letters and refined prose-writings of Abû-alfadl (انتخاب مکاتبات ابو الفضل), see Nos. 271-287 in this Cat., on fol. 150^a; of Mir Muḥammad Hâshim (انتخاب رقعات میر محمد هاشم), i. e. Khwâfikhân, the author of the *Muntakhab-i-Lubâb*, see the preceding numbers, on fol. 153^b; of Nizâm-almulk (انتخاب نظام الملک), i. e. Âsafjâh, who defeated Mubârizkhân, A. H. 1137 (A. D. 1724), and died A. H. 1161 (A. D. 1748), see Rieu i. pp. 233^b and 402, on fol. 181^b, etc.

No date.

No. 852, ff. 185, ll. 19-23; unequally written in Shikasta; size, 11½ in. by 6½ in.

409

Tadhkirat-almulûk (تذکره الملوك).

A general history of India, from the Arab conquest to A. H. 1149=A. D. 1736, 1737 (see fol. 139^b, l. 8, and fol. 172^a, first line: حال که سنه یک هزار و یکصد و چهل, written, chiefly on the basis of the *Tabakât-i-Akbari* (see Nos. 225-232 in this Cat.), at the request of some friends, by Yahyâkhân, who had been Mir Munshi of the emperor Farrukhsiyar (see fol. 1^b, last three lines), and entitled: Tadhkirat-almulûk (see fol. 2^a, l. 1).

Beginning: کشور کشائی اقلیم سخن بتایید محامد
شاهنشاهی است که جوهر فتح و ظفر الخ

A short introductory part deals with Nûshirwân and his successors, Muḥammad and the first four Khalifs on fol. 2^a, the Umayyades on fol. 2^b, and the 'Abbâsides on fol. 4^a. The history of India begins, on fol. 9^a, with the *Ghaznawides* (Nâsir-aldin Sabuktigin on fol. 9^a, Sultân Maḥmûd on fol. 9^b, Mas'ûd and his successors to Khusrau Malik bin Khusrau Shâh, A. H. 555-583=A. D. 1160-1187, on ff. 13^b-17^a).

Sultâns of Dihlî, from Mu'izz-aldin bin Muḥammad Sâm Ghûrî to the nineteenth year of Muḥammadshâh's reign, A. H. 1149, on fol. 17^a (Bâbar on fol. 60^a, Shirkhân on fol. 61^a, Salimkhân bin Shirkhân on fol. 64^a, Humâyûn on fol. 67^a, Akbar on fol. 69^b, Jahângir on fol. 89^b, Shâhjahân on fol. 99^a, 'Ālamgîr on fol. 105^a, Bahâdurshâh on fol. 112^a, Jahândârshâh on fol. 112^a, Farrukhsiyar on fol. 122^a, Rafî'-aldarajât and Rafî'-aldaulah on fol. 125^b, Muḥammadshâh on fol. 130^b).

Sultâns of the Dakhan, from A. H. 748 (A. D. 1347) to the imprisonment of Abû al-Ḥasan by 'Ālamgîr, on fol. 140^a (beginning with the Bahmanis; Nizâm-almulkis on fol. 147^a, 'Ādilkhân on fol. 149^a, Kutb-almulkis on fol. 150^b).

Sultâns of Gujarât, from A. H. 793 to 983 (the usual date is 980 or 981)=A. D. 1391-1575, on fol. 150^b.

Sultâns of Mâlwah, from A. H. 809 to 970 (sic! the usual date is 977)=A. D. 1406-1563, that is, to Bâz Bahâdur's submission to Akbar after a reign of sixteen years, on fol. 160^a.

Sultâns of Bangâlah, from Fakhr-aldin (A. H. 741=A. D. 1340, the date is omitted here) to A. H. 982=A. D. 1574, on fol. 169^b.

Sharhî Sultâns of Jaunpâr, from A. H. 784 to 881 (A. D. 1382-1476), on fol. 172^a.

Rulers of Sind, from the Arab conquest, A. H. 86 (A. D. 705), to the annexation by Akbar (here given as A. H. 993!), on fol. 173^b.

Rulers of Multân, to the annexation by the Moghul emperors, on fol. 175^b.

Sultâns of Kashmîr, from A. H. 747 to 995 (A. D. 1346-1587), on fol. 178^a.

Dated by Ihsân-allâh the 12th of Jumâdî-alawwal, A. H. 1212 (fortieth year of Shâh 'Ālam's reign)=A. D. 1797, November 2. On fol. 1^a this work is incorrectly styled: تاریخ هند.

No. 1147, ff. 187, ll. 19; Nasta'lik; size, 10½ in. by 6½ in.

410

An anonymous history (or part of a history) of the last few years of Muḥammadshāh's reign, from the 18th of Dhū-alka'dah, A.H. 1159 (A.D. 1746, December 2), to the 11th of Jumādā-althāni, A.H. 1161 (A.D. 1748, June 8). The account of Aḥmadshāh's accession begins on fol. 94^b. It is in form of a diary and evidently by an eye-witness, who noted down the events immediately after their occurrence.

Beginning: چون از بوقلمونهای روزگار الخ.

Worm-eaten. This copy seems to be the compiler's autograph.

No. 1612, ff. 17-98, ll. 11-13; Shikasta; size, 8½ in. by 5½ in.

411

Ināyatnāma (عنايتنامه).

A collection of famous letters and other interesting historical documents by Bābar, Humāyūn, Akbar, Jahāngir, 'Ālamgir, Dārā Shukūh, Bahādurshāh, and other eminent men of the Moghul empire, made by Ināyatkhan Rāsikh, the son of Shams-aldaulāh Luṭf-allāhkhān, A.H. 1163 (A.D. 1750), when he was in his forty-ninth year; see another copy of the same, endorsed رقيات عنايت خاني in Rieu ii. pp. 876 and 877. The compiler was a brother of Shākirkhān, the author of a history of Muḥammadshāh and his successors (تأريخ شاکر خاني) down to A.H. 1174, see Rieu i. p. 279.

Beginning: بسملة ششطاق بيت المعمور اسرار سواد و بياض حمد مبداء فياضى است که بعلم فيض نسخته خاطر سرخوشان الخ.

The first document in this collection is headed thus, on fol. 3^a: فتح نامه فردوس مکانی ظهير الدين محمد و بابر پادشاه که بعد از فتح ممالك هندوستان بحاکم کابل مرقوم فرمود.

No date.

No. 549, ff. 1-171, ll. 11; Shikasta; size, 8½ in. by 5 in.

412

A sort of a diary or note-book, containing military statistics, especially relating to Indian cities and fortresses, interspersed with historical notes, tables, genealogies, itineraries, etc., all referring to modern Indian history and topography.

A or a series of short notes on the emperors of Dihli, from A.H. 602 to A.H. 968 (A.D. 1206-1561), begins on fol. 63^a.

مجموعه ميرزا مهدی خان or rather مجموعه ميرزا مهدی خاني (as the following copy reads more correctly), that is, a short outline of the history of the Timūrides in India, by Nizām-aldin Muḥammad Hādi alḥusaini alṣafawī, commonly called Shāh Mirzā, with the honorary epithet Mirzā Mahdikhān Ṣafawī (the author

of the تأريخ نادری or history of Nādirshāh, completed A.H. 1171=A.D. 1757, 1758; comp. Bodleian Cat., Nos. 302-306 and 1971; Rieu i. p. 192 sq., etc.), begins on fol. 67^b. The main portion of this little historical outline was completed A.H. 1142 (the title in its correct form is a chronogram)=A.D. 1729, 1730, and the more recent dates added later on. The last date, found here on fol. 70^b, is A.H. 1173 (A.D. 1759, 1760).

Beginning of the سياس بيقياس سزاوار ملك: مجموعه الملکيست که انتظام جهان الخ.

No. 1727, ff. 72; mostly written in Shikasta; size, 17 in. by 6 in.

413

مجموعه ميرزا مهدی (Majmū'a-i-Mirzā Mahdikhānī خاني).

Another copy of the same historical outline by Mirzā Mahdikhān Ṣafawī, beginning as in the preceding copy. The tables go down to Bahādurshāh's death only; all the later dates are wanting.

No. 339, ff. 1-7; careless Nasta'liq; size, 11½ in. by 7 in.

414

The same.

A third copy of the same, also ending with Bahādurshāh's death, A.H. 1124=A.D. 1712. The date of composition appears on fol. 2^a, ll. 3 and 2 ab infra. According to the wording of the title here, مجموعه مرزا مهدی خان, it would be A.H. 1122, but that must be corrected into 1142 according to the preceding copy, by adding one ی in میرزا and another ی in خاني. College of Fort William, 1809.

No. 2304, ff. 10, ll. 13; careless Nasta'liq; size, 9 in. by 5 in.

415

Miscellaneous tracts.

These tracts contain historical and statistical accounts of different kinds, viz.:

1. Dates of birth and death of the Moghul emperors from Timūr to Shāh 'Ālam (ولادت و وفات پادشاهان), on fol. 1^b; the last date is A.H. 1185 (A.D. 1771, 1772).

2. Dates of the demise of holy and learned Shaikhs (رحلت بعضی اولیا), on fol. 6^b; beginning with Shaikh 'Abd-alkādir of Gilān (born A.H. 471, died A.H. 561=A.D. 1078-1166).

3. On the fourteen sciences (چهارده علوم که مشهورست), on fol. 9^b, with the subdivisions علم هندی که علامی, شیعہ ابو الفضل در کتاب اکبرنامه بقلم آورده, and علوم بموجب کتب عربی و فارسی, on fol. 12^a.

4. Statistical accounts (دستور العمل), on fol. 12^b: (a) Statistics of India, especially under 'Ālamgir and his successors, beginning with Dihli or Shāhjahānābād, on fol. 15^b; after which follow Āgra (Akbarābād),

Lāhūr, Kābul, Kashmir, Multān, Gujarāt, Ajmir, Mālwah, the Dakhan, Bangālāh, Allahābād, etc.; (b) Statistics of Persia (جمع ممالك ايران), on fol. 45^a.

5. Names and titles of 'Ālamgir's family, relations, and chief officials (القاب و منصب عهد عالمگیر پادشاه), on fol. 49^b.

6. A portion of 'Ālamgir's writings, orders, and letters, beginning with the 'admonitions' of Shāhjahān, related by 'Ālamgir, on fol. 56^b (نصائح و پند علیحضرت شاهجهان پادشاه که اورنگ زب عالمگیر پادشاه غازی (نقل فرموده و بعضی شقّه عالمگیر پادشاه).

7. Another statistical account, written on different paper and by a different hand, entitled: تفریق کاربخشیان عظام, that is, on the great military officials of the Moghul empire, on fol. 82^a.

No. 370, ff. 103; written in large Nasta'lik as far as fol. 81, and throughout interleaved with many English notes and translations; ff. 82-103 in smaller, careless Nasta'lik, by another hand; size, 10½ in. by 6½ in.

416

Siyar-almuta'akhhirin (سیر المتأخرین).

History of the Indian empire, from A. H. 1118 (A. D. 1707), the year of 'Ālamgir's death, to A. H. 1195 (A. D. 1781), by Ghulām Ḥusain bin Hidāyat 'Alīkhān bin al-Sayyid 'Alim-allāh bin al-Sayyid Faīd-allāh alḥusaini altabātabā'i, completed in Ramadān, A. H. 1195 (A. D. 1781, August, September); comp. Bodleian Cat., No. 265; Rieu i. pp. 280 and 281; W. Morley, p. 105 sq.; J. Aumer, p. 85; Cat. Codd. Or. Lugd. Bat. iii. p. 14; Elliot, History of India, viii. pp. 194-198, etc. It is divided into two volumes, the *first* going down to A. H. 1152 (A. D. 1739, 1740), and beginning, on fol. 1^b: سیاس بقیاس و ستایش سرمدی اساس نثار بارگاه حمد و ثنای پادشاه علی الاطلاق و شکرو سپاس: 269^b; the *second*, beginning on fol. 269^b: حمد و ثنای پادشاه علی الاطلاق و شکرو سپاس: 269^b; with A. H. 1153 and closing with A. H. 1195.

An English translation of this work (without the muḥaddimah) by Mustafā, a French renegade, in three volumes, Calcutta, 1789; the first portion of the same, re-edited by J. Briggs, for the Oriental Translation Fund, London, 1832; see also Jonathan Scott's 'History of the Deccan,' ii. p. 313 sq. Complete edition, Calcutta, 1833, in fol. (Seear-ool Mutakhreen), and Lucknow, A. H. 1283; the muḥaddimah was printed, Calcutta, 1836; an abridgment of the whole work under the title of 'Moolukhus-ool-Tuwareekh' appeared already, 1827.

This copy was made in the month Sha'bān, A. H. 1205 (A. D. 1791, April), by Nāsir 'Alī bin Sayyid Ḥusain 'Alī. It formerly belonged to Mr. A. Welland, whose name, with the date of February 4, 1810, is written on the top of fol. 1^b.

No. 1117, ff. 336, ll. 25; Nasta'lik, several leaves supplied by other hands; large waterspots and slight injuries throughout; ff. 119 and 192 are more severely damaged; size, 12½ in. by 9½ in.

417

Another copy of the same.

This copy is older than the preceding one, but slightly defective, as there is a lacuna of eight leaves after fol. 336 (corresponding to No. 2931, 419 in this Cat., fol. 175^a, l. 10 to fol. 187^a, l. 6). *First* volume on fol. 1^b, *second* on fol. 357^b; beginning of both the same as in the preceding copy. No date, but on the fly-leaves (three pages) there is added by another hand in Shikasta a complete index of the work (فهرست کتاب), dated the 27th of Shawwāl, A. H. 1201 = A. D. 1787, August 12. This copy belonged formerly to Sir Barry Close.

No. 3319, olim 15. J. 4, ff. 476, ll. 23; Nasta'lik, by different hands; size, 10 in. by 6½ in.

418

The same.

First volume on fol. 1^b, *second* on fol. 383^b.

No date.

No. 1916, ff. 526, ll. 21; Nasta'lik, by at least three different hands (the first on ff. 1-224 and 252^b-380, the second on ff. 225-252^a, the third on ff. 383^b-526); size, 11½ in. by 6½ in.

419

A fragment of the same.

A large portion of the *first* volume of the Siyar-almuta'akhhirin, beginning abruptly: نمی گذشت . . . عند التکلیف الخ; corresponding to No. 3319 (417 in this Cat.), fol. 169^b, l. 6, and going down to the end of the first volume, which was completed according to the colophon the 26th of Muḥarram, A. H. 1195 (A. D. 1781, January 22), corresponding to No. 3319, fol. 354^b. The proper order of the leaves is: ff. 1-176, 180-203, 177-179.

No. 2931, ff. 203, ll. 21; clear and distinct Nasta'lik, written in the most regular style; size, 10½ in. by 7½ in.

420

A smaller fragment of the same.

This portion of the *first* volume begins with ذکر رحلت نمودن نصیر الملک مهتم الدولة سعید احمدخان (Sa'īd Ahmadkhān Bahādur Šaulatjang's death in A. H. 1169 = A. D. 1756); corresponding to the preceding copy, fol. 19^a, l. 13, and goes down to Mir Muḥammad Kāsimkhān's occupation of 'Azimābād (i. e. Patna), A. H. 1174 = A. D. 1760, 1761. The last words, with which this copy breaks off, on fol. 108^a, correspond to the preceding copy, fol. 94^a, l. 4 ab infra. Ff. 109^a-110^b (ll. 13 in large Nasta'lik) contain two short fragments of questions and answers on Hindūstānī grammar, from questions 91 to 98 and 165 to 176.

No. 2594, ff. 110, ll. 17-19; Shikasta; size, 9½ in. by 6½ in.

421

Fihrist - i - Siyar - almuta'akhhirîn (فهرست سیر المتأخرين).

An index to the Siyar-almuta'akhhirîn, with references to a special copy of that work (which is not stated) and corrections by a former English owner.

No. 1825, ff. 17; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

422

A detailed history of Muḥammadshāh's reign (A. H. 1131-1161 = A. D. 1719-1748), composed at Mr. Jonathon Scott's request, A. H. 1196 (A. D. 1782). see No. 250, fol. 18^a, l. 10, by Mirzā Muḥammadbaksh, with the takhalluṣ *Āshub*, see fol. 17^a, l. 8, and fol. 23^a, l. 12, in two volumes. The history is styled at the end of the second volume: تاریخ سیر و جلوس محمد شاه; and a little more correctly on ff. 1^a and 175^a: تاریخ شهادت قرخ سیر و جلوس محمد شاه بادشاه; see Rieu iii. p. 944, and Elliot, History of India, viii. p. 232, where a fuller description of this work is given.

Beginning: الحمد لله اما بعد بر متجسسان (so to be read instead of متجسسان ملوک و سلاطین افالیم جهان خصوصاً ملوک و خواقین عالی شان الخ).

The preface gives a complete list of all the historical works written on the dynasty of the Moghul emperors from Bābar to Muḥammadshāh; the history itself begins with Muḥammadshāh's birth, on fol. 26^b. In the first part the author often refers among other works (see Rieu, loc. cit.) to a history تاریخ محمد شاهی, otherwise styled رساله محمد شاه نامه, the author of which is unknown. The history only goes down to the death of Zakariyyākhān, A. H. 1158 (A. D. 1745), and of Nādirshāh, A. H. 1160 (A. D. 1747); see ff. 330^a and 327^a respectively.

Dated the 3rd of Rabi'-alawwal, A. H. 1200 = A. D. 1786, January 4.

Nos. 250, 251, ff. 332, ll. 15; Nasta'lik, by two different hands; size of No. 250, 8 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.; of No. 251, 8 $\frac{5}{8}$ in. by 7 $\frac{3}{4}$ in.

423

Ta'rikh-i-Aḥmadshāhī (تاریخ احمدشاهی).

A short history of the reign of the emperor Abū-alnasr Muḥajid-aldīn Aḥmadshāh, the son of the emperor Muḥammadshāh, composed by Muḥammad 'Alīkhān Anṣārī bin Hidāyat-allāhkhān (who began six years later, A. H. 1202, a very large general history of the Timūrides, styled تاریخ مظفری; see Rieu i. pp. 282 and 283, and Elliot, History of India, viii. p. 316 sq.) in A. H. 1196 (see ff. 1^b, l. 6, and 2^a, l. 8) = A. D. 1782. Aḥmadshāh ruled A. H. 1161-1167 (A. D. 1748-1754),

six years and three months, and after having been deposed and blinded he lived twenty-one years more, and died A. H. 1188 (A. D. 1775), in the sixteenth year of Shāh 'Ālam's reign.

Beginning: سیاس بی قیاس لائق صانعی که جسم انسان را از حفیض ماء و طین بعلو مراتب ظهور آورده الخ.

No date. Probably the author's autograph.

No. 194, ff. 32, ll. 15; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

424

Ā'in-i-'Ālamshāhī (آئین عالمشاهی).

The first volume of a history of Prince 'Āli Gauhar, who ascended the throne of Dīhli under the title of Shāh 'Ālam, A. H. 1173 (A. D. 1759), from Aḥmadshāh's deposition, A. H. 1167 (A. D. 1754), to about A. H. 1203 (A. D. 1788), by Ghulām 'Alīkhān bin Raushan-aldaulah Bhakhārīkhān Rustamjang; see Bodleian Cat., No. 266; Rieu i. pp. 278 sq. and 281 sq.; Elliot, History of India, viii. p. 393. It is also styled sometimes شاه عالمنامه, تاریخ عالمنامه, and on fol. 1^a of this copy (see also fol. 1^b of the following copy) and تاریخ عالمشاهی (in the colophon). This first volume corresponds to the second book of the Bodleian copy (the first book there is the مقدمه or history of 'Ālamgir's successors down to the accession of 'Ālamgir II, which is wanting here altogether), and goes down to about A. H. 1185 (A. D. 1771).

Beginning: حمد بسمت احدی را رسد که میزان ادراک هیچ فردی حقیقت ذاتش الخ.

Dated in the month Rajab, A. H. 1207 (A. D. 1793. February, March).

No. 398, ff. 290, ll. 15; large Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

425

The same.

The second volume of the Ā'in-i-'Ālamshāhī (styled here تاریخ عالمشاهی جلد ثانی), comprising the next seventeen or eighteen years of Shāh 'Ālam's reign from A. H. 1185 to A. H. 1203, from Dābitākhān's defeat to the dethroning and blinding of Shāh 'Ālam, by Ghulām Kādīrkhān, and corresponding to the third and fourth books in the Bodleian copy.

Beginning: الحمد لله الذي جعل السلاطين الاعظم (الحواقین المکرم الخ in the Bodleian copy).

This volume is divided here into two maḳālas, viz.:

1. در تبیین روگردانی و نافرمانی نمودن سران دکن الخ, on fol. 2^a.
2. الحال باغاز معاللة ثانی برداخته چهره عرائس افکار الخ, on fol. 31^b.

Dated in the month Jumádâ-alûlâ, A. H. 1206 (A. D. 1792, January).

No. 243, ff. 139, ll. 15; Nasta'lik, written by different hands; size, 9 in. by 5¼ in.

426

Haḳīkathâi-Hindūstân (حقیقتهای هندوستان).

History and topography of the Śūbahs of Hindūstân and the Dakhan, compiled A. H. 1204=A. D. 1790 (the title is a chronogram, see fol. 3^b, l. 2; the date appears besides on fol. 1^b, l. 5 and at the end of the book) by Laḥmī Narāyan, with the takhalluṣ Shafīḳ (see fol. 1^b, l. 3), the author of the Tanmīḳ-i-Shigarf, a history of the Dakhan, composed A. H. 1200 (see Nos. 447 and 448 below), the Bisât-alghana'im or history of the Marat-tahs, A. H. 1214, and several other works, for which see No. 468 (further below) in this Catal., and Rieu i. pp. 238 and 327 sq.

Beginning: بعد حمد جهاندار جان آفرین خداوند زمان و زمین جلّ جلاله و عمّ نواله و نعوت سید کائنات خلاصه موجودات الخ.

The book contains four maḳālas:

Maḳālah I (not marked here by special heading) begins on fol. 3^b, and deals with the old revenue returns, drawn up by his grandfather and signed by Nizām-almulk, extending as far as the Faṣlī year, 1139 (see fol. 2^a, l. 5), with further additions and supplements.

Maḳālah II (beginning on fol. 35^b) gives an account of the following Śūbahs of Hindūstân: Shāhjahānābād (Dihli), on fol. 36^a; Akbarābād (Āgra), on fol. 41^b; Allahābād, on fol. 43^a; Oudh, on fol. 44^b; Bahār, on fol. 46^a; Bangālāh, on fol. 47^b; Orissa (here wrongly spelt اودیس), on fol. 49^b; Mālwhā, on fol. 50^b; Ajmir, on fol. 51^a; Aḥmadāhād-i-Gujarāt, on fol. 52^a; Tattah, on fol. 55^b; Multān, on fol. 57^b; Lāhūr, on fol. 59^a; Kābul, on fol. 72^a (Kashmir, which ought to be between the last two, is not marked at all in this copy).

Maḳālah III (beginning on fol. 76^b) deals with the following Śūbahs of the Dakhan: Khāndīs, on fol. 81^b; Barār, on fol. 93^b; Aurangābād, on fol. 107^b; Bidar, on fol. 120^b; Bijāpūr, on fol. 127^b; Haidarābād, on fol. 143^a.

Maḳālah IV (beginning on fol. 163^a) contains a short chronicle of the Muḥammadan rulers of India, from Sultān Mu'izz-al-dīn Sām down to A. H. 1204 in the reign of Shāh 'Ālam. No date.

No. 3055, ff. 213, ll. 14 on ff. 1-84, ll. 16 on ff. 85-213; Shikasta; size, 8½ in. by 4½ in.

427

Notes and other official documents of the last Moghul emperors of Dihli, especially of Muḥammadshāh, Aḥmadshāh, 'Ālamgir II, and Shāh 'Ālam. The latest date that appears is A. H. 1213=A. D. 1798, 1799 (on fol. 28^a); one of the earliest, even before the accession of Muḥammadshāh, A. H. 1127=A. D. 1715 (on fol. 78^a). Even a few of 'Ālamgir Aurangzib's are found here and there.

IND. OFF.

Ff. 1-13 are turned upside down. Fol. 14 sq. begin with orders of Muḥammadshāh, dated A. H. 1155, 1156, 1158, and 1153 (A. D. 1742, 1743, 1745, and 1740).

No. 2975, ff. 89; Shikasta, by various hands; size, 9 in. by 6¼ in.

428

Ta'riḳh-alsalāṭin (تاریخ السلاطین).

A short chronicle of the successors of Timūr and of the Moghul emperors of India down to Shāh 'Ālam, by Ṣūfī Ṣau'ān bin Mirzā Bābā, beginning: الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسوله محمد وآله واصحابه وازواجه وذريته واهليته اجمعين، اما بوشبده نماند فقير حقير سرابا الخ.

It is scarcely any more than a mere list of the rulers with very short dates and notices, full of errors, and of very little consequence in any respect. Dated in the month Dhū-alḳa'dah, A. H. 1220 (the forty-eighth year of Shāh 'Ālam's reign)=A. D. 1806, January, February. It seems to be the author's autograph.

No. 3160, ff. 34, ll. 11; large Nasta'lik; splendid binding in green and gold; size, 6½ in. by 4¼ in.

429

Dhikr-alsiyar (ذكر السیر).

A history of the last times of the Moghul empire in India from A. H. 1151 (A. D. 1738, 1739), and the massacre of the people of Dihli by order of Nādirshāh, down to the end of Shāh 'Ālam's reign, completed by Ghulām Husainkhān, the son of Muḥammad Himmattkhān of Shāhjahānābād, A. H. 1221=A. D. 1806, 1807 (the title is a chronogram, see fol. 387^a, l. 2 sq.). All his ancestors were in the service of the Moghul emperors; his own father, who died A. H. 1168 (A. D. 1754, 1755), from Muḥammad Farrukhsiyar's reign down to that of 'Ālamgir II (see fol. 3^a, l. 10 sq.).

Beginning: حمد خالقي که از خاک تیره آدم صلوات الله على نبينا وعليه السلام را آفریده بنفخت فيه من روحي كسوت حیات پوشانیده الخ.

The title سیرمتأخرین, given to it on the back of the binding and on fol. 1^a, is caused by a confusion of the name of the present author with the similar one of Ghulām Husain bin Hidāyat 'Alikhān; see Nos. 416-421 above.

No. 1501, ff. 388, ll. 16; large Nasta'lik; size, 13½ in. by 8 in.

430

Two portions of a great work on the political and natural history of his own country and of India in general, projected by the ruler of the Carnatic, Nawwāb Wālājāh 'Azimjāh Bahādūr, with the epithet of Sirāj-alumarā (see fol. 2^b, l. 8 sq.), or as he is styled with

M

his full name on fol. 219^b, l. 10: Muḥammad 'Alikhān Bahādūr Dhū-alfakārjaug Sirāj-alumarā, who was installed by the British Government as Nawwāb the 3rd of February, 1820, and died the 12th of November, 1825. Both from the prefixes of these two portions and from an English notice on the fly-leaf we learn that the superintendence over this vast enterprise was entrusted to Maulānā Muḥammad Šibghat-allāh (صبغة الله), with the epithet Maḥmadat-al'ulamā Badr-aldaulah Mufti (see fol. 3^a, ll. 2 and 3), or as he is called on fol. 220^a, ll. 3 and 4: 'Azīm Nawāzkhān Bahādūr Mu'tamadjang 'Umdat-al'ulamā Mufti Badr-aldaulah, who selected proper collaborators for the various parts, the most prominent of whom was Ridā Šāhib, known as Ḥakīm Bākīr Ḥusainkhān Bahādūr (see fol. 4^a, l. 1, and fol. 220^a, last line). He applied himself particularly to the history of the rulers of the Carnatic, from Sa'd-allāhkhān to Nawwāb Muḥammad 'Alikhān Bahādūr Wālājāh. After his death Sayyid Murtaḍā (see fol. 4^b, l. 1) took the work in hand in order to supply other necessary portions of the political history (according to the English notice, on the basis of a previous work by Sayyid Muḥammad Badakhshānī, with whose style the Nawwāb was not altogether pleased—a statement which we cannot find in the Persian introduction!). The Nawwāb's death interrupted this work, and thus it was left for ever unfinished. Both the superintendent, Šibghat-allāh, and the principal compiler, Sayyid Murtaḍā, were still alive in 1859, the latter as teacher in the Madrasah.

First portion: Political history on ff. 1-217, styled, according to fol. 4^b, l. 3: عظیم التواریخ (for the general title, given in the English notice, viz. *Sirāj-altawārīkh*, no corroboration is found in the text), beginning: باعث ترتیب اورنگ ظهور عالم و انتظام مسند جلوه آدم حمد مر حضرت آفریدگار الخ.

According to the index on fol. 4^b the original work was to contain seven maḳālas and five muḳaddimas, the last three of which were to follow after the maḳālas, viz.:

Maḳālah I: The Ghaznawides.

Maḳālah II: Rulers of Dihlī, from the Ghūrides to the end of the Timūride Sultāns.

Maḳālah III: Sultāns of the Dakhan, from the Balmanshāhis to the Baridshāhis.

Maḳālah IV: Sultāns of Lāhūr, etc.

Maḳālah V: Islāmitic rulers, from the Arabian Khalīfs, beginning with Mu'āwiyah, to the end of Timūr's reign.

Maḳālah VI: Persian kings, from Gayūmarth to Yazdajird III.

Maḳālah VII: Rulers of the Carnatic, history of Nawwāb Ḥaidar 'Alikhān and Tipū Sultān, and the English conquest.

Muḳaddimah I and II: The Indian Rājās and the Hindū religion, together with a short account of the creation, etc.

Muḳaddimah III: Idol and sun worship in India.

Muḳaddimah IV: The wonders of the seven climates, and the springs, wells, rivers, places of worship of the Hindū and other religious creeds, etc., in India. Of

these twelve subdivisions there are found in our text only six, viz.:

1. On fol. 5^a, a general introduction on the value of historiography, the sources of Hindū history (Mahābhārata, etc.), and a general outline of the pre-Islāmitic history of India.

2. On fol. 11^a, history of the creation, of the first patriarchs and the Hindū Rājās in detail, with a concluding portion on the first rise of Islām in India (on fol. 53^b). These two parts correspond upon the whole to the *first* and *second* muḳaddimas of the original plan.

3. On fol. 56^a, the Ghaznawides from Nāṣir-al-din Sabuktāgin to Khusrāu Malik bin Khusrāushāh (here styled مقلد سیم, corresponding to the *first* maḳālah of the original plan).

4. On fol. 78^b, the Sultāns of Dihlī, from the Ghūrides to Sultān 'Alā-al-din (here styled مقلد چهارم).

5. On fol. 106^b, continuation of the Sultāns of Dihlī, from Bahlūl Afghān Lūdi to Timūr and Shāhrukh (here styled مقلد پنجم).

6. On fol. 140^a, the Timūrides of India: Bābar, on fol. 143^a; Humāyūn, on fol. 149^b; Shirshāh and his successors, on fol. 154^b; second reign of Humāyūn, on fol. 158^b; Akbar, on fol. 161^a; conquest of Mālwah and short history of that country, on fol. 163^a; conquest of Gujarāt and condensed history of it, on fol. 164^b; Jahāngir's birth, on fol. 171^a; conquest of Patna and Bangālāh and history of both, on fol. 172^a; conquest of Kashmīr and history of that country, on fol. 176^a; conquest of Tattah and Sind and history of Sind, on fol. 180^b; Jahāngir, on fol. 183^b; Shāhjahān, on fol. 191^b; 'Ālamgir, on fol. 204^b, first line; Bahādūrshāh and Jahāndārshāh, on fol. 215^b; Farrukhsiyar, on fol. 216^a; Rafī'-al-darajāt and Muḥammadshāh, on fol. 216^b (here styled مقلد ششم).

The *last three* parts correspond to the *second* maḳālah and to portions of the *fourth* and *fifth* maḳālas of the original plan.

Second portion: Natural history, on ff. 218^b-337^b, styled, according to fol. 220^b, last line: جامع الاشیا, with the additional title of هشت چمن, beginning:

بنام آنکه در بالا وبستی

زند اسم عظیمش کوس هستی

It is divided into the following eight bābs:

1. Roses and other flowers (در ذکر اقسام گلهای خوشبو) (و خوشرنگ), on fol. 221^a.

2. Tobacco and other kinds of trees and fruits (در شرح حال بهمرستی تنباکو وغیره بعضی ادوات) (هر درختی و ذکر اقسام اشجار و میوه), on fol. 233^b.

3. Vegetables (در بیان بعلوات), on fol. 273^b.

4. Cereals (در بیان انواع حبوبات), on fol. 281^a.

5. Birds and poultry in the Ghauts (در ذکر اقسام طیور و مرغای که در ملک دادان گهات وبلا گهات پیدا میشوند), on fol. 284^b.

6. Beasts of prey, beginning with the lion (در حیوانات) (مقتبس), on fol. 299^b.

7. Waterfowls and fishes (در بیان مرغان و حیوانات) (آبی), on fol. 303^b.

8. Domestic animals, principally the horse (در بیان) (حیوانات انعام), on fol. 313^a.

The Nawwâb's zeal for the compilation of this work seems to have been particularly stimulated by the establishment of the Asiatic Society in London in 1822, if we understand the allusion on fol. 3^b, first line sq., correctly.

No. 3216, ff. 337, ll. 19; Nasta'lik, by four different hands, the oldest (probably that of Sayyid Murtadâ himself) on ff. 1-10, another (the neatest and most distinct of the four) on ff. 11-217, a third on ff. 218-319 and 324-337, a fourth on ff. 320-323; size, 11 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

431

Ẓafarnâma-i-wakâ'i-i-ghadr (ظفرنامه وقائع غدر).

A succinct history of the Indian Mutiny in 1857 and 1858, extending from the beginning of July, 1857, to February, 1859, and completed in the same year (A. H. 1276), the title ظفرنامه being a chronogram for that year. It was written by a Muḥammadan who conceals his name, but is upon the whole friendly to the English, for the immediate information of the Secretary of State for India and Members of Council.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - هست کلید در گنج حکیم، حبذا حکمت بالغه خداوند عز و جل که آبادان کند عالم را از عهد ابو البشر الخ.

This copy was completed the 21st of Dhû-al-ḥijjah, A. H. 1285 (A. D. 1869, 4th of April), and presented to the Library, 1870, March 23. A short English statement about the contents of the book (with the mistaken date of composition, A. H. 1289 instead of 1276), dated February 16, 1870, is inserted before the first page.

No. 3403, ff. 57, ll. 16; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 in.

432

Dastûr-al'amal (دستور العمل).

The revenue system under the emperor Akbar, said to have been compiled by Rājah Todar Mal (see the colophon and compare Elphinstone, History of India, 5th ed., pp. 510 and 519), Akbar's famous minister of finance; but several portions of the book do not admit of his authorship, for instance, fol. 51^a, where Shāh-jahānābād is mentioned, the new town of Dihli built in Shāh-jahān's reign, long after Todar Mal's death, and on fol. 74^b (see the remark on the margin). If the book is really Todar Mal's Dastûr-al'amal, several portions must have been added later by some one else. It was badly copied by a Hindû, ignorant of the Persian language, A. H. 1195 (A. D. 1781), for Mr. Richard Johnson, and is therefore full of the biggest blunders. It is also imperfect. Another note, on fol. 1^a, states, that it was copied by 'Rājah Anundarain from a copy belonging to the Nabob Vizier.'

Beginning: فهرست دستور العمل جمع ممالك محروسه (بر ورق سیوم) مسافت راه ممالك محروسه الخ.

The first chapter, جمع ممالك, begins on fol. 3^b.

No. 1387, ff. 184; large and distinct Nasta'lik; size, 12 $\frac{1}{4}$ in. by 7 $\frac{3}{8}$ in.

433

Fihrist-i-Şubajât-i-Hindûstân (فهرست صوبجات هندوستان).

Statistical tables and revenue accounts of the single provinces and districts of Hindûstân, copied from those drawn up by Mr. James Grant (مستر جمس گرانت), beginning with Shāh-jahānābād. The first page contains an index of the whole.

No date.

No. 1131, ff. 131; Shikasta; size, 10 $\frac{1}{4}$ in. by 5 $\frac{7}{8}$ in.

434

Jam'-i-kâmil baḳaid-i-gûshwâra-i-şubajât-i-Hindû Dakhan u tafsil-i-parganât-i-şubajât-i-Dakhan (جمع کامل بنقد گوشواره صوبجات هندو دکن وتفصيل پرگنات صوبجات دکن).

Statistical account of the various provinces and districts of Hindûstân and the Dakhan in general and of the latter in particular, made by جکیبون داس, sent from Haidarâbâd in A. H. 1200 (A. D. 1786).

It begins with the district of Shāh-jahānābād.

No. 1799, ff. 51; Shikasta; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

b. Minor Dynasties of India.

Sind.

435

Caḥnâma (حجنامه).

The legendary history of the usurpation of Brahman Caḥ, the Rājah of Alor, and the Arab conquest of Sind, by Muḥammad bin Kāsim, A. H. 92 (A. D. 710), translated from an Arabic original by Muḥammad 'Alī bin Hāmid bin Abibakr Kūfi (see fol. 7^a, l. 3), who in the reign of Nāṣir-al-din Ḳabāḥa (or Ḳubāḥa)-alsalātīn (A. H. 607-625=A. D. 1210-1228), after having retired from the public service in the 58th year of his life, A. H. 613 (A. D. 1216), devoted himself to reading and studying. This work is also styled *تاریخ هند و سند* (here on fol. 1^a); *منهاج الدین* (here in the heading of fol. 1^b); *منهاج* (as frequently in the text itself); and *منهاج المسالك* (as in the Zubdat-altawārikh and the Tabakāt-i-Akbari), comp. Rieu i. p. 290 and iii. p. 948; Elliot, History of India, i. pp. 131-211. It is dedicated to Nāṣir-al-din's wazīr, Ḥusain bin Abibakr bin Muḥammad al-Ash'arī, the same, to whom 'Anfi presented his *الالباب*, see A. Sprenger, Catal., p. 1.

Beginning (as in Rieu iii. p. 948): **سپاس وستایش : مرآن خداوندی را که ذکر کرم او خلاصه ایمانست و شکر**
نعم او مقدم امان آن صانعی الخ.

The first pages and some of the last ones too are injured; in several places the damages are repaired by another hand. The same hand has added on eight leaves, attached to this copy, a portion of the work from another MS. (جمنامه از نسخه دیگر). It begins with: **خریدن محمد قاسم مرزن داهر لادی را الخ**. Comp. Elliot, History of India, i. p. 192 sq.

No date.

No. 73, ff. 156, ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

436

Ta'rikh-i-Sind (تاریخ سند).

History of Sind, from the Muhammadan conquest to the annexation by the emperor Akbar, composed by Muhammad Ma'sūm bin Sayyid Šafā'ī alḥusaini alzandi (الزندی instead of the usual altirmidhi) albhakari, with the takhalluṣ Nāmi (see fol. 2^b, ll. 8 and 9), who died shortly after A.H. 1015 (A.D. 1607), comp. Rieu i. p. 291 and iii. p. 949; Elliot, History of India, i. pp. 212-252; W. Morley, p. 72 sq. It is divided into four Juz' or chapters, viz.:

1. History of the early kings of Sind, its conquest by Muhammad bin Kāsim and its history under the Umayyade and 'Abbāside Khalifs (partly abridged from the preceding Caḥnāma), on fol. 3^a.

2. History of Sind under the Ghaznawides and their successors on the throne of Dihli to A.H. 801 (A.D. 1399), and history of the Sūmarah and Sammah dynasties, to A.H. 916 (A.D. 1510), on fol. 20^a (the heading is here omitted).

3. History of the Arghūni dynasty to the death of Sultān Maḥmūdkhān, A.H. 982 (A.D. 1574), and of some rulers of Tattah till A.H. 993 (A.D. 1585), on fol. 51^b.

4. History of Sind from A.H. 982 to the complete subjugation of the country by Akbar in A.H. 1001 (A.D. 1592, 1593), on fol. 164^a. The work ends here with the capitulation of Jānibeg, whose death is recorded in a few lines.

Beginning: **بر ضمائر صافیة کار آگاهان عالم بی اساس : و خواطر زاکیه هوشمندان سخن شناس مخفی و مستور**
نخواهد بود الخ.

Dated the 8th of Jumādā-alawwal, A.H. 1186 (A.D. 1772, Aug. 7), by Maẓhar-allāh **بازندبوری**.

No. 43, ff. 174, ll. 17; Nasta'liq; size, 10½ in. by 7½ in.

437

Another copy of the same.

Beginning as in the preceding copy. Juz' I. on fol. 3^a; II (heading not marked), on fol. 22^b; III, on fol. 53^a; IV, on fol. 153^a. Copied by 'Abd-al'aziz for Colonel Mackenzie, and finished the 26th of Dhū-alḥijjah, A.H. 1216 (A.D. 1802, April 29).

No. 2952, ff. 163, ll. 15; Shikasta; size, 10½ in. by 6½ in.

Gujarāt.

438

Mirāt-i-Sikandari (مرآت سکندری).

History of Gujarāt, from the foundation of the monarchy to the suicide of Sultān Muẓaffar III, the last king of Gujarāt, A.H. 1000 (A.D. 1591, 1592), by Sikandar bin Muḥammad, surnamed Manjhū (or Manjhū Akbar, as in other copies), who completed this work in A.H. 1020, or (according to one copy in the Bodleian Library, Hunt. 230) A.H. 1022, 9th of Rabi'-alawwal (A.D. 1611 or 1613, April 29); comp. Bodleian Cat., Nos. 272-275; Rieu i. p. 287 sq.; W. Morley, p. 83; W. Pertsch, Berlin Cat. p. 488 sq.; and Sir Edward Clive Bayley, 'The Local Muhammadan Dynasties. Gujarāt,' London, 1886 (a sequel to Elliot's History of India), which contains an almost complete translation of this work, with numerous annotations. The text has been lithographed, A.H. 1246 (A.D. 1831), and printed at Bombay, 1851.

The present copy, although not dated, is perhaps the best and most correct in the India Office collection, and at least as old as the following ones, if not older. A seal with the date A.H. 1056 (A.D. 1646) on fol. 1^a. It belonged formerly to Mr. Richard Johnson, whose escutcheon, with the date A.H. 1194 (A.D. 1780), is found on the inner side of the binding.

Beginning: **الحمد لله الذى جعل فردًا من افراد البشر : سلطانا بين الانام الخ**.

The work contains the reigns of the following twelve Shāhs, with the dates of their accession:

1. Ẓafarkhān, afterwards Muẓaffar Shāh I, A.H. 810 (A.D. 1407), on fol. 3^a (the date on fol. 12^b).

2. Sultān Aḥmad I, A.H. 813, 14th of Ramaḍān (A.D. 1411, Jan. 10), on fol. 14^b.

3. Sultān Muḥammad bin Aḥmad, A.H. 845 (A.D. 1441), on fol. 31^b.

4. Sultān Kutb-al-din bin Muḥammadshāh, known as Jalālkhān, A.H. 855, 11th of Muḥarram (A.D. 1451, Febr. 13), on fol. 34^b.

5. Sultān Dā'ūd bin Aḥmadshāh, A.H. 863, 23rd of Rajab (A.D. 1459, May 26).

6. Sultān Maḥmūd I, A.H. 863, first of Sha'bān (A.D. 1459, June 3), on fol. 50^a.

7. Sultān Muẓaffar II, A.H. 917, the 7th of Ramaḍān (A.H. 1511, Nov. 28), on fol. 103^a.

8. Sultān Sikandar bin Muẓaffar, A.H. 932, 22nd of Jumādā-alākhar (A.D. 1526, April 5, but see the suggestion in Bayley, p. 307, note 3), on fol. 146^b.

9. Sultān Bahādurshāh, A.H. 932, 26th of Ramaḍān (A.D. 1526, July 6), on fol. 155^b (Bayley inserts between 8 and 9 the short reign of a certain Maḥmūdshāh II, see p. 318 sq.).

10. Sultān Maḥmūd II (styled Maḥmūd III by Bayley, but called here distinctly **سلطان محمود ثانی**; there is moreover in Bayley another reign inserted between 9 and 10, that of Muḥammadshāh Fārūki, see ib., p. 399), A.H. 943 (A.D. 1537), on fol. 203^b.

11. Sultān Aḥmadshāh II bin Latīfkhān, A.H. 961, 15th of Rabi'-alawwal (A.D. 1554, Febr. 18), on fol. 239^b.

12. Sultân Muẓaffar III, A. H. 968, Ramaḍân (A. D. 1561, May, June), on fol. 268^a (the last two reigns are entirely omitted in Bayley's work).

No. 1038, ff. 299, ll. 19; good Nasta'lik; illuminated frontispiece, the first two pages neatly embellished; size, 9 $\frac{3}{4}$ in. by 5 in.

439

Another copy of the same.

Beginning as usual. Dated in the month Dhû-alka'dah, A. H. 1046 (A. D. 1637, end of March to end of April).

No. 970, ff. 166, ll. 21-24; written by different hands, partly in Nasta'lik, partly in Shikasta; some portions collated; size, 14 $\frac{1}{4}$ in. by 8 in.

440

The same.

This copy, which is in a very bad condition, owing to the destructive work of the worms, was completed the 5th of Shawwâl, A. H. 1072 (A. D. 1662, May 24).

Beginning: الحمد لله الذى (here جعل is omitted) فرّداً من افراد الخ.

No. 3002, ff. 397, ll. 17-20; Naskhi, mixed with Shikasta; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

441

The same.

Dated the 12th of Shawwâl, A. H. 1190 (1183 of the Bangâli era=A. D. 1776, Nov. 24).

No. 404, ff. 312, ll. 15; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

442

A defective copy of the same.

This copy is worm-eaten and more or less injured throughout; there is a large lacuna after fol. 2, comprising according to the Arabic pagination twenty-three leaves, and corresponding to No. 1038 (438 in this Cat.), fol. 2^b, l. 12, to fol. 25^a, l. 13.

Dated the 27th of Rajab, A. H. 1049 (A. D. 1639, November 23), by 'Abd-al'aziz al-kuraishi. The author's name appears here on fol. 1^b, l. 6, in full: Sikandar bin Muḥammad Manjhû Akbar. Haileybury MS.

No. 3378, olim 14. J. 17, ff. 241, ll. 19 in the older part on ff. 3-16, 18-79, and 85-97; ll. 17 in the more modern part on ff. 1, 2, 17, 80-84, and 98-241; Nasta'lik, by two hands; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

443

Another, still more defective, copy of the same.

This copy, greatly damaged, begins: الحمد لله الذى جعل افراد (فرّداً من افراد) البشر سلطاناً الخ.

The author's name, on fol. 1^b, l. 5, is given simply as: Sikandar bin Manjhû. A large lacuna after fol. 5, comprising the end of Muẓaffarshâh's reign and the reigns of Aḥmadshâh and Muḥammadshâh, corresponding to No. 1038, fol. 6^a, l. 13, to fol. 42^b, l. 11. Fol. 6 opens in A. H. 855, the year of Kuṭb-aldin Shâh's accession. Another lacuna after fol. 201 (in the reign of Aḥmadshâh II), corresponding to No. 1038, fol. 254^a, l. 9, to fol. 256^a, l. 14. The copy breaks off on fol. 240^b, corresponding to No. 1038, fol. 297^b, l. 14. On fol. 1^a

there appears in the same place the beginning of a condensed prose-narrative of the reign of Shâh 'Alam, entitled مضمون شاهنامه فردوسى (argument of Firdausi's Shâh-nâma). Bibliotheca Leydeniana.

No. 1821, ff. 240, ll. 19; Nasta'lik; large waterspots; size, 9 in. by 5 in.

444

Mirât-i-Aḥmadi (مرآت احمدی).

A very extensive and rare history of Gujarât, from the earliest times to the defeat of the Mahrattas in A. H. 1174 (A. D. 1760, 1761), composed by 'Alī Muḥammadkhân, who began the introduction of this work in A. H. 1170=A. D. 1756, 1757 (see fol. 8^b, l. 14), the fourth year of the reign of 'Ālamgīr II; comp. Rieu i. pp. 288 and 289; W. Morley, pp. 84-86; Cat. Codd. Or. Lugd. Bat. iii. p. 13; Bayley, 'The Local Muhammadan Dynasties. Gujarât,' p. xix sq. and p. 2 sq. (where a condensed translation of the earlier parts of this work is given). Muḥaddimah, on fol. 9^b; beginning of the ante-Muḥammadan period, on fol. 18^a; beginning of the Muḥammadan rulers, on fol. 23^a. A khâtimah or appendix, containing geographical, topographical, and biographical matters concerning Gujarât, on ff. 651^b-812^b.

Beginning: فهرس نسخه دفتر کمال حمد پادشاه مالک الملکی که نصب و عزل فرمانروایان ممالک هفت اقلیم و والیان تخت و دیهیم و اورنگ نشینان الخ.

Dated the 6th of Rabi'-alawwal, in the twenty-sixth year of Shâh 'Ālam's reign (A. H. 1199=A. D. 1785, January 17), by Luṭf-allâh. The first part of this work has been translated by Dr. J. Bird for the Oriental Translation Fund: 'The political and statistical history of Gujarât, translated from the Persian of Alī Moham-med Khân,' London, 1835.

No. 222, ff. 812, ll. 15; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.

The Dakhan.

a. General History.

445

Ta'rikh-i-Dilkushâ (تاریخ دلکشا).

Part of the annals of military transactions in the Dakhan under the emperor 'Ālamgīr, from about A. H. 1068 to A. H. 1120 (A. D. 1658-1708), by Bhimsen ibn Raghūnandandâs (بهمسن ابن رگھونندن داس), entitled دلکشا (see author's name and title on fol. 3^b, ll. 4 and 10). The author was born in the twenty-third year of Shâhjahân's reign, A. H. 1059 (A. D. 1649), see a fuller description of this work in Rieu i. p. 271. Our copy is imperfect at the end, only going down to about the thirtieth year of 'Ālamgīr's reign, A. H. 1098 (A. D. 1687). An abridged translation of these annals is found in Jonathan Scott's 'History of the Dekkan,' vol. ii. pp. 3-123.

Beginning: ستانٹس و نمابٹس معبودی را سزد که قالب انسان را از کتم عدم بوجود آورده الخ.

No. 94, ff. 105, ll. 13; Nasta'lik; size, 7 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

446

Kadâyâi-Salâtin-i-Dakhan (قصای سلاطین دکن).
A history of the Dakhan, compiled chiefly on the basis of Firishṭa's Gulshan-i-Ibrâhîmî (see Nos. 291-304 in this Cat.), by Mirzâ Mahdikhân, i.e. Nizâm-al-din Muḥammad Hâdi alḥusaini alṣafawî, the author of the تارخ نادری (Bodleian Cat., Nos. 302-306) and the مجموعه میرزا مهدی خانی (see above, Nos. 412-414), in A.H. 1156, A.D. 1743 (the title is a chronogram). According to the index on the second page, this work was to contain seven bābs, viz.:

1. Bahmanî Sultāns of Gulbargah; 2. Ādilshāhs of Bijāpūr; 3. Nizāmshāhs of Aḥmadnagar; 4. Kuṭbshāhs of Tiling; 5. Īmādshāhs of Barār; 6. Baridiyyah Shāhs of Bidar; 7. Fārūki Sultāns of Khândis, etc., with a khātimah on the history of Malabar and Sarāūdib and the European settlements in India. But this copy (or perhaps the work itself) is incomplete, giving only the *first bāb* (the Bahmauīs) from A.H. 748 to A.H. 934 (A.D. 1347-1528), and the greater part of the *second bāb* (the Ādilshāhs) to A.H. 1005 (A.D. 1596, 1597).

Beginning: سپاس و ستایش بی قیاس بادشاه ازل
و ابد بارگاه بحکم کل یوم و هوفی شان الخ

The *second bāb* begins on fol. 70^a.

No. 339, ff. 9-109, ll. 25; careless Nasta'liq; size, 11½ in. by 7 in.

447

Tanmīk-i-Shigarf (تنمیک شگرف).

History of the Dakhan, compiled by Laḥmī Narāyan, with the takhalluṣ Shafīk (comp. No. 426 above and No. 468 below), A.H. 1200=A.D. 1786 (the title is a chronogram); see the references made to this work in Rieu i. p. 238^b and ii. p. 860^a. It begins on fol. 2^a with a topographical and statistical account of the different sūbahs; on fol. 40^b follows the history of the conquest of the Dakhan under the kings of Dihli; on fol. 43^a that of the Bahmanî Sultāns, abridged from Firishṭa, and finally the ملوک الطوائف in several subdivisions, viz.:

1. Ādilshāhs of Bijāpūr, on fol. 51^b; 2. Nizāmshāhs of Aḥmadnagar, on fol. 54^b; 3. Īmādshāhs of Barār, on fol. 58^a; 4. Kuṭbshāhs of Haidarābād, on fol. 58^b; 5. Fārūki Sultāns of Khândis, on fol. 61^a; 6. Baridiyyah Sultāns of Bidar, on fol. 62^b.

On fol. 63^a begins the account of the Moghul emperors (ذکر سلاطین تیموریّه) down to A.H. 1200.

Beginning of the whole work:

بار ز تو دافت گفتگو خامه من
برخی ز سوانح دکن کرد سخن

Mr. Richard Johnson, to whom the work is dedicated (see fol. 2^a), received this copy in February, 1788 (A.H. 1202, Jumādā I), from Haidarābād.

No. 1732, ff. 203, ll. 15; Nasta'liq; size, 9½ in. by 5 in.

448

Another copy of the same.

Beginning as in the preceding copy.

Topographical and statistical account on fol. 2^b.

Conquest of the Dakhan, etc., on fol. 40^b.

Bahmanîs, on fol. 42^b; Ādilshāhs, on fol. 51^a; Nizāmshāhs, on fol. 53^a; Īmādshāhs, on fol. 59^a; Kuṭbshāhs, on fol. 59^b; Fārūki Sultāns, on fol. 61^a; Baridiyyah Sultāns, on fol. 63^a; Moghul emperors, on fol. 63^b.

No date.

No. 771, ff. 195, ll. 12-13; large Nasta'liq; size, 10½ in. by 7½ in.

b. Bahmanîs and Nizāmshāhîs.

449

Burhān-i-Maāthir (برهان مآثر).

An excellent, but defective copy of 'Alī bin 'Aziz-allāh Tabāṭabā's history of the Bahmanîs and Nizāmshāhîs of Gulbargah, Bidar, and Aḥmadnagar, commenced A.H. 1000=A.D. 1592 (the title is a chronogram), and completed in or shortly after A.H. 1004 (A.D. 1596), comp. Rieu i. pp. 314 and 315, and iii. p. 1085^a. Six leaves are missing at the beginning of this copy, and possibly one or two at the end. It opens abruptly in the *first tabakah* (Gulbargah), in the reign of Sultān 'Alā-al-din Ḥasaushāh Bahmanî (A.H. 742-758=A.D. 1342-1357), thus: وزیر صافی ضمیر مردم
آئملک از فتنه و فساد ایمن الخ

The first heading appears on fol. 6^a: ذکر توجّه ریات
فتح آیات سلطان بصوب گلبرگه بجهت دفع مفسدان

The following reigns (with the respective dates of accession) are these:

Sultān Muḥammadshāh I bin Sultān 'Alā-al-din Ḥasaushāh Bahmanî (A.H. 758-775=A.D. 1357-1373), on fol. 15^a.

Sultān Mujāhidshāh bin Sultān Muḥammadshāh Bahmanî (A.H. 775-779, 18th of Dhū-alḥijjah=A.D. 1373-1378, April 17), on fol. 16^b.

Sultān Dā'ūdshāh I bin Maḥmūdshāh bin Sultān 'Alā-al-din (A.H. 779-780, Muḥarram=A.D. 1378, April to May), on fol. 17^b.

Sultān Abū-almuẓaffar Muḥammadshāh II bin Maḥmūdshāh (A.H. 780-799, 26th of Rajab=A.D. 1378-1397, April 25), on fol. 18^a.

Sultān Abū-almuẓaffar Ghiyāth-al-din Bahmanshāh bin Sultān Muḥammadshāh II (A.H. 799, Rajab to 17th of Rumaḍān=A.D. 1397, April to June 14), on fol. 19^a.

Sultān Shams-al-din Dā'ūdshāh II bin Sultān Muḥammadshāh II (A.H. 799-800, 23rd of Ṣafar=A.D. 1397, June to Nov. 15), on fol. 19^b.

Sultān Taj-al-din Abū-almuẓaffar Firūzshāh bin Aḥmadkhān bin Sultān 'Alā-al-din Bahmanî (A.H. 800-825, 11th of Shawwāl=A.D. 1397-1422, September 28), on fol. 21^a.

Second tabakah (Bidar).

Sultān Shihāb-al-din Abū-alghāzi Aḥmadshāh I bin Aḥmadkhān bin 'Alā-al-din Bahmanî (A.H. 825-838=A.D. 1422-1435), on fol. 29^a.

Sultān 'Alā-al-din Abū-almuẓaffar Aḥmadshāh II bin Aḥmadshāh (A.H. 838, 22nd of Rajab, to 862, end of Jumādā-alawwal=A.D. 1435, February 21, to 1458, April), on fol. 46^a.

Sultān Humāyūnshāh bin 'Alā-al-din Aḥmadshāh II (A.H. 862-865, 27th of Dhū-alḥajjah=A.D. 1458-1461, September 3), on fol. 57^b.

Sultân Nizâmshâh bin Humâyûnshâh (A.H. 865-867, 13th of Dhû-alka'dah=A.D. 1461-1463, July 30), on fol. 64^b.

Sultân Muhammadshâh bin Sultân Humâyûnshâh (A.H. 867-887, 5th of Şafar=A.D. 1463-1482, March 26), on fol. 75^a.

Sultân Mahmûdshâh bin Muhammadshâh (A.H. 887-924, 24th of Dhû-alhijjah=A.D. 1482-1518, December 27, not 904, as in Rieu, loc. cit., since it is distinctly stated that he reigned 37 years and some months), on fol. 97^b.

Third tabakah (Ahmadnagar).

Sultân Ahmad Barî (A.H. 891-911=A.D. 1486-1505, see fol. 160^b sq.), on fol. 125^b.

Sultân Abû-almuẓaffar Burhân Nizâmshâh (A.H. 911-961, 24th of Muharrar=A.D. 1505-1553, December 30, see fol. 312^a), on fol. 186^a.

Sultân Husainshâh Nizâmshâh (A.H. 961-972, 7th of Dhû-alka'dah=A.D. 1553-1565, June 6, see fol. 376^a), on fol. 319^a.

Sultân Abû-alghâzi Muradâ Nizâmshâh (A.H. 972-996, 18th of Rajab=A.D. 1565-1588, June 13, see fol. 521^b), on fol. 376^b.

Shâhzâda Mirânshâh Husain bin Muradâ (A.H. 996-997, Rajab=A.D. 1588-1589, May), on fol. 524^b.

The subsequent reigns and events from A.H. 997 to 1004 (A.D. 1589-1596) are no longer kept distinct; a detailed account of them is given by Rieu, loc. cit. Şalâbatkhân's escape from the fortress of Karlah (قلعة كركل) is narrated on fol. 538^b sq., 'Âdilshâh's arrival and war with Jamâlkhan on fol. 543^a sq.; expedition against the Portuguese on fol. 548^b sq.; punishment of the traitors on fol. 552^b sq.

The same gap in the narrative, noticed by Rieu, is found here between ff. 556 and 557 (fol. 557^a being left blank, and fol. 557^b beginning with a new *بسم الله الرحمن الرحيم*). Advance of the Moghuls into the Dakhan, on fol. 557^b sq.; night attack (شبخون) of Abhangkhân, on fol. 565^a sq.; breach made in the wall of the fortress of Ahmadnagar, on fol. 574^a sq.; peace made with prince Murâd, on fol. 583^a sq.; departure of the Moghuls and submission of Ikhilâshkhân and others, 27th of Rajab, A.H. 1004 (A.D. 1596, March 27), on fol. 590^a.

No date.

No. 127, ff. 590, ll. 19; clear and distinct Nasta'lik; size, 12½ in. by 7 in.

c. 'Âdilshâhs.

450

Ta'rikh-i-'Ali 'Âdilshâh (تاریخ علی عادلشاه).

The history of Sultân 'Ali 'Âdilshâh II of Bijâpûr (who reigned from A.H. 1067 to A.H. 1083=A.D. 1656-1672), from his birth to A.H. 1076 (A.D. 1665, 1666), related in very flowery language at the order of the Sultân by Nûr-allâh ibn Kâdî Sayyid 'Ali Muhammad al-Husaini al-kâdiri (see the author's name on fol. 62^b, l. 6). He completed this work in A.H. 1077 (chronogram, on fol. 172^b, ll. 8 and 9: روشن شد: میران (میزان) عدل (read میزان) = A.D. 1666, 1667, comp. Rieu i. p. 318.

Beginning: ستادش خدای جان و تن آفرین و پادشاه ملک آسمان و زمین منزه و میراست الخ

Beginning of the history (birth of 'Ali 'Âdilshâh II), on fol. 63^a.

No date.

No. 3006, ff. 54-174, ll. 15; large Nasta'lik; size, 10 in. by 5½ in.

451

Another copy of the same.

Beginning: ستادش خدای جان و تن آفرین و پادشاه ملک آسمان و زمین الخ

Beginning of the history, on fol. 10^a. Author's name, on fol. 9^b, l. 11. Chronogram, on fol. 121^b, first line.

No date. Bibliotheca Leydeniana. On ff. 22-35 the text of the first lines in each page is considerably damaged, likewise on ff. 107^b-110^a and 112^b-114^b. After fol. 120 a small lacuna, as it seems.

No. 2749, ff. 123, ll. 17-18; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 4½ in.

452

A modern copy of the same.

Beginning: ستادش خدای جان و تن آفرین الخ

Author's name on fol. 9^a, last line. Beginning of the history, on fol. 10^a. Chronogram, on fol. 208^a, l. 10.

Dated the 1st of Jumâdâ-althâni, A.H. 1233 (A.D. 1818, April 8).

No. 3052, ff. 212, ll. 13; large and very distinct Nasta'lik; size, 8½ in. by 6½ in.

453

The same.

Another modern copy, likewise written in the present century.

Beginning: ستادش خدای جان و تن آفرین و پادشاه ملک آسمان و زمین الخ

Author's name, on fol. 9^a, ll. 11 and 12.

'Âdilshâh's birth, on fol. 9^b. Chronogram, on fol. 126^b, last line.

No. 3175, ff. 128, ll. 17; large and distinct Nasta'lik; size, 10½ in. by 8½ in.

454

Tawârikh-i-Haft Kursî (تواریخ هفت کرسی).

A short history of the 'Âdilshâhs of Bijâpûr, from the reign of Yûsuf 'Âdilshâh to the conquest of Bijâpûr, by 'Âlamgir, in A.H. 1097 (A.D. 1686), identical in its contents, its conciseness, and its richness of dates with the *احوال سلاطین بیجاپور*, described in W. Morley, p. 77, and Rieu i. p. 318, but nevertheless, as it appears, of different authorship, since the short preface—provided that there is no preliminary portion missing—contains no allusion to the two previous works on which that history of the 'Âdilshâhs is based. This copy contains only a reference to 'Abd-almuhammad

Shāhnawāzkhān, at whose request the anonymous author (who is called—apparently on no authority—on the fly-leaf فتورخان) compiled this abridgment. It is divided into seven majlis, dealing with the first seven rulers of Bijāpūr, viz.: 1. Yūsuf 'Ādilshāh, died A. H. 925=A. D. 1519 (on fol. 3^a); 2. Isma'il 'Ādilshāh, died A. H. 931=A. D. 1524, 1525 (on fol. 10^a); 3. Ibrāhīm 'Ādilshāh I, died A. H. 965=A. D. 1558 (on fol. 11^a); 4. 'Alī 'Ādilshāh I, died A. H. 988=A. D. 1580 (on fol. 20^b); 5. Ibrāhīm 'Ādilshāh II, died A. H. 1036=A. D. 1626 (on fol. 24^b); 6. Muḥammad 'Ādilshāh, died A. H. 1067=A. D. 1656 (on fol. 27^a); 7. 'Alī 'Ādilshāh II, died A. H. 1083=A. D. 1672 (on fol. 31^b). A short appendix contains a tabulated list of these seven rulers and a few words about Sikandar 'Ādilshāh, to A. H. 1097 (A. D. 1686).

Beginning: اولاً تواریخ هفت کرسی نند آبان و جند در چند روز الخ.

No. 3051, ff. 1-46, ll. 8-10; Shikasta; size, 8½ in. by 5½ in.

455

Basātin-i-Salāṭīn (بساتین سلاطین).

A history of the 'Ādilshāhs of Bijāpūr, from the origin of the dynasty to its last representative, Sulṭān Sikandar, and its overthrow by 'Ālamgir, compiled by Muḥammad Ibrāhīm al-zubairi (see fol. 3^b, l. 11), and entitled بساتین السلاطین (ff. 3^b, l. 9, and 435^b, last line). The author's name therefore, as given here, agrees completely with that in W. Morley, p. 79, and the same is the case with the date of composition, viz. A. H. 1240=A. D. 1824, 1825 (see ff. 431^a, last line but one, and 433^b, l. 12, where the author states that it is the eighth year now since the conquest of Bijāpūr by the English, which took place A. H. 1233). A different author's name and an earlier date, viz. A. H. 1237 (A. D. 1821, 1822), are found in Rieu's copies, i. p. 319 sq.

Beginning: سپاس گوناگون و ستایش از حد افزون مر: صانعی را سزد که بغدرت کامله خود الخ.

The authorities on which the author based his work are six, viz.:

1. Muḥammad Kāsim Firishṭa's Nauras-nāma (or Gulshan-i-Ibrāhīmī), composed A. H. 1015, see Nos. 291-304 in this Catalogue.

2. Mir Rafī' al-dīn Shīrāzī's Tadhkirat-almulūk, composed between A. H. 1017 and 1020 (not 1000, as Morley states), see Bodleian Cat., No. 276, and Rien i. p. 316.

3. Mullā Żuhūr ibn Mullā Żuhūrī Ka'īnī's Muḥammadnāma, composed in Sulṭān Muḥammad 'Ādilshāh's reign.

4. Sayyid Nūr-allāh ibn Kādi Sayyid 'Alī Muḥammad Nūr-allāh's Inshā-i-'Alī 'Ādilshāhiyyah, composed in 'Alī 'Ādilshāh II's reign, that is, the Ta'rikh-i-'Alī 'Ādilshāh, see Nos. 450-453 in this Catalogue.

5. Miyan Nuṣratī, the king of poets in the Dakhan's versified 'Alīnāma, composed in the same reign.

6. Shaikh Abū-alḥasan ibn Kādi 'Abd-al'azīz's history of the 'Ādilshāh dynasty down to Sikandarshāh, compiled at the end of A. H. 1110.

No mention of Mr. Grant Duff is found here. The

work is divided into eight gardens (būstān) and an appendix, viz.:

Būstān I, on fol. 3^b: Reign of Yūsuf 'Ādilshāh, who founded Bijāpūr, A. H. 919=A. D. 1513 (see fol. 18^b, lin. penult.), and died A. H. 925 (according to others already A. H. 913 or 916, see fol. 17^b, last two lines).

Būstān II, on fol. 19^a: Reign of Isma'il 'Ādilshāh, A. H. 925-941 (A. D. 1519-1534), see fol. 38^a, last line (not 931, as Rieu and the immediately preceding Haft Knrsī state).

Būstān III, on fol. 39^b: Reign of Ibrāhīm 'Ādilshāh I, A. H. 941-965, see fol. 61^b, l. 7.

Būstān IV, on fol. 62^b: Reign of 'Alī 'Ādilshāh I, A. H. 965-988 (see the ta'rikh on his death, شاه جهان شد شهید, on fol. 142^b, l. 8).

Būstān V, on fol. 143^a: Reign of Ibrāhīm 'Ādilshāh II, A. H. 988-1037 (1036 in the Haft Kursi), see fol. 240^b, first line.

Būstān VI, on fol. 240^b: Reign of Muḥammad 'Ādilshāh, A. H. 1037-1067, see fol. 279^a, l. 7.

Būstān VII, on fol. 286^b: Reign of 'Alī 'Ādilshāh II, A. H. 1067-1083, see fol. 318^a, first line (Rieu's copies fix his accession in A. H. 1048=A. D. 1638).

Būstān VIII, on fol. 318^a: Reign of Sikandar 'Ādilshāh, who ascended the throne in A. H. 1083 (A. D. 1672), and died A. H. 1111 (A. D. 1699, 1700), see fol. 413^a, first line.

A supplement, dealing with the last years of 'Ālamgir's reign, followed by a short summary of subsequent events down to A. H. 1233 (A. D. 1818), the date of Bijāpūr's conquest by the English, on fol. 417^a sq.

Some leaves injured, for instance, ff. 143 and 144.

No. 3406, ff. 435, written by a number of different hands; the main portion, ff. 25-270^a middle and 320-435, in very unequal Shikasta, ll. 11-20; another portion, ff. 1-24, in very clear and distinct Nasta'liq, ll. 15; and a third portion, ff. 270^a middle to 319, in another smaller Nasta'liq, ll. 21; size, 9½ in. by 5½ in.

d. Kuṭbshāhs.

456

Tārikh-i-Sulṭān Muḥammad Kuṭbshāhi (تاریخ سلطان محمد قطبشاهی).

History of the Kuṭbshāhi dynasty of Gulkundah, by an anonymous author, commenced A. H. 1026 (A. D. 1617) and completed in the beginning of A. H. 1027 (A. D. 1618). It was dedicated to Sulṭān Muḥammad Kuṭbshāh, see Bodleian Cat., No. 277; Rieu i. p. 320; W. Morley, p. 82; Cat. Codd. Or. Lugd. Bat. iii. p. 10.

Beginning: تمجیدی که شاهباز بلند برواز اندیشه بساحت کبریای آن طبران نتواند نمود الخ.

Muḥaddimah, containing an account of Karā Yūsuf Turkmān and his family, on fol. 3^a.

Makālah I: History of Sulṭān Kūli Kuṭb-almulk, who founded the dynasty, and died A. H. 950 (A. D. 1543, 1544), on fol. 29^b.

Makālah II: History of Sulṭān Jamshīd (died A. H. 957=A. D. 1550) and of Sulṭān Subḥān Kūli, on fol. 92^a.

Makālah III: History of Sulṭān Ibrāhīm Kuṭbshāh, died A. H. 988 (A. D. 1580), on fol. 113^a.

Makālah IV: History of Sulṭān Muḥammad Kūli Kuṭbshāh, died A. H. 1020 (A. D. 1612), on fol. 190^b.

Khātimah: History of the first five years of Sulṭān

Muḥammad Ḳuṭbshāh's reign, from his accession, the 17th of Dhū-alka'dah, A. H. 1020 (see fol. 256^b, ll. 4 and 3 ab infra)=A. D. 1612, Jan. 21, to the end of A. H. 1025 (end of A. D. 1616), on fol. 254^a.

This work is interspersed with much poetry, and the khātimah especially contains a long series of ghazals, rubā'is, marthiyyas, ḳasidas, etc., composed by Muḥammad Ḳuṭbshāh himself; all the ghazals bearing consequently the takhalluṣ *ظلّ الهی* or سلطان.

This copy was finished the 20th of Ramaḍān, A. H. 1078 (A. D. 1668, March 4), by Shaikh 'Abd-alḥakīm.

No. 179, ff. 280, ll. 15; Nasta'liq; size, 11½ in. by 6½ in.

457

Another copy of the same.

Muḳaddimah, on fol. 2^a.

Maḳālah I, on fol. 24^b; II, on fol. 82^a; III, on fol. 100^a; IV, on fol. 169^a.

Khātimah, on fol. 225^a.

The greater portion of this copy was transcribed by Shaikh 'Abd-alkādir bin Shaikh 'Abd-allatīf of Baghdād, the servant of 'Abdallāh alnaṣirī al'ishti at Ḥaidarābād, from a MS. in the library of Mir Shams-alḍin 'Alī Khānshāhib; the muḳaddimah is dated the 15th of Shawwāl, A. H. 1197 (A. D. 1783, September 13); the *first* maḳālah, the 22nd of Ṣafar, A. H. 1198 (A. D. 1784, January 16), the *second*, the 1st of Rabi'-alawwal, A. H. 1198 (A. D. 1784, January 24), the *third*, the 1st of Rabi'-althānī, A. H. 1198 (A. D. 1784, February 23); the khātimah, the 20th of Rabi'-althānī, A. H. 1198 (A. D. 1784, March 13). Some leaves are supplied by Mir Faṣīḥ, a few others by Mir Ḥaidar 'Alī.

No. 1136, ff. 249, ll. 17; irregular Nasta'liq; size, 10¼ in. by 6½ in.

458

The same.

Muḳaddimah, on fol. 2^a.

Maḳālah I, on fol. 16^b; II, on fol. 50^a; III, on fol. 61^a; IV, on fol. 102^a. Khātimah, on fol. 134^b.

Copied A. H. 1219 (A. D. 1804, 1805), from a MS., dated the 12th of Rajab, A. H. 1171 (A. D. 1758, March 22). Presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil Coll., August 9, 1819.

No. 3282, ff. 146, ll. 25; careless Nasta'liq, mixed with Shikasta; size, 12½ in. by 7½ in.

459

The same.

This copy is not dated. Muḳaddimah, on fol. 2^b.

Maḳālah I, on fol. 26^b; II, on fol. 84^b; III, on fol. 107^a; IV, on fol. 180^b. Khātimah, on fol. 238^a.

No. 37, ff. 263, ll. 17; Nasta'liq; size, 9½ in. by 6 in.

460

A defective copy of the same.

This excellent old copy is incomplete at the end; all the specimens of Muḥammad Ḳuṭbshāh's poetry are IND. OFF.

missing, as well as the verses with which the other parts of the book are interspersed.

Muḳaddimah, on fol. 3^a.

Maḳālah I, on fol. 34^b; II, on fol. 104^b; III, on fol. 128^a; IV, on fol. 231^a. Khātimah, on fol. 303^a. It breaks off on fol. 314^b. Last chapter-heading (corresponding to No. 179, 456 in this Cat., fol. 269^b): بیان شمه از جامعیت ذات قدسی صفات و بعضی خصائل مرضیه حضرت ظلّ الله.

Last words (corresponding to No. 179, fol. 270^a, l. 9):

که مؤرخان زمان هرگونه حکایتی را که ابتدا نمایند آنحضرت باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت

A portion, ff. 188^b and 189^a, is left blank, but the text is uninterrupted.

No. 2413, ff. 314, ll. 15; splendid Naskhi; size, 12½ in. by 7½ in.

461

Another defective copy of the same.

This copy is apparently transcribed from the preceding, No. 2413, as it breaks off exactly in the same place, and has the same blank in the third maḳālah, on ff. 147^b and 148^a.

Muḳaddimah, on fol. 3^a.

Maḳālah I, on fol. 31^a; II, on fol. 84^a; III, on fol. 102^a; IV, on fol. 180^a.

Khātimah, on fol. 235^b.

Last words, as in the preceding copy: باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت

No date.

No. 2908, ff. 245, ll. 15; large Nasta'liq; size, 11½ in. by 7 in.

462

A still more defective copy of the same.

This otherwise excellent copy comprises only the muḳaddimah and the four maḳālas, but here the fourth maḳālah is put before the third. The whole khātimah is wanting, and there is besides a lacuna of four or five leaves after fol. 141 (at the end of the fourth maḳālah), corresponding to No. 179, 456 in this Catalogue, fol. 248^b, l. 4 ab infra to fol. 254^a.

Muḳaddimah, on fol. 2^b.

Maḳālah I, on fol. 23^b; II, on fol. 75^b; III, on fol. 142^b; IV, on fol. 94^b.

No date.

No. 2976, ff. 207, ll. 19; Naskhi; size, 10½ in. by 6½ in.

463

Maāthir-i-Ḳuṭbshāhī Maḥmūdī (مآثر قطبشاهی محمودی).

A very summary account of the reign of Sulṭān Muḥammad Ḳuṭbshāh (A. H. 1020-1035=A. D. 1612-1626), together with a detailed account of all the contemporary events, especially in the Ṣafawī dynasty, with which

the ruler of Gulkundah maintained friendly relations (see Rieu i. p. 186^b), by Muḥammad bin 'Abdallāh of Nishāpūr, who entered the service of Sultān Muḥammad Kūli Kutbshāh, A.H. 995 (A.D. 1587), see fol. 3^b sq. Originally he wrote it in three volumes, but afterwards he several times altered and enriched it, especially after a long journey through Persia, and a pilgrimage to Makkah. The present copy is only a portion of the whole work, and incomplete at the end; as the current year is mentioned A.H. 1033 (A.D. 1624), on fol. 153^a, l. 22, but a later date, A.H. 1038 (A.D. 1629), the year of Shāh 'Abbās' death and Shāh 'Safī's accession, appears on fol. 172^a. It begins, on fol. 5^a, with an account of the Safawis, from Shaikh 'Safī to Shāh 'Abbās, to whom the largest portion of this MS. is devoted (in twelve makālas, on the basis of Iskandar Munshi's تاریخ عالم آرای عباسی, comp. Rieu i. p. 187^a). The account of the Kutbshāhi dynasty begins on fol. 86^a, but already on fol. 92^a the Persian history is continued.

The تاریخ قطبشاه محمودی is often quoted.

Beginning: صد هزاران هزار جواهر حمد و سباس و
غرر در ثناء بیقیاس نثار حضرت با جلالت آفریدگاری که
مناشیر نافذ حکم ازلی اله

No. 841, ff. 180, ll. 25; distinct Nasta'lik; illuminated frontispiece; size, 14½ in. by 8½ in.

464

Hadikat-alsalātin (حدیقة السلاطین).

The history of Sultān 'Abdallāh Kutbshāh of Gulkundah, who was born A.H. 1023 = A.D. 1614 (chronograms for his birth, see on fol. 7^a, last line, کلم بخش جانها; on fol. 7^b, l. 5, خلد الله عمره ابدا, etc.), and succeeded his father, Sultān Muḥammad, A.H. 1035 (A.D. 1626). The history goes down to the end of the sixteenth year of his reign, A.H. 1050 = A.D. 1640, 1641 (see the beginning of that year, on fol. 215^a, last line). The author's name is: Nizām-al-dīn Aḥmad bin 'Abdallāh alshirāzi alshā'idi, see fol. 3^a, ll. 4 and 5. Like the copies in the British Museum (see Rieu i. p. 321) and in the Mackenzie Collection, this work is styled on fol. 1^b: تاریخ قطبشاهی جلد دوم, with the addition of سنه 1069 (1069), as if it were the second volume of the 'Ta'rikh-i-Sultān Muḥammad Kutbshāhi' (see above, Nos. 456-462), of which there is nowhere the slightest indication. The proper title appears here, on fol. 4^a, l. 2.

Beginning: شکر و سباس و ستایش بیقیاس حضرت
بادشاهی اله

Copied at Madras, 1807.

No. 2978, ff. 224, ll. 15; written by four different hands, the first two, ff. 1-80 and 81-136, in Nasta'lik, the last two, ff. 137-213 and 214-224, in Shikasta; size, 10 in. by 6½ in.

465

Hadikat-al'alam (حدیقة العالم).

The first makālah of the history of the Kutbshāhs and the Nizāms or Āsafis of Haidarābād, by Nizām 'Alī Āsafjah II's minister, Abū-alkāsim bin Raḍi-al-dīn almūsawī, with the epithet Mir 'Ālam (see title and

author's name, on fol. 6^a, l. 14, and fol. 5^b, ll. 2 and 3), who completed this work after A.H. 1218 (A.D. 1803, 1804), and died A.H. 1223 (A.D. 1808), see Rieu i. p. 323 sq. Lithographed in Haidarābād, A.H. 1265. This first makālah, dealing with the Kutbshāhs only, is subdivided into a mukaddimah and seven bābs:

Mukaddimah: Pedigree of Sultān Kūli Kutbshāh, on fol. 6^b.

Bāb I: Reign of Sultān Kūli Kutbshāh (who died after 44 years of independent sovereignty, A.H. 950 = A.D. 1543, 1544), on fol. 7^a, in three fasls.

Bāb II: Reign of Sultān Jamshid Kutbshāh (who died A.H. 957 = A.D. 1550) and of prince Subḥān Kūli, his son, on fol. 44^b, likewise in three fasls.

Bāb III: Reign of Sultān Ibrāhīm Kutbshāh (who died A.H. 988 = A.D. 1580), on fol. 59^a, again in three fasls.

Bāb IV: Reign of Sultān Muḥammad Kūli Kutbshāh (who died A.H. 1020 = A.D. 1612), on fol. 108^b, in three fasls.

Bāb V: Reign of Sultān Muḥammad Kutbshāh (who died A.H. 1035 = A.D. 1626), on fol. 143^a, in three fasls.

Bāb VI: Reign of Sultān 'Abdallāh Kutbshāh (who died A.H. 1083 = A.D. 1672), on fol. 163^a, in three fasls.

Bāb VII: Reign of Sultān Abū-alḥasan Kutbshāh, known as Tānāshāh (who was deposed by 'Ālamgir, in A.H. 1098 = A.D. 1687, and died as a prisoner in the fortress of Daulatābād, A.H. 1113 = A.D. 1701), on fol. 198^a, last line.

Beginning, on fol. 3^a: نظام ملک سخنوری وانتظام قلمرو

معنی گشتری وقف سالاری حمد شاهنشاهی اله

The second makālah, of which only a short fragment is found in the India Office Collection (see the following MS.), contains, according to the index, and to Rieu i. p. 324 sq., the history of the Āsafis of Haidarābād, in five bābs, the last of which is not extant; the same applies to the khātimah, which was to contain the author's life.

Prefixed to this first makālah of the حدیقة العالم is a preamble (on ff. 1^b-2^b) similar to that noticed by Rieu in the second makālah of this work (see i. p. 325), viz. by Mir Abū Turāb bin Sayyid Aḥmad alridawī, who states that at the request of the Nizāmshāh Mir Akbar 'Alkhān Bahādur Āsafjah II, the minister Abū-alkāsim almūsawī Mir 'Ālam (i. e. the author of the حدیقة العالم) charged him, viz. Abū Turāb, to write a history of the Kutbshāhs who reigned almost 200 years in the Tilinga empire, on the basis of the تاریخ قطبشاهی and

other ta'rikhāt, and that he compiled consequently a work, styled قطب نمای عالم (see fol. 2^a, ll. 6 and 7), in A.H. 1221 = A.D. 1806 (see fol. 2^a, lin. penult.). He divided it into a mukaddimah, seven bābs, and a khātimah, the contents of which agree with the seven bābs in the حدیقة, whilst the khātimah pretends to give an account of Mir 'Ālam's life.

The beginning of the mukaddimah, of which four lines only are found, agrees word for word with that in سیاس و ستایش گوناگون مر قادر. حدیقة. viz.: بكون را اله

No. 2428, ff. 223, ll. 21; large Nasta'lik; size, 12 in. by 7½ in.

e. *Āṣafis or Nizāms.*

466

Short fragment of a history of the early life of Nizām 'Alikhān Āṣafjāh II, from his birth in A.H. 1146 (A.D. 1733, 1734), at Aurangābād (see fol. 18^b, l. 9 sq.), to A.H. 1171 (A.D. 1758; the 3rd of Ramaḍān of that year appears on fol. 39^a, ll. 5 and 6), by Abū-alkāsim almūsawī (see fol. 6^a, l. 2), the author of the *ḥadīqat al-'ālam*, the first maḳālah of which is contained in the preceding copy.

This fragmentary biography, which has the same introduction as the *first maḳālah*, beginning: نظام ملک سخنوری وانتظام قلمرو معنی گستری وقف سالاری حمد شاهنشاهی که دبیر حکمت کامله اش الیخ, is no doubt a part of the first original sketch, out of which the *second maḳālah* of the work has been expanded; comp. the contents of the same in Rieu i. pp. 324 and 325. The date of this copy, which was transcribed in January, 1785 (A.H. 1199, Rabi' I), at Haidarābād, is a clear evidence of it. The following headings appear in the text:

1. تذهیب سرلوحه عنوان و تهذیب دیباچه صحیفه بیان تذکر نسب همایون آصف سلیمان نشان, on fol. 13^b.
2. ضیا اندوزی مشرق سخنرانی و شمشه افروزی صبح روشن بیانی ببرتو ذکر طلوع آفتاب بیت الشرف دولت و جهانبانی یعنی ولادت باسعادت جناب ثانی آصف و آصف ثانی, on fol. 17^a.
3. بیان آغاز طلوع انوار ابن دولت ابد بنیان و شروع شیوع میامن عدل و احسان داور جهان و ذکر توجّه موبک اقبال آن خدیو کامگار بجانب مملکت برار, on fol. 23^a.
4. نهضت موبک اقبال خدیو بیهمال از مملکت برار بجانب خجسته بنیاد و دیگر سوانح آن ایام سعادت بجمام بتقدیر خالق عباد, on fol. 30^b.
5. ذکر کفران نعمت ورزیدن و فتنه اندبشیدن حیدر جنگ و کشته شدن او به تیغ سیاست جهان داور معدلت آهنک و اننهاض موبک منصور از سواد اورنگ آباد بجانب برهانپور, on fol. 32^b.

The death of Nizām-almulk Āṣafjāh, the father of Āṣafjāh II, is recorded on fol. 23^b, lin. penult. On fol. 40^a this copy breaks off suddenly.

No. 859, ff. 40, ll. 14: clear and distinct Nasta'lik; size, 9½ in. by 5½ in.

467

Tadhkira-i-Āṣafi (تذکره آصفی).

A history of the Āṣafis or Nizāms of Haidarābād, from their origin to Shawwāl, A.H. 1206 (A.D. 1792, May, June; see the last date 1206 on fol. 310^a, last line), somewhat of the same character as the second part of the *ḥadīqat al-'ālam* (see the preceding copy), but

dealing in detail only with the reign of Āṣafjāh II (A.H. 1175-1217 = A.D. 1762-1802), by Tajalli 'Alī, called Tajalli Shāh. It is the same work which is noticed under the title of *توزک آصفی* in Rieu i. p. 327^b, and iii. p. 1037^a, where it is stated that the author's death in A.H. 1206 prevented the completion of the history.

Beginning: اشعه ستایش بی آلیش مر احذیرا سزد که از خلوت خانه غیب هوبت خود را الیخ.

Previous history of the Amirs of Haidarābād, on fol. 5^a.

Reign of Nizām-almulk Āṣafjāh I (born A.H. 1082 = A.D. 1671, 1672, died A.H. 1161 = A.D. 1748), on fol. 14^b sq.

Reign of Nawwāb Nizām-aldaulah Nāṣirjang (died A.H. 1164 = A.D. 1750), on fol. 19^a.

Reign of Ṣalābatjang (deposed A.H. 1175 = A.D. 1762), on fol. 26^a.

Reign of Nizām 'Alikhān Āṣafjāh II, on fol. 85^b.

Copied A.H. 1226 (A.D. 1811).

No. 2923, ff. 342, ll. 15; Nasta'lik; size, 10½ in. by 6½ in.

468

Maāthir-i-Āṣafi (مائثر آصفی).

A history of the Āṣafis or Nizāms of Haidarābād, compiled between A.H. 1207 and 1208 (A.D. 1792, 1793), by Laḥmī Narāyan, with the takhalluṣ Shafīq of Aurangābād, who was born as son of Rāc Man-ārām, the diwān of Nawwāb Āṣafjāh, A.H. 1158 (A.D. 1745), see Rieu i. pp. 238, 327, and 328; and iii. pp. 1039^a and 1083^a; Mackenzie Collection, vol. ii. p. 132.

The author wrote besides:

1. Tanmīḳ-i-Shigarf, a history of the Dakhan, A.H. 1200 (A.D. 1786); comp. Nos. 447 and 448 in this Catalogue.

2. Ḥaḳīkathāi-Hindūstān, a topographical account of the Ṣūbahs of Hindūstān and the Dakhan, A.H. 1204 (A.D. 1790); comp. No. 426 in this Catalogue.

3. Description of Haidarābād, A.H. 1214 (A.D. 1799, 1800).

4. Bisāṭ-alghanā'im, a history of the Marattahs, likewise A.H. 1214. In this book the author refers to his *Maāthir-i-Āṣafi* for further details about the Marattahs.

5 and 6. Two tadhkiras, viz. Gul-i-Ra'nā and Shām-i-Gharibān; comp. about the former, A. Sprenger. Catal., p. 145, No. 5.

Beginning: جواهر محمد نذر مالک الملکی که شاهان ذوی الاقتدار را الیخ.

The book begins with the grandfather of Nizām-almulk Āṣafjāh I, Khwājah 'Abid, on fol. 2^a (see A. Sprenger, Catal., p. 193).

History of Āṣafjāh I, on fol. 10^a; he was born A.H. 1082 (ta'rikh: نیکبخت), and died A.H. 1161.

History of Nāṣirjang, on fol. 82^b, lin. penult.

History of Ṣalābatjang, on fol. 85^b.

History of the Marattahs and their invasions of Hindūstān, on fol. 123^a, first line.

History of Nizām 'Alikhān Bahādur Āṣafjāh II

(A.H. 1175), on fol. 186^a, together with accounts of contemporary Amirs and Rājās down to the beginning of A.H. 1208. The book was finished the first of Rabi'-alākhar of that year (A.D. 1793, Nov. 6).

No. 2411, ff. 363, ll. 16; written by various hands in large Nasta'liq and Naskhi; size, 12½ in. by 9¼ in.

469

Tadhkira-i-Nirmal (تذکرہ نرمل).

History of the fortress of Nirmal (in the district of Haidarābād) from its foundation to A.H. 1231 (Faṣlī year 1225)=A.D. 1816, see fol. 96^a, last line, the end of the governorship of Nawwāb Ashraf-aldaulah Bahādūr (who was governor since the Faṣlī year 1220, see fol. 93^b), compiled by 'Abd-alrazzāk ibn 'Abd-alnabi, an inhabitant of Nādar (in the Šūbah of Muḥammadābād, see fol. 6^a, l. 5), and munshi to General Sir John Malcolm (جنرل سر جان مالکم), A.H. 1232 (A.D. 1817, see fol. 5^b, l. 4), at his master's request, who had reached Nirmal on his campaign against the Piudarīs in September of that year.

Our copy is apparently fuller than that in Rieu i. p. 327, which only goes down to A.H. 1198, Muḥarram (A.D. 1783, Dec.).

Beginning (the same as in Rieu), on fol. 5^b: الحمد لله وحده وصلوا على النبي بعده برضمير منير صدر نشینان چاربالش الخ.

This history ends on fol. 96^b, and is dated, by Mir Ghulām Husain, the 16th of June, A.D. 1851 (A.H. 1267, 15th of Sha'bān). The remaining portion of the MS. contains:

Extracts from the *Ḥadīkat-al'ālam* (منتخب کتاب)، the history of the Nizāms of Haidarābād, see Nos. 465 and 466 in this Cat., on ff. 97-198. They are taken exclusively from the *first maḳālah* of that work, the history of the Kuṭbshāhs, viz.

The *third* faṣl of the *sixth* bāb (reign of 'Abdallāh Kuṭbshāh, who died A.H. 1083=A.D. 1672), on fol. 97^b.

The *seventh* bāb, complete (reign of Abū-alḥasan Kuṭbshāh, known as Tānāshāh, who was deposed A.H. 1098=A.D. 1687, and died as 'Ālamgir's prisoner, A.H. 1113=A.D. 1701), on fol. 106^a, lin. penult.

Parts of the *first*, *third*, and *fourth* bābs promiscuously, on fol. 141^b sq. Events of the reign of Kūli Kuṭbshāh (who died A.H. 950=A.D. 1543, 1544), on fol. 141^b; of that of Ibrāhīm Kuṭbshāh (who died A.H. 988=A.D. 1580), on fol. 145^b, etc.

The most prominent dates which appear are A.H. 979 (A.D. 1571, 1572), on fol. 148^b; 1019 (A.D. 1610, 1611), on fol. 170^b; 972 (A.D. 1564, 1565), on fol. 188^b; and 980 (A.D. 1572, 1573), on fol. 194^b.

Ff. 1^b-3^a contain an index both of the Tadhkira-i-Nirmal and the extracts from the *Ḥadīkat-al'ālam* (the latter begins on fol. 2^a, second column, l. 3 ab infra); fol. 4 is left blank.

No. 3180, ff. 198, ll. 11; clear Nasta'liq; size, 8½ in. by 7½ in.

f. *Statistical Accounts.*

470

The revenues of the Dakhan, according to the rent-roll (احوال صونجات دکن بقصد جمعیندی), containing full statistical tables of the assessment of all the various provinces, beginning with Khāndish, on fol. 1^b: خاندیش بتوجه عرش آستانى يعنى اكبر پادشاه چون قلعه آسير مفتوح گشت الخ.

The two latest dates which occur in these statistics are A.H. 1144 (A.D. 1731, 1732), on fol. 31^a, and 1163 (A.D. 1750), on fol. 128^a.

On ff. 156^b-176^a a short account of the kings of Dihli is given, beginning with Sulṭān Shihāb-al-din Ghūrī (A.H. 587=A.D. 1191), down to the sixth year of Akbar's reign (A.H. 968=A.D. 1561), comp. No. 412, fol. 63^a sq. above; the account of Bābar begins on fol. 167^a, of Humāyūn on fol. 168^b, of Akbar on fol. 173^a. On ff. 177^b-189^b follow the same chronological tables of the Moghul emperors from Timūr to the accession of Shāh 'Ālam, A.H. 1173 (A.D. 1759), entitled *مجموعه مرزا مهدبخان*, which have been noticed above in Nos. 412-414, compiled by Nizām-al-din Muḥammad Hādī alḥusainī alṣafawī, with the epithet Shāh Mirzā, usually called Mirzā Mahdikhān, beginning: سپاس بيقياس سزاوار مالك الملكيست كه انتظام جهان بوجود الخ.

No. 926, ff. 189, ll. 13; partly Nasta'liq, partly Shikasta; size, 9½ in. by 5¾ in.

471

The same.

Another copy of the same statistical tables, but with a much larger historical survey, beginning on fol. 84^b with Shihāb-al-din Ghūrī, and going down to A.H. 1119 (A.D. 1707), Bahādurshāh's accession to the throne. Beginning the same as in the preceding copy. Ff. 73-77 are left blank.

No. 1374, ff. 142; Shikasta; size, 8 in. by 4¼ in.

472

Statistical tables of all the places and villages in the provinces of the Dakhan (تفصيل ديه بديهي صونجات). Incomplete at the end.

No. 1608, ff. 120; Shikasta; size, 8½ in. by 4¼ in.

473

Statistical tables of all the villages, etc., in the province of Khāndish (تفصيل ديه بديهي صونجه خاندیش).

No. 1632, ff. 63; Shikasta; size, 8½ in. by 4¼ in.

474

Statistical tables of the revenues of the province of Barār (جمع خرج صونجه برار).

No. 1707, ff. 174; Shikasta; size, 8½ in. by 4¾ in.

475

Statistical tables of the province of *Bījāpār*, written by Amrata Rāi.

No date.

No. 227, ff. 118; Shikasta; size, 8½ in. by 4½ in.

476

Statistical tables of the province of *Muhammadābād Bīlār*, written quite in the same way, and, as it seems, by the same hand, as the preceding ones.

No date.

No. 89, ff. 65; Shikasta; size, 8½ in. by 4½ in.

477

1. Statistical tables of *Haidarābād* down to the 7th of Shawwāl, A.H. 1197 (A.D. 1783, Sept. 5), styled:

جمع کامل محالات صوبه فرخنده بنیاد حیدرآباد بغایت آخر سال سنه ۱۱۹۲ فصلی مطابق هفتم شوال المکرم سنه ۱۱۹۷ هجری، beginning on fol. 1^b.

2. Statistical tables of the influential landowners in the Dakhan down to the last of Rabi'-alawwal, A.H. 1198 (A.D. 1784, Feb. 22), styled: جاگیر داران و انعامداران صوبجات دکن بغایت آخر شهر ربیع الاول سنه ۱۱۹۸ فصلی مطابق سنه ۱۱۹۳، beginning on fol. 49^b with Asad-almulk 'Alijāh Bahādur.

No. 1015, ff. 130; Shikasta; size, 9¼ in. by 6½ in.

Bangālah.

478

Tawārikh-i-Bangālah (تواریخ بنگال).

The same history of the Nāzims of Bangālah and the transactions in that province during the governorship of Ibrāhīmkhān, Ja'farkhān, Sarfirāzkhān, Shujā'-al-aulah, and 'Alī Wirdikhān, from the rebellion of Sūbhā Singh, A.H. 1107 (see fol. 4^b)=A.D. 1695, 1696, to 'Alī Wirdikhān's death in A.H. 1169 (A.D. 1756), which is noticed by Rieu i. p. 312. It was written by order of Mr. Henry Vansittart, Governor of Fort William (1760-1764), and begins: حمد نامعدود واجب الوجود بحریست بی ساحل و ثنای بی منتهای خالق کن فیکون الخ. The author's name, not given in the history itself, is Munshi Salim-allāh; see Rieu iii. p. 1085^a. The last date that appears in this copy is A.H. 1162 (probably a mistake for 1169, the year of 'Alī Wirdikhān's death). The work has been translated into English by Francis Gladwin: 'Narrative of the transactions in Bengal,' Calcutta, 1788.

No date. Former owner of this MS. was Chas. Boddam, May 1st, 1787.

No. 2995, ff. 1-131, ll. 12; Nasta'liq; size, 9¼ in. by 6¼ in.

479

Muzaffarnāma (مظفرنامه).

A very explicit and detailed history of the Nāzims

of Bangālah, from the rise of Nawwāb 'Alī Wirdikhān Mahābatjang to A.H. 1186, when Nawwāb Sayyid Muhammad Ridākhān, commonly called Muzaffarjang, fell a prisoner into the hands of the English, by Karam 'Alī (see fol. 1^b, last line), who was personally attached to the service of Muzaffarjang and wrote this history in the same year 1186 (A.D. 1772, 1773), see fol. 2^a, ll. 1 and 2. The title appears on fol. 3^a, l. 3 ab infra. Another copy of the same work is described in Rieu i. p. 313.

Beginning: حمد نا محدود وشکر نا معدود سزاوار صانعیت که بیک امرکن نسخه دوگون پرداخت الخ.

Contents:

1. History of Nawwāb 'Alī Wirdikhān Mahābatjang, on fol. 3^b, from his early life to his death, the 9th of Rajab, A.H. 1169 (A.D. 1756, April 9), see fol. 133^a, ll. 4 and 5.

2. Rule of Nawwāb Sirāj-al-aulah, on fol. 140^a, who was killed after a reign of fifteen months and two days, in Shawwāl, A.H. 1170 (A.D. 1757, June, July).

3. First rule of Mir Muhammad Ja'farkhān, on fol. 181^a, from the 14th of Shawwāl, A.H. 1170 (A.D. 1757, July 2), to his deposition in A.H. 1174, Rabi'-alawwal, after a reign of three years, four months, and some days.

4. Rule of Mir Muhammad Kāsimkhān, on fol. 217^b, from the 10th of Rabi'-alawwal, A.H. 1174 (A.D. 1760, Oct. 20), see fol. 218^a, l. 8, to A.H. 1177, exactly three years.

5. Second rule of Mir Muhammad Ja'farkhān, on fol. 275^a, from the 10th of Rabi'-alawwal, A.H. 1177 (A.D. 1763, Sept. 18), to his death, the 14th of Sha'bān, A.H. 1178 (A.D. 1765, Feb. 6), see fol. 286^a, ll. 1 and 2, altogether one year, seven months (so here, instead of the correct five months, هفت being a clerical error for پنج), and four days.

6. Rule of Nawwāb Najm-al-aulah and the beginning of the deputy-governorship of Muzaffarjang, on fol. 286^a, to Najm-al-aulah's death, A.H. 1179, last of Dhū-alka'dah (A.D. 1766, May 10), after a reign of one year and three months.

7. Rule of Nawwāb Saif-al-aulah, on fol. 298^a, from the 9th of Dhū-ahjijah, A.H. 1179 (A.D. 1766, May 19), to his death, in A.H. 1183 (A.D. 1770), after a reign of three years, ten months, and some days.

8. Rule of Nawwāb Mubārak-al-aulah, on fol. 341^b, from A.H. 1183, Dhū-alka'dah (A.D. 1770, Feb., March), to A.H. 1185, Dhū-alka'dah (A.D. 1772, Feb.), when the Nizāmat was abolished.

Khātimah, on fol. 353^b: Muzaffarjang's arrest, A.H. 1186, 23rd of Muḥarram (not 29th, as here is stated on fol. 354^b, l. 2, بیست ونهم having been written by mistake for بیست وسیم, since immediately afterwards the 24th is mentioned)=A.D. 1772, April 26th, and the events of the following months, to the appointment of Mani Begam as caretaker of the Nizāmat, 1st of Jumādā-althāni in the same year (A.D. 1772, Aug. 30).

No date.

No. 291, ff. 358, ll. 11; clear Nasta'liq; size, 8½ in. by 4½ in.

480

Statistical accounts of the *Ṣūbahs* or provinces of Bangālāh, mainly in the years 1172 and 1173 of the Bangālī era (=A.H. 1179 and 1180. A.D. 1765-1766). No. 1482 comprises the year 1172, without any subdivisions, No. 1483 the year 1173, distinctly arranged according to the twelve months, in the following order:

March-April (جیت), on fol. 16^a.

February-March (بهاگن), on fol. 28^a.

January-February (ماگه), on fol. 46^a.

December-January (بوس), on fol. 64^a.

November-December (اگهن), on fol. 80^a.

October-November (کاتک), on fol. 92^a.

September-October (آسن), on fol. 106^a.

August-September (بهادون), on fol. 119^a.

July-August (سراون), on fol. 134^a.

June-July (آسار), on fol. 149^a.

May-June (جيهه), on fol. 161^a.

April-May (بيساکه), on fol. 179^a.

Ff. 1-15 and 200-204 do not strictly belong to No. 1483; they deal with accounts of various years, viz. 1172-1177 of the Bangālī era.

No. 1482, ff. 334, No. 1483, ff. 204; Shikasta; size, 5 $\frac{3}{4}$ -6 in. by 3 $\frac{3}{4}$ -4 in.

481

Important collection of official letters.

Copies of letters, chiefly relating to the affairs of Bangālāh, ranging from A.H. 1162 to A.H. 1187. The oldest date, 1162. 2nd of Rajab (A.D. 1749. June 18), appears in a letter of Hidāyat Muḥyir-aldmikhān to Nawwāb Sirāj-aldaulah, on fol. 26^a; some of the latest, viz. 1st of Shawwāl. 1187 (A.D. 1773. Dec. 16), and A.D. 1774, 29th of March, on fol. 49^b. The great bulk of letters, parwānas, and akhlār belongs to the first years of Shāh 'Ālam's reign, A.H. 1174-1177 (A.D. 1760-1763), especially to the fifth year of his reign = A.H. 1177, and contains the correspondence between the Nāẓim Nawwāb Kāsim 'Alikhān (see above in No. 479) and the Governor, Mr. Vansittart, as well as other officials of the East India Company; between the same Nāẓim and Nawwāb Shams-aldaulah; between the Nāẓim Mir Muḥammad Ja'far 'Alikhān (see above, No. 479) and Shams-aldaulah, the emperor Shāh 'Ālam and the Governor; between the same emperor and Shams-aldaulah, the king of England and others; between the Governor and Maharājah Shitāb Rāe, Muḥammad Īrij-khān and the Wazīr Shujā'aldaulah, etc.

There is also one letter, previous to the period mentioned above, viz. by Nawwāb Āṣafjāh (who died A.H. 1161=A.D. 1748) to the emperor Muḥammadshāh, on fol. 41^a.

Similar collections of letters, some of which are probably identical with ours, are noticed in Rieu i. p. 407 sq. Former owner: Sir Charles Wilkins.

No. 2371, ff. 50, ll. 16; Nasta'lik; worm-eaten; size, 9 $\frac{1}{4}$ in. by 7 $\frac{1}{8}$ in.

482

Dastūr-al'amāl (دستور العمل).

Statistical record of Bangālāh and adjoining parts of India, from the beginning of A.D. 1775. It is styled, on fol. 1^a: دستور العمل صوبه بنگاله وغيره بموجب اظهار, and begins, on fol. 1^b: بتاریخ سیست و چهارم ماه جامبر (جامبری or جامبر, January) سنه ۱۷۷۵ انگریزی صاحب کلان و صاحبان دیگر الخ.

It was finished the 5th of April, A.D. 1775 (1776?) = 29th of the month C'it (see No. 480 above) of the year 1182 of the Bangālī era = 15th of Ṣafar in the 17th year of Shāh 'Ālam's reign (which is A.H. 1190, as the emperor did not ascend the throne before the 4th of Jumādā I, A.H. 1173; but this date corresponds exactly to the 5th of April, 1776, and not 1775!). The copy is interleaved. Another copy of the same is noticed in Rieu i. p. 408^a.

No. 1566, ff. 1-22, ll. 15; Shikasta; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

Banāras.

483

Tuḥfa-i-tāza (تحفه تازه).

Tuḥfa-i-tāza, also called Balwandnāma, a history of the Zamindārs of Banāras, from Rājah Mansārām and his relatives to the deposition of Rājah Cait Singh in A.H. 1195 (A.D. 1781), by Khair-aldmikhān Muḥammad (see fol. 1^b, l. 6), who died about A.H. 1242 (A.D. 1827, comp. Rieu iii. p. 946). He wrote besides the Gwālī-yār-nāma (A.H. 1206=A.D. 1792, see Rieu iii. p. 1028), a history of Jaunpūr (A.H. 1211=A.D. 1796, 1797, see Rieu i. p. 311), and the Ibratnāma or history of Shāh 'Ālam (A.H. 1221=A.D. 1806, see Rieu iii. p. 946). The present work is described in Rieu iii. p. 964. It was originally divided into five bābs, but our copy, like those in the British Museum, only contains the first three, viz.: 1. History of Rājah Mansārām and his relatives, on fol. 2^a. 2. History of Rājah Balwand Singh, A.H. 1162-1184 (A.D. 1749-1771), on fol. 17^a. 3. History of Rājah Cait Singh, A.H. 1185-1195 (A.D. 1771-1781), on fol. 48^a. The other two bābs, the histories of Rājah Mahipat Narā'in and Rājah Ūdit Narā'in, which are enumerated in the index on fol. 2^a, were to form a second volume, beginning with A.H. 1196=A.D. 1782 (see fol. 137^b, ll. 13-15). But that second volume seems to have remained unwritten.

Beginning: سپاس خداوندی که دیوان دانش دربان (نیزبان Rieu reads دانش بسراج فکر نتواند رسید الخ).

Copied from a MS., dated A.H. 1253 (A.D. 1837), by Muḥammad Amjad, for the late Principal and Professor of the Calcutta Madrasah and Secretary of the Asiatic Society of Bengal, H. Blochmann (died 1879). Received Nov. 6, 1877.

No. 3205, ff. 138, ll. 21; very clear and distinct Nasta'lik; size, 12 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

Bundelkhand.

484

Farahbaksh-i-Jân (فرح بخش جان).

An encomiastic account of the life and deeds of Rājah Barsingh (or as he is called in other histories, Narsingh) Deo of Oorcha in Bundelkhand, the murderer of Akbar's prime minister Abū-alfadl, from his birth to Samvat 1664 (=A.D. 1607, A.H. 1015-1016), translated from the Hindūstāni work, *برسنگه چتر*, compiled by a follower of the Rājah, Gisūdās, at the request of Mr. Turner Macan (see fol. 6^a, lin. penult.), by Rāe Shiw Parshād (see fol. 6^b, l. 6), in the years 1828 and 1829 (see fol. 5^b, l. 3 ab infra, and fol. 79^b, l. 7), and finished the 15th of Shawwāl, A.H. 1244 (=20th of April, 1829, Samvat 1886). The original work contained thirty-three ذکر, to which the translator has added (on ff. 76-80) two ذکر more, on the family of the Rājah and the date of this compilation.

Beginning, on fol. 4^b: هزاران متت ایند را که از خاک هویدا ساخت صورتهای الخ. A complete index on ff. 1^a-3^a. The title is a chronogram for A.H. 1244. Dated, by Narāyan Dās of Shāhjahānābad, in the same year 1244, 4th of Dhū-alka'dah (A.D. 1829, May 8).

Presented to the library, October 17, 1842.

No. 2933, ff. 80, ll. 13; large Nasta'liq; size, 9½ in. by 6 in.

Marattahs.

485

The same history of the rise and progress of the Marattah state, from the origin of the Bhoslah family down to the death of Siwāji and the accession of Sanbhāji in A.H. 1091 (A.D. 1680), which is described in Rieu i. p. 327 as the work of an anonymous Hindū writer, based on Marattah traditions. At the end the same enumeration of Sanbhāji's successors down to the accession of Raghoji in Nāgpur, 1773, and of Rām Rājah in Satārah, 1750; as Rieu remarks, it must have been compiled before A.D. 1777 (A.H. 1191).

Beginning: هزاران شکر خدای بیچون را که بیک نقطه کن این همه چهارده طبقه الخ.

The full title *تفصیل احوال عروج و خروج راجدهای* is found here on fol. 1^a, ll. 4 and 5.

No date. From fol. 9^b onward English references to the contents of the text are made in pencil on the margin.

No. 1957, ff. 45, ll. 12-16; Shikasta; size, 10½ in. by 6½ in.

486

Another, but incomplete chronicle of the Bhoslah family of the Marattahs, from its origin, that is, Siwāji and his ancestors, to the operations against Rājah Rām after the capture of his capital (Raighar) in A.H. 1101 or 1102 (A.D. 1690). The first mention of the year 1102 appears on fol. 39^b: در سنه سی و چهار جلوس مطابق سنه هزار و صد و دو هجری. The author's name does not appear, but

he shows everywhere a most hostile tendency against the Marattahs, as the very beginning of this abrupt chronicle proves: ذکر احوال و ابتدای بنای فساد سیوایی (سیوایی instead of جنگ دکن آنچه از مردم معتبر دکن و قوم مرته آن ملک در باب اصل و نسل سیوایی بد اصل الخ. The ta'rikh-i-Khwāfikhān, i. e. منتخب لباب (see above, Nos. 396-407), is quoted several times, see, for instance, fol. 39^b, ll. 3 and 4. On the outside of the binding this MS. is styled: کتاب ذکر اصل و نسل راجه سیوایی بهوسله.

No. 2990, ff. 54, ll. 12-14; very legible Shikasta; size, 10 in. by 6½ in.

487

An incomplete history of the rising of the Bhoslah family of the Marattahs, from Mālūji, whose son Sāhji, or Sāhūji I, married afterwards the daughter of the Rājput chieftain Jādū Rāo, and begat the great Siwāji (born in May, 1627=A.H. 1036), the real founder of the Marattah empire; comp. Elphinstone, History of India, 5th ed., p. 617 sq.

Beginning: در بیان آنکه اما (!) این کتاب نزوع (!) خاندان ترقی راجه بهوسله الخ.

On the fly-leaf this chronicle is ascribed to Daulat Singh. It is most incorrectly written, and abounds in numberless un-Persian words and phrases, looking like a bad translation from some Marattah work.

Statistical tables of the various dominions of the Marattah state, on ff. 58^b-65^a.

A second part, incomplete at the end, begins on fol. 69^b with the transactions between Sedāsheo Rāo Bhāo, Holkar, and Shujā'-al-daulah, leading up to the famous battle of Pānīpat in A.H. 1174 (A.D. 1761). This part breaks off on fol. 83^b. The proper order of ff. 1-23 seems to be this (most of the catch-words being wanting): 1, 2, 11, 3-8, 22, 9, 10, 13, 12, 14-21, 23, etc. The copy belonged formerly to D. Ruddell.

No. 3075, ff. 83, ll. 15-17; written in a curious style of Naskhi; size, 8½ in. by 5½ in.

488

Another short history of the Marattahs, especially of the Bhoslah or Bhonslah family, from the reign of Muḥammadshāh (who ascended the throne of Dihli in A.H. 1131=A.D. 1719) to the end of Shāh 'Ālam's reign (A.H. 1221=A.D. 1806), similar in its chief contents to an account described in Rieu ii. p. 801^b. It begins with Sāhū Bhoslah II, who had been crowned as chief of the Marattahs in the fortress of Satārah in the beginning of A.H. 1120 (A.D. 1708, March). At the end there are inserted some of Shāh 'Ālam's elegies. As title is given here in the beginning: احوال حسب و نسب جنوبان و کیفیت اوج و حشمت آنها آنچه عند التحقیق دریافت شد، نوشته میشود که راجه کده ستاره الخ.

No author's name. No date.

No. 3322, ff. 142-159, ll. 12-16; careless Nasta'liq; size, 9½ in. by 6½ in.

489

Tawārikh-i-Rājahāi-Nāgpūr (تواریخ راجه‌های ناگپور).

Annals of the Marattah Rājahs of Nāgpūr (Nagpore), of the Bhoslah (or as it is always spelt here, Bhonslah) family, compiled, and respectively translated from seven Persian and twenty-five Marattah sources, for Mr. Richard Jenkins (the former British Resident in Nagpore), December, 1823.

Beginning of the preface, on fol. 1^b: **بنده پرور** صاحب خداوند عالیشان رچارد جنکنس صاحب بهادر دام اقباله الخ.

The seven Persian authorities are:

خانیخان (that is, the Muntakhab-i-Lubāb, completed about A. H. 1143 or 1144=A. D. 1731, comp. above, Nos. 396-407).

تواریخ آصفیاء (a history of the Nizāms down to A. H. 1218=A. D. 1803, 1804, by Kādirkhān Munshi, see Rieu iii. p. 1037^b).

سوانح دکن (account of the Sūbahs of the Dakhan and the Nizāms down to A. H. 1197=A. D. 1783, by Mun'imkhān, see Rieu i. p. 322).

خزانه عامره (the well-known tadhkirah of 'Alī Āzād).

کتاب سوبه‌امل در ذکر بنگلا (not known).

کتاب راحت افزا (not known).

مآثر الامرا (wrongly spelt for معاصر الامرا, the second edition of which was completed A. H. 1194=A. D. 1780), see Rieu i. p. 339 sq.

It gives in a short and concise form the events of every year (except in the first portion), partly in narration, partly in letters, statistical tables, etc., from 1659 (Faṣlī year 1069¹) to 1818 (Faṣlī year 1228).

Beginning, on fol. 4^b: **منتخب تواریخ خاندان بهونسله راجه‌های ناگپور از روی مرثی، از بزرگان خاندان بهونسله الخ.**

No. 3062, ff. 236, ll. 8-10; Nasta'liq and Shikasta; size, 8½ in. by 6 in.

490

Historical documents, chiefly relating to the history of the Marattah power in India.

1. Extracts from the account of the Marattahs in Ghulām 'Alī Āzād's famous tadhkirah, the *Khazāna-i-'āmirah* (compiled in A. H. 1176 and 1177=A. D. 1763), see further below under 'Biography.'

(a) Fol. 1^a sq., corresponding to No. 2954, fol. 41^b, l. 8 sq. (beginning with A. H. 1076).

(b) Fol. 8^a sq., corresponding to No. 2954, fol. 63^a, l. 8 sq. (A. H. 1164, **امیر الممالک**, third son of Nawwāb Āsafjāh).

(c) Fol. 15^a sq., corresponding to No. 2954, fol. 99^a, l. 7 sq. (A. H. 1173, **در هند بار ششم**, آمدن احمدشاه).

¹ This statement is wrong; it ought to be either A. H. 1069 or Faṣlī 1063.

(d) Fol. 22^a sq., corresponding to No. 2954, fol. 87^b, last line, last word sq. (A. H. 1171, **وزیر الممالک شجاع** (الدوله بهادر).

(e) Fol. 23^b, corresponding to No. 2954, fol. 84^a, l. 3 ab infra (A. H. 1164, **نواب وزیر الممالک ابو المنصور خان** (مفدر جنگ).

(f) Fol. 25^a sq., corresponding to No. 2954, fol. 53^b, lin. penult. (عماد الملك, ending with A. H. 1173).

2. Extracts from the 'Ālamgirnāma (by Munshi Muḥammad Kāzīm), or the history of the first ten years of 'Ālamgir's reign (see above, Nos. 347-357), beginning on fol. 28^b, last line, with the following chapter: **فتح قلعه چاکنه از ولایت کوکن بسعی امیر الامراء صوبدار دکن**, corresponding in contents to the short sketch given in fol. 1^a sq. of the previous extracts.

3. Extracts from the Ta'rikh-i-Rohillah, probably the **تاریخ فیض بخش**, by Shiw Parshād (see Rieu i. p. 306), beginning on fol. 52^a, and dealing chiefly with Aḥmadshāh Durrāni and his affairs with the Marattahs, shortly before and after the battle of Pānīpat (A. H. 1174=A. D. 1761).

4. The same history of the Marattahs, from Rājah Bhīm and the origin of the Bhoslah family to the death of Siwāji and the accession of his son Sanbhāji, A. H. 1091 (A. D. 1680), which is described in No. 485 above. Beginning, on fol. 68^b: **هزاران شکر خدای بسجود را که بیک نقطه کن این همه چهارده طبعه الخ.**

At the end the same short enumeration of Sanbhāji's successors as in No. 485 above.

No date. Quite modern handwriting.

No. 2895, ff. 112, ll. 17; large and distinct Nasta'liq; size, 12¼ in. by 9¼ in.

491

A large fragment of the history of the Marattah wars in India, from A. H. 1171 to 1199, A. D. 1757-1785, compiled by 'Alī Ibrāhīmkhān, who died as chief magistrate of Banāras, A. H. 1208 (A. D. 1793, 1794). This account was written under the administration of the Governor-General, Charles Earl Cornwallis, see fol. 1^b, ll. 4 and 3 ab infra, and comp. Rieu i. p. 328. The book has been translated by Major Fuller, see his printed version in Elliot's History of India, viii. pp. 257-297. Beginning, as in Rieu: **الحمد لله على نعمائه والصلوة على نبيه واصاته اين وقائع بدائع آثار عبرت نامه اولو الابصار است که در عهد حکومت امير والاچاه الخ.** The last two sections of this fragment, on ff. 62^b and 63^b, deal with the Peshwā Śāhib (i. e. Siwāi or Siwāji Mādhlō Rāo, son and successor of Narāyan Rāo) and the advance of the English generals to Poona. This copy was presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., 9th Aug., 1819.

No. 3390, olim 14. J. 18, ff. 64, ll. 11; clear and distinct Nasta'liq; greatly injured by worms; size, 8¼ in. by 5 in.

492

A *first* collection of *Akhbār*, or news-letters, chiefly relating to the Marattah affairs in 1810, beginning with the 8th of February, and ending with the 8th of December. They contain news of Jaswant Rāo Holkar, Daulat Rāo Sindhiyah (the Mahārājah of Gwāli-yār), Ranjit Singh (the Sikh ruler of the Panjāb), Rānā Zālim Singh, Mr. Archibald Seton (the Resident at the court of Dihli), of Akbarābād, Dihli, Ujain, etc. On ff. 1^a and 20^a the collection is styled: *منتخب اخبار هندوستان وغيره*; on fol. 60^a, *اخبار منتخب هندوستان وغيره*; and on the back of the binding, with reference to the chiefly Marattah news, *اخبار ناگپور*.

No. 2945, ff. 276, ll. 10; Shikasta; size, 10½ in. by 6¼ in.

493

A *second* collection of *Akhbār*, or news-letters, relating to Marattah affairs, from the end of 1811 to the autumn of 1812, beginning with the 27th of December, 1811, and ending with the 6th of September, 1812. They contain news of various agents and comptrollers (*متصدی و هرکاره*), chiefly of *کوت کشت*, that is (according to No. 2946 (496 below), fol. 49^b, l. 2: *کوت*), the city of Nāgpūr, the seat of the Bhoslah family (the agent's name there was Izhār *اطهار*); besides of Hūshangābād (agent: Mahādū), Bitūl (agent: Bāpū), Malkāpūr (comptroller: Waukat Rāo), Patua (comptroller: Narāyan Rāo), Poona, etc. A certain number of *Akhbār* is written by the same Pāndūrang Rām, who is mentioned in Rieu i. p. 330^b, as translator of Maratti news-letters during the years 1809 and 1810.

No. 2949, ff. 303, ll. 10-14; Nasta'lik, mixed with Shikasta; size, 10½ in. by 6½ in.

494

A *third* collection of *Akhbār*, or news-letters, relating to Marattah affairs in 1812 and 1813, beginning with the 3rd of December, 1812 (but we find news as far back as November, 1812, see fol. 1^b sq.), and ending with the 17th of December, 1813. They contain news of Mr. (afterwards Sir) C. T. Metcalfe (Resident at the court of Dihli, from 1811 to 1819, and from 1825 to 1827), Mahārājah Malhār Rāo Holkar II (the illegitimate son and successor of Jaswant Rāo Holkar), Ranjit Singh, Rānā Zālim Singh, Nawwāb Mir Khān (the Afghan general of Holkar), Daulat Rāo Sindhiyah, of Burhānpūr, Dihli, Anrangābād, Ujain, etc. This collection is styled on the back of the binding, like No. 2945 (492 above): *اخبار ناگپور*.

No. 2947, ff. 192, ll. 10-12; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 10½ in. by 6½ in.

495

A *fourth* collection of *Akhbār*, relating to Marattah affairs in the second half of 1814, beginning with the

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24th of June, and ending with the last of December, similar in its contents to the second collection. They contain chiefly news of Nāgpūr, by the same agent Izhār, besides letters of Mahādū, Bāpū, etc., see No. 2949 (493 above), news of Bitūl, etc. Many of these are translations from Maratti, as the prefixed *ترجمه* shows. As title appears again on the back of the binding, as well as three times in the collection itself (viz. between ff. 129 and 130, 239 and 240, and 304 and 305): *اخبار ناگپور*.

No. 2948, ff. 328, ll. 8-11; Nasta'lik, mixed with Shikasta; size, 10½ in. by 6¼ in.

496

A *fifth* collection of *Akhbār*, relating to Marattah affairs, from the end of 1815 to the autumn of 1816, similar in its contents to the third collection. The dates given in this MS. are frequently wrong, and different months have been jumbled together in the same way as in Rieu i. p. 286. According to a note on the back of the binding, the news-letters refer to 1816, and that is confirmed by the last section (fol. 102 sq.), where the 29th of February is mentioned several times, a fact that points undoubtedly to 1816, as being a leap-year, in spite of the year 1817 having been written almost continually instead of 1816. A similar confusion prevails as to the Muhammadan year, sometimes 1232, sometimes 1231. This copy contains various sections, 1. ff. 1-13, divided into 13 *kitās*; 2. ff. 14-84, in several unnumbered portions; 3. ff. 85-101, in 15 *kitās*; and 4. ff. 102-127, in 23 *kitās*. The last sections deal with January and February, 1816, the middle part goes as far as September, 1816 (or 1817, as written here), the first section comprises November and December, 1815 (or 1816?). The news-letters refer to the same personages as in No. 2947 (494 above), to the agents of Nāgpūr, Burhānpūr, Ujain, etc.

No. 2946, ff. 127, ll. 10-11; Nasta'lik, mixed with Shikasta; size, 9½ in. by 6½ in.

497

A *sixth* collection of *Akhbār*, relating to Marattah affairs in 1817, beginning with the 2nd of January, and ending with the 28th of September. The majority of news-letters, particularly in the second half of the copy, are those of Daulat Rāo Sindhiyah; besides Ranjit Singh, Holkar Jaswant Rāo Bhāo and various *wakils* and other officials have contributed letters. The collection is styled on ff. 78^a, 80^a top, and 136^a first line, *اخبار سندھ*.

No. 2991, ff. 167, ll. 9-11; Nasta'lik, mixed with Shikasta; size, 9½ in. by 6½ in.

498

A *seventh* collection of *Akhbār*, referring to Marattah affairs in 1818, beginning with the first of January, and ending with the last of December, quite similar in its contents to the fourth and second collections. The majority of *Akhbār* are by Izhār, agent of Nāgpūr. The

title on the back of the binding, on ff. 19, 93, and 248, and on the fly-leaf is the usual one: اخبار ناکبیر.

No. 2993, ff. 267, ll. 7-11; partly Nasta'lik, partly Shikasta; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

Gwāliyar.

499

Ahwāl-i-Kāl'a-i-Gwāliyar (احوال قلعه گوالیار).

A short historical account of the fortress of Gwāliyar, from its foundation under the ancient Rājās, down to the twenty-second year of Shāh 'Ālam's reign, A.H. 1194 (A.D. 1780), compiled at the request of Captain William Bruce (کپتان ولیم برس), from the dictation of two Hindūs of Gwāliyar, Motirām (موتی رام) and Khushhāl (خوشحال); see another copy of the same work in Rieu i. p. 304^b. Beginning: احوال ابتدای بنای قلعه گوالیار لغایت شانزدهم ماه شعبان سنه ۲۲ جلوس والا شاه عالم پادشاه غازی مطابق سنه ۱۱۹۴ هجری الخ. Copied by 'Abd-alrahīm.

No. 860, ff. 21, ll. 14; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

Carnatic.

500

Sa'idnāma (سعيدنامه).

An account of the life and history of the ruler of the Carnatic, Sa'adat-allākhān, who was born A.H. 1061 (see fol. 7^a, ll. 6 and 7), and died A.H. 1145 (A.D. 1651-1732). His real name was Muḥammad 'Alī bin Aḥmad bin Sa'id-al-dīn bin Muḥammad Sa'id bin Muḥammad, and he was honoured by the title of Muḥammad Sa'id (see fol. 7^a, ll. 2 and 3, and l. 9). This work is identical with the سعیدنامه described in Rieu i. p. 331, although considerably shorter in extent; there is no mention of the real name of the author, viz. Jaswant Rāi bin Bhagwant Rāi bin Sundardās, only his takhalluṣ *Munshī* appears frequently, for instance, on ff. 37^b, l. 4, 40^b, lin. penult., 58^b, l. 5, 59^a, l. 3 ab infra, etc. etc. He is the same *Munshī* whose diwān is preserved in No. 1454. There is also in this copy no trace of the subdivision into three daftars, although the author speaks plainly of these three books on fol. 59^a, lin. penult. (سه دفتر سعیدنامه), and mentions at the same time two other works of his, viz. قصه سیف الملك و بدیع الجمال (probably a new redaction of the well-known, but much older story of 'Saif-almulk and Badī'-aljamāl') and قصه لال و هیرا (the story of 'Lāl and Hīrā').

Beginning as in Rien:

این نامه که از نام سعید است سعید
از چشم بد دهر بعید است بعید

The title of Sa'idnāma appears several times, for instance, fol. 1^b, l. 3, fol. 6^a, l. 7, etc.

This copy, which is towards the end greatly injured by worms, is dated the 12th of Dhū-alka'dah, A.H. 1229 (A.D. 1814, Oct. 26). It belonged to Narrain Row's Collections (No. 506).

No. 2034, ff. 61, ll. 13; Nasta'lik and Shikasta, partly on white, partly on brown paper; size, 9 $\frac{3}{8}$ -10 $\frac{1}{8}$ in. by 6 $\frac{3}{8}$ -6 $\frac{1}{8}$ in.

501

Tāzūk-i-Wālājāhī (توزک والاجاهی).

A history of the Carnatic, especially of the time of the Nawwāb Anwarkhān, who died A.H. 1162 (A.D. 1749), of his son and successor, Nawwāb Muḥammad 'Alī (with his full name: Amir-alhind Wālājāh 'Umdat-almulk Āṣaf-akḍaulah Muḥammad 'Alī Anwar-al-dīn-khān Bahādnr Zafarjang, see fol. 13^a), who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749-1795), and of the first contests between the English and French in India, to the unsuccessful siege of Madras (چیناپتن) by the French under Lally, 1758, and the capture of Pondicherry (پونچری) by the English under Clive, 1761. It covers partly the same ground as the famous mathnawī انورنامه, or the exploits of the Nawwāb Anwarkhān, by Mir Isma'ilkhān Abjadi, who completed his poem in A.H. 1174=A.D. 1760, 1761 (see Sprenger, Catal. pp. 307 and 308), and to whom a special chapter, the muḥaddimah (on ff. 14^a-17^a), is dedicated. The munshi Burhān (or Burhānkhān) bin Ḥasan, see fol. 13^b, l. 4 ab infra, was commissioned in A.H. 1195=A.D. 1781 (see fol. 13^b), by the Nawwāb, to compose on the basis of the Anwarnāma, but with greater detail, and the removal of all the incongruities and deficiencies caused by a poetical treatment of the matter and the exigency of rhyme and metre, a history of the rulers of the Carnatic, from their first ancestors in Madinah, to his own time. The work was to be divided into a muḥaddimah, two daftars, and a khātimah, but our copy comprises only the muḥaddimah (on fol. 14^a sq.), containing the eulogium of Abjadi, and the first daftar, beginning on fol. 17^b with the ancestors of the Nawwābs, in fact with 'Umar ibn alkhattāb, and going down to the capture of Pondicherry. This portion was completed A.H. 1200 (A.D. 1786), see fol. 211^b in the خاتمه دفتر اول توزک والاجاهی; the second daftar was to contain the subsequent events, and particularly a series of important political correspondence, between the principal historical personages of that age, and the khātimah, a description of India, particularly of the Carnatic. Beginning of the work, on fol. 10^b: علم افرازى اقبال سخن حمد والاجاهی که دبیری نظیر سلطنت لایزالش تاریخ توزک والاجاهی الخ. It ends on fol. 215^b. The remaining portions of this volume (ff. 1^a-9^a and ff. 216^a-219^a) contain:

1. A short summary of events in the Carnatic from the time of 'Ālamgir, on ff. 1^a-2^a.

2. A short history of the progress of English conquest in India (called: جزه اول دخول انگریز در اقلیم هند), from about A.D. 1612 to the first four decades of the present century, on ff. 2^b-9^a.

3. Rules for the lower, middle, and higher style of letter-writing, each group subdivided into seven kânūns (واجبات مراسلات ادنا و اوسط و اعلی متضمن هفت قانون), on ff. 216^a-219^a.

No. 3174, ff. 219, ll. 17; clear and excellent Nasta'lik; size, 10 $\frac{3}{8}$ in. by 8 in.

502

Sawānīhāt-i-Mumtāz (سوانحات ممتاز).

A detailed history of the reign of the Nawwāb 'Umdat-alumarā, who ruled the Carnatic from the beginning of Rabi'-althānī, A. H. 1210 (A. D. 1795, Oct.), to the month Rabi'-alawwal, A. H. 1216 (A. D. 1801, July), with an account of the last year of the reign of his father, Muhammad 'Alīkhān, the son of Anwar-al-din or Anwarkhān, a summary of the events under 'Umdat-alumarā's successors, his nephew 'Azim-aldaulah, and 'Azim's son 'Azimjāh (who succeeded his father in A. H. 1235, A. D. 1820), and a full genealogy. The author is Khair-al-din Hasan Ghulām-i-Dāmin biu Iftikhār-aldaulah Hāfiz Muhammad Nāsirkhān Bahādūr Šamsāmjang, who was born A. H. 1194 = A. D. 1780 (see fol. 160^b sq.), received the title of Šāhib-aldaulah Jalādatjang in A. H. 1210 (A. D. 1795, 1796), that of Khwurshid-almulk in A. H. 1231 (A. D. 1816), and at his father's death in A. H. 1236 (A. D. 1820, 1821) that of Iftikhār-aldaulah Muhammad Nāsirkhān Bahādūr Šamsāmjang. In A. H. 1249, beginning of Rajab (A. D. 1833, Nov.), when living in Madras, he paid homage to 'Azimjāh, and was requested by him to draw up a history of his great ancestor and grandfather, 'Umdat-alumarā, as the poet Abjadi had done for Anwarkhān in his famous Anwarnāma. Khair-al-din set to work and finished this history (see the title on fol. 162^b, l. 13) A. H. 1252, the 27th of Dhū-llijjah (see fol. 288^a, last two lines) = A. D. 1837, April 4. It is divided into four گلزار (each of which contains four گلدسته, the first, comprising the years A. H. 1209 and 1210, on fol. 164^b, that is, the last year of Muhammad 'Alīkhān's reign, his death the 29th of Rabi'-alawwal, A. H. 1210 (A. D. 1795, Oct. 13), and 'Umdat-alumarā's accession; the second, A. H. 1211 and 1212, on fol. 188^b; the third, A. H. 1213 and 1214, on fol. 205^b; the fourth, A. H. 1215 and 1216, with a short summary of later events, and a detailed genealogy of the family and descendants of Anwarkhān, on fol. 221^a. *Khātimah*, on fol. 285^b, giving an account of the circumstances which led to the composition of this work.

Beginning: حمداً متواضعاً وشكراً متکثراً بخداي عز و جل. که هر نوع نکات جهانرا از کسوت رنگارنگ عمده گوناگون الخ. No other copy of this rare work is known. Copied A. H. 1266 (A. D. 1850).

No. 3176, ff. 159-288, ll. 17; very distinct Nasta'liq; size, 10 $\frac{3}{4}$ in. by 8 in.

Panjāb.

503

Ta'rikh-i-Panjāb (تاریخ پنجاب).

History of the Panjāb, from the earliest times to A. D. 1840, completed A. H. 1264 (A. D. 1848), by Ghulām Muhyi-al-din, known as Būti or Būtā (بوٹی in the text, بوٹا in the colophon) Shāh Lūdiyānī 'alawī kādīrī, see fol. 2^a, ll. 2 and 3. The title is a chronogram for A. H. 1264, by elimination of the units, except the ب and پ

in the word پنجاب; comp. Rieu iii. p. 953, where a full description of this work is given. Beginning: حمد بیحد و ثنای بی منتهای مراددیرا سزا است که کریمه رحمتی الخ.

It contains a muḳaddimah, five daftars, and a khātimah, viz.

Muḳaddimah, on fol. 2^b: Geography of the Panjāb, در بیان احوال حدود ملک پنجاب و وجه تسمیه آن و بیان ابهار و انهار مشهوره این ملک و اجناس و اثمار و دیگر (اشیای مشهوره آنها).

Daftar I, on fol. 43^b: Hindū Rājahs, from Sadūmau to Pithaurā در بیان احوال راجهای هندو از ابتدای راجه سدومن که بقول شاستر هندو اولین راجهای روی زمین او بوده بغایت آخر رای پتھورا که آخرین فرمان فرمایان این (ملک یعنی هندوستان او گذشته).

Daftar II, on fol. 61^b: Muslim Sultāns, from Maḥmūd of Ghazna to A. H. 1183 (A. D. 1769, 1770), the date of Shāh Almad Abdālī's death, see fol. 180^a, ll. 4 and 3 ab infra در بیان احوال پادشاهان اهل اسلام من (سلطان محمود غزنوی غازی و اولاد امجادش و بیان سلطنت پادشاهان غوریان و خلجیان و لودیان و چغتایان درنملک).

Daftar III, on fol. 180^b: Gurus of the Sikhs, from Nānak to Gowind Singh در بیان احوال گوروهای فرقه سکھان من ابتدای بابا نانک بغایت آخر گورو گوبند سنگھ (واحوال بیدیان و سودھیان که اولاد گوروان اند).

Daftar IV, on fol. 224^a: Sikh Sardārs and Rājahs in the last period of the Moghul empire of Dīhli در بیان احوال سرداران و راجهای سکھان و غیره سرداران ملک پنجاب و احوال ملک گیری آنها از کنار دریای جمن تا پشاور و کشمیر و بیان کیفیت مثلثی و بتهای سکھان و دیگر رسوم آنها که بعد از اضمحلال سلطنت دهلی قابض و (متمصرف ملک پنجاب شدند).

Daftar V, on fol. 308^a: Ranjit Singh, the great Sikh Mahārājah's life and reign, to the 27th of June, 1839 (not 1838, as by mistake is written here on fol. 419^b, l. 2), the date of his death در احوال ملک گیری مهراجه رنجیت سنگھ بهادر که بر همگی ملک پنجاب و سوای آن بر ملکهای دیگر به نیروی اقبال قابض و مستلک گردید من ابتدای کیفیت آبادی و اجدادش (بغایت روز وفات او).

Khātimah, on fol. 420^a: History of the British conquests in India در ذکر ملک گیری سرکار انگریزی بهادر در (ملک هند); the account of the Rājahs of Kangrah, Jamūn, etc., mentioned by Rieu, loc. cit., as probably forming a part of the khātimah, is not found in this copy. Ff. 175 and 176 are badly injured in the middle. This MS. was received from Dr. Royle, July, 1856.

No. 3244, ff. 427, ll. 21-22; careless and coarse Nasta'liq; size, 14 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

504

'Ibratnāma (عبرتنامه).

Geography, statistics, and history of the Panjāb, especially of the Sikhs, from their first appearance in history down to A. D. 1849, by Mufti 'Alī-aldīn, son of Mufti Khair-aldīn of Lāhūr (see fol. 1^b, ll. 5 and 6), an official of the East India Company, who was still alive in 1856, when this MS. was received from Dr. Royle. The author left his native town, Lāhūr, in 1823 (=A. H. 1239, Samvat 1881), on account of the oppression of the Sikhs, and settled in Lūdbāna (لودیانا) Loodiana). In 1854, when he was in the service of Mr. Charles Raikes, the Commissioner and Superintendent of Lāhūr, he compiled this work (=A. H. 1270, Samvat 1911), see fol. 2^a, l. 4 sq., and fol. 2^b, l. 4 ab infra. This MS. is the author's autograph, completed, according to the colophon, in the same year, 1854, 13th of September (=20th of Dhū-ḥijjah, A. H. 1270), and styled, with its full title, عبرت نامه و عمده التواريخ; according to a note prefixed to the MS. by the before-mentioned Mr. Raikes it was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.'

Beginning:

(so pointed instead of سیر (سیر) الحمد لله الذى جعل سیر (سیر) الاولين عبرة (عبرة! instead of عبرة) للأخريين والصلوة والسلام على رسوله وحببيه محمد واصحابه اجمعين، أما بعد ميگرود الخ.

The subdivisions are rather in a confused state, a باب اول and two دفتر دويم, but the meaning is clear—the author divided his work into three great portions, viz.:

1. Geography of the Panjāb, its flora, fauna, natural productions, etc., on fol. 4^a (باب اول).
2. History and topography of Lāhūr, from its foundation to the present day, on fol. 30^b (دفتر دويم).
3. History of the Sikhs in the Panjāb, from the birth of Bābā Nānak to the final victory of the English in 1846, and a few subsequent events, till 1849, on fol. 81^a (again styled دفتر دويم).

To these three bābs or daftars there is added, on ff. 326^a–376^b, a kind of *khātimah* (without a general heading), dealing in detail with the customs and usages, as well as the prevalent philosophic and religious ideas of the people of the Panjāb, beginning with a sketch of the sect of the Kādirīs; among the numerous short chapters of this part are the most prominent ones: the great days of the Muḥammadan year (در تشریح روزهای بزرگ) (اهل اسلام), on fol. 331^b, last line; the Fakirs of the three principal creeds, the Muḥammadans, Hindūs, and Sikhs, on fol. 333^a; manners and customs of the Muḥammadans, from the cradle to the grave, on fol. 334^b; of the Hindūs, on fol. 342^b; of the Sikhs, on fol. 352^a; scientific attainments (علم) of the same three creeds, on fol. 353^a; usages in eating, on fol. 356^b, last line; in dress, etc., on fol. 360^a; the court-officials under the Mahārājah Ranjit Singh (مصابیان و حکیمان و منشیان) (و مستوفیان و خدمتگاران), on fol. 364^b, etc. etc.

No. 3241, ff. 376, ll. 18; large Nasta'lik; the first two pages luxuriously illuminated; smaller gold ornaments on ff. 2^b and 3^a; size, 12½ in. by 8½ in.

505

Shir Singh nāma (شیر سنگھ نامه).

History of the Panjāb and the special events which took place in Lāhūr from A. H. 1255 to 1259 (A. D. 1839–1843), by an eye-witness, Muḥammad Naḳī of Pashāwar, son of Mullā Khwājah Bakhsh, who wrote it at the request of Bakhshī Bhagatrām (see ff. 4^b, ll. 5 and 6, and 6^a, l. 6). The above title of this work, which is described by Rieu iii. p. 952^b, is not found in the text itself, but assigned to it in an English note, prefixed to the fly-leaf, by the Commissioner and Superintendent, Mr. Raikes, who states that this MS. was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle in July, 1856.

The history begins with the death of Ranjit Singh in A. H. 1255, see fol. 7^a sq., and closes with the assassination of Shir Singh and the proclamation of Dalip Singh in A. H. 1259, see fol. 65^b sq.

Beginning: بر هوشمندان خبر و آگاهان دلان روشن ضمیر: که الخ.

Comp. 'History of the Panjab,' London, 1846, vol. ii. pp. 200–235; 'History of the Sikhs,' by J. D. Cunningham, pp. 237–271; 'Calcutta Review,' i. pp. 476–507; and 'Panjab Chiefs,' by Griffin, pp. 24–26.

No. 3231, ff. 70, ll. 9; large Nasta'lik; illuminated frontispiece; miniature paintings, illustrating especially murderous scenes, on ff. 7^a, 8^b, 10^b, 24^a, 25^a, 34^b, 38^b, 42^b, 43^b, 53^b, 59^b, and 65^b; size, 10½ in. by 5½ in.

506

Tawārikh-i-Mulk-i-Hazāra (تواریخ ملک هزاره).

History of the state of Hazāra and the neighbouring states and districts in the Panjāb, especially during the thirty years from about A. H. 1819 to 1849 (Samvat 1876 to Samvat 1906, see fol. 119^b, last lines, and fol. 120^a, ll. 4 and 3 ab infra), by an eye-witness of all the events recorded, Mahtāb Singh of the Kāyath tribe (fol. 3^b, l. 1), who was five years recorder of the Pargana of Sahiwal بلریان, and occupied since Samvat 1881 the same office in the state of Hazāra (or هزاره as it is called on fol. 4^a), which borders to the west on the state of سریکوت (which itself extends as far as the دریا سند ساگر), and to the south on Khānpūr of the Gākhars.

Beginning: قربان آن قادر بیخون که کریاس معلى افلاک با اینهمه نعوش رنگارنگ الخ.

Geography and topography of Hazāra and the surrounding states, as خانبور, کلال, جدون, بهکلی, تنول, etc., on fol. 4^a. Beginning of the real history with the Ghakkars (گھکران) of Khānpūr (also called Gākhars or Gukhurs, see on these, L. H. Griffin, 'Panjab Chiefs,' p. 574 sq.), on fol. 34^a. The style of the narrative is often very un-Persian, see, for instance, fol. 21^b, etc. Dated the 11th of August, A. D. 1854, by Pīrbakhsh, the Kāūngo of Rāwal Pindi, who copied this work at the request of the Assistant Commissioner

of Hazâra. In a notice glued on the first page the work is rather incorrectly designated as 'Tawareekh-i-Jummoo, a history of the principality of Jummoo and the neighbouring hill-states, from the earliest times to the accession of Maharajah Goolab Singh, by an unknown author (!)'. It was sent, according to the same notice (signed by C. Raikes, Commissioner and Superintendent), 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle, July, 1856.

No. 3229, ff. 120, ll. 10-15; Nasta'lik; size, 10 in. by 6½ in.

Jamûn.

507

Tawârikh-i-Râjagân-i-Jamûn (تواریخ راجگان جمون).

A portion of the rare chronicle of the Râjâhs of Jamûn (or Jamu, according to Thornton), which is described in Rieu iii. p. 955 under the title of راج درشنی, composed by Ganeshdâs Badhrah, and completed A. H. 1263 (A. D. 1847, Samvat 1904). Our copy, being only a fragment of the whole, does not exhibit author's name or title; the name given above is the one found in the colophon. It is moreover very incorrectly written, and especially the respective Muhammadan and Hindû dates, wherever they appear together, are invariably greatly at variance with one another (take, for example, fol. 31^b, where A. H. 391, the correct date of Sultân Mahmûd's accession, is represented as Samvat 1031, whereas it ought to be 1057 or 1058, and so in many other places). It begins abruptly in the history of the early Râjâhs with بوده بهشت آنجاست (آنجا read) که آزاری (on fol. 1^a), ارجن نباشد - کسی را با کسی کاری نباشد' عاقبت الامر راجه بوده ارجن مدت هشتاد سن صاحب انجمن بوده الخ.

Chapter-headings are very few and far between; the time of Muhammad begins on fol. 26^b; that of Sultân Mahmûd of Ghazna, on fol. 31^b; Akbar's reign, on fol. 78^a; the end of Râjah Kayâ Singh's reign and beginning of that of Dharb Dew (which coincides with 'Âlamgir's death, A. H. 1118), on fol. 83^a; Gulâb Singh's obtaining possession of Kashmir in Samvat 1902 (A. D. 1846), on fol. 142^a.

Copied by Muhammad 'Ali.

No. 3181, ff. 144, ll. 15; Nasta'lik; illuminated frontispiece on fol. 1^a; size, 9½ in. by 6½ in.

Kashmir.

508

Râjatarangî (راج ترنگی).

An incomplete copy of the oldest *Persian* translation of Kāhāna's Râjataranginî or history of Kashmir, originally written in Sanskrit, A. D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); comp. Rieu i. p. 296, and Asiatic Researches, xv. pp. 1-92. The translator's name is not mentioned in this fragment, but he is undoubtedly

the same Mullâ Shâh Muḥammad who translated the work from the Sanskrit original by order of Akbar, A. H. 998 (A. D. 1590), and whose version was revised by Bad'ûnî in A. H. 999 (A. D. 1591); comp. also Elliot, History of India, v. p. 478.

Beginning: کَلْهَن پندت مؤلف کتاب اصل که حسب
الحکم الاشرف ترجمه آن نموده میشود الخ.

Last words: تمسک ظاهر ساخت که تفصیل خرج سوداگر
در آن مرقوم بوده برین وجه که

Bibliotheca Leydeniana.

No. 2442, ff. 49^b-192^b, ll. 17; distinct Nasta'lik; size, 12½ in. by 8 in.

509

Bahâristân-i-Shâhî (بهارستان شاهی).

Another history of Kashmir, based on the same Sanskrit work and other sources, by an anonymous author, brought down to A. H. 1023, the eighth year of Jahângir's reign (see the chronogram at the end: نامۀ = A. D. 1614, and beginning, without introduction: مؤرخان اخبار سلاطین ممالک کشمیر که جملة حالات و واقعات ملوک و احکام و احوال اشراف انام را بعلم کشمیری نوشتند در دفاتر اخبار و صحائف آثار چنین ثبت نمودند که در کشمیر در زمان قدیم الخ).

It ends on fol. 213^a; comp. Rieu i. p. 297. On ff. 214^b-221^a a poetical fragment is added, a peculiar kind of didactic poem, consisting of a series of kit'as, usually two, sometimes three, and even four baits long, mixed with fards and put together in form of a mathnawi, being all of the same metre; it begins thus:

خواهی ایمان مرد بشناسی
رو نظر کن بسوی ایمانش
که بود گر بقول خود ثابت
بس بود آن دلیل ایمانش
آن برادر مدان که در راحت
روی خود سوده پیش تو بزمین
هر که در وقت سختیت یارست
آن برادر ترا بود بیقیم

No date. The right order of ff. 160-166 is: 160, 162-165, 161, 166.

No. 943, ff. 221, ll. 16; Nasta'lik; size, 8½ in. by 5 in.

510

Ta'rikh-i-Kashmir (تاریخ کشمیر).

A third history of Kashmir, from the earliest ages down to the twelfth year of the emperor Jahângir's reign, commenced on the base of the old Sanskrit work Râjataranginî and other authentic documents, by Haidar Malik bin Hasan Malik bin Kamâl-aldin Muḥammad Nâji bin Malik Nuṣrat of Cārwarah, commonly called *Ra'is al-mulkî* (see fol. 4^a), A. H. 1027 (A. D. 1618). see fol. 3^b, l. 11, and completed about A. H. 1030 (A. D. 1621), see Bodleian Cat., Nos. 316 and 317; Rieu i.

p. 297 sq.; J. Aumer, p. 98; H. N. Wilson, an Essay on the Hindû History of Cashmir, Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; and D. J. F. Newall, a Sketch of the Mahomedan History of Cashmere, Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854, pp. 409-460. This copy begins in the usual way:

ای آنکه جهان بوحثت تست گواه
کس را نبود در حرم کنه تو راه

but it is almost twice as large as the copies described in the above-mentioned catalogues, and the reason is obvious. Our copy consists of *two portions*, the first of which contains, like all the other copies, the *history of Kashmir*, on ff. 1^b-237^a, and concludes with these significant words: تا اینجا حقیقت پادشاهان کشمیر. باتمام رسید، حالا حقیقت پادشاهان ولایات ابتداست. Consequently the *second portion*, on ff. 238^a-387^b, contains a general history of all the *contemporary* dynasties in the different parts of Irân, Tûrân, Transoxania, etc., in six bâbs; the beginning is unfortunately missing, it opens abruptly: لشکر شد بعد از پسرش یعقوب الخ.

Bâb I comprises the history of the Tâhirides, Sâmânides, Ghaznawides, Ghûrides, Bûyides, the Saljûks, the Khwârizmshâhs, the Atâbegs, the Ismâ'ilis, and the Karâkhitâ'i Sultâns, on fol. 238^a.

Bâb II: The Moghul emperors, on fol. 281^b.

Bâb III: The kings who ruled after Sultân Abû Sa'id in Irân, from the Cûpânians to the Sarbadârs, on fol. 295^b.

Bâb IV (here wrongly styled *فصل چهارم*): Timûr and his successors, on fol. 322^b.

Bâb V: The Karâ-koyunlû and Âk-koyunlû Sultâns, on fol. 345^b.

Bâb VI: The Sultâns who ruled over Transoxania and Khurâsân after A.H. 906 (A.D. 1501), on fol. 363^a.

At the end of this *second portion* is written: تمام تاریخ کشمیری شد، consequently there is no doubt that this *second portion* really forms a part of that work. It is probably based on the *لب التواریخ*, Kism III, see above, Nos. 101-103.

No date. This copy belonged formerly to Mr. W. Chambers.

No. 1100, ff. 387, ll. 13; clear and distinct Nasta'lik; size, 13½ in. by 8½ in.

511

Ta'rikh-i-Kashmîr (تاریخ کشمیر).

A fourth history of Kashmir, based on the same original Sanskrit work of Rājataranginî, by Narāyan Kûl, with the takhalluṣ 'Ājiz, a Hindû Brahman of Kashmir, composed A.H. 1122 (A.D. 1710); comp. ff. 3^b, ll. 4 and 5, and 4^a, l. 7.

Beginning: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

A full description of this work is given in Rieu i. p. 298; other copies in G. Flügel ii. p. 191, and the Bodleian Catalogue, No. 318; compare also Wilson's

Essay on the Hindû History of Cashmir, in Asiatic Researches, vol. xv. p. 5 sq., Serampore, 1825.

Dated the 29th of Rabi'-althânî (ربیع الثانی, sic!), A. H. 1215 (A. D. 1800, Sept. 19), at Banglûr (بنگلور). Purchased at Seringapatam, 1802, by J. H. Peile, and presented by him to the library, Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

14. J. 23, ff. 123, ll. 15; Nasta'lik; size, 8½ in. by 6 in.

512

Another copy of the same.

Beginning as in the preceding copy. Author's name and date appear on ff. 5^a, l. 3, and 6^a, l. 3. Dated, by Makhdûm Sharif, the 27th of Rabi'-alâkhar, A. H. 1217 (A. D. 1802, Aug. 27), at Seringapatam.

No. 2491, ff. 255, ll. 11; large Nasta'lik; size, 8½ in. by 6 in.

513

Wâkı'ât-i-Kashmîr (واقعات کشمیر).

A fifth history of Kashmir, from the oldest times down to A. H. 1160 (A. D. 1747), by Muḥammad A'zam, son of Khair-i-Zamân Khân (see fol. 4^a, l. 12), who commenced this work A. H. 1148=A. D. 1735 (fol. 4^a, last line), and dedicated it to the emperor Muḥammadshâh (fol. 4^b, l. 6). The title of the book is a chronogram for the year in which it was commenced, but the author did not finish it before A. H. 1160, see Bodl. Catalogue, No. 319, and Rieu i. p. 300 (the versified chronogram, however, quoted there is not found in this copy). The chief aim of the compiler was to supply especially biographical notices and extracts from the writings of the principal shaikhs, 'Ulamâs, and poets of Kashmir, which were entirely wanting in works previously written on Kashmir, and being more or less mere translations from the old Hindû work Rājataranginî.

Beginning, on fol. 3^a: زینت صفحات دفتر ابداع و ایجاد و نزمت طبقات منظر عالم کون فساد الخ.

The book is divided into a mukaddimah, three kisms, and a khâtimah, viz.:

Mukaddimah: Description of Kashmir, on fol. 4^b (در بیان احوال و صفات این شهر).

Kism I: Hindû Rājahs, on fol. 8^a (در حالات ارباب حکومت که پیش از دور ظهور اسلام درین ملک حکمرانی کردند).

Kism II: Muslim rulers, on fol. 22^a (در حالات سلاطین که بعد سطوع فروغ اسلام بسلطنت رسیده اند (و از کشمیر برخاستند).

Kism III: Moghul emperors, from Akbar to Muḥammadshâh, on fol. 75^a (در ذکر سلاطین دودمان علیّه چغتائیّه که متصرف این شهر شدند تا زمان اختتام این رساله).

The heading in the text runs here thus (the number of the kism being omitted): بیان آغاز تصرف سلاطین سلسله علیّه تیموریّه در صوبه کشمیر.

Khâtimah: Curiosities of Kashmir, on fol. 192^b (در بیان بعض عجائب و غرائب که خاصه این شهر است).

Dated the 12th of Šafar, A.H. 1217 (A.D. 1802, June 14). On ff. 1^b and 2^a a short enumeration of the reigns of the Šarḡi Sultāns of Jaunpūr. A. Welland, Feb. 4, 1810.

No. 1429, ff. 195, ll. 12-17; very unequally written, both in Nasta'liq and Shikasta; size, 10½ in. by 8 in.

Maisūr.

514

Nasabnāma-i-Rājahāi-Maisūr (نسب نامه راجهای میسور).

This is the same short account of the Rājahs of Mysore and Nagar, the dates of their birth, wives and children, which is noticed by W. Morley, Cat., pp. 86 and 87, and is entitled there: احوال راجهای میسور و نگر; it is styled here, in the short preface on fol. 1^b: حقیقت راجهای میسور و نگر.

The little work was originally written in the Carnataca language, and by order of Tipū Sultān two Persian translations were made of it, by Asad Anwar and Ghulām Husain (see fol. 2^a, l. 2). One of these is represented here; as date appears, on fol. 1^b, ll. 2-4, A.H. 1212, 20th of Dhū-al-ḥijjah (A.D. 1798, June 5). It begins with Timmarāj and goes down to Ḥaidar 'Alī (about 266 years). Beginning of the preface: از حضور لامع النور حضرت ظل الله الملك المتان تیبوالخ.

Bibliotheca Leydeniana.

No. 2452, ff. 1-31, ll. 13; Nasta'liq; size, 8¾ in. by 6¼ in.

515

Another copy of the same.

Beginning the same as in the preceding copy. It is styled here: فهرست راجهای میسور و نگر. No date.

No. 1241, ff. 43, ll. 10; Shikasta; size, 7½ in. by 4½ in.

516

Kiṣṣa-i-Ḥaidar 'Alīkhān (قصه حیدر علیخان).

A biography of Nawwāb Ḥaidar 'Alīkhān of Mysore, from his rise to his death in the beginning of Muḥarram, A.H. 1197 (A.D. 1782, December; see fol. 43^a, ll. 4 and 5), by an anonymous author (according to a notice on the fly-leaf his name was Munshi Amīr), who during the last two years of Ḥaidar 'Alī's reign was in the service of Captain John Kennaway (see fol. 42^b, ll. 1 and 2: (کپتن جان کنوی), and returned to his native town of Ḥaidarābād the last of Dhū-alka'dah, A.H. 1196 (A.D. 1782, Nov. 6). He was an eye-witness of the last deeds of the hero of this book.

Beginning: ستایش ناصری که بمددگاری فوج لطفش کشورکشایان را الخ.

No date. Another copy of the same history in Rieu iii. p. 1033.

No. 3079, ff. 44, ll. 13; Nasta'liq; size, 8¾ in. by 5½ in.

517

Aḥwāl-i-Ḥaidar 'Alīkhān (احوال حیدر علی خان).

Another biography of Nawwāb Ḥaidar 'Alīkhān of Mysore, from his birth to his death in A.H. 1197, by an anonymous author, who compiled this work at the request of Mr. Richard Johnson; see fol. 3^a, l. 8. It is divided into nine bābs:

1. در حسب و نسب او, on fol. 4^a.
2. در چگونگی روزگار او, on fol. 6^b.
3. در ترتیب دولت او و متصرف گشتن در اکثر امکنه, on fol. 8^b.
4. در سلوک او با رفقای خود در بزم و رزم دائم الاوقات, on fol. 45^b.
5. در جمع کردن او زنهای بسیار و سلوک او با ازواج, on fol. 50^b, first line.
6. در رویه او با تعلقه داران و سوداگران, on fol. 52^a.
7. در اوقات خست و سخاوت و قوت حافظه او, on fol. 53^b.
8. در تفیید و احتیاط او در ملک خود از مردم و طریقه او, on fol. 56^b.
9. در گذشتن او از دنیا, on fol. 58^b.

Beginning: بر صورت نویسان معانی دقایق و معنی شناسان صور حقائق روشن و بر کاشفان امور غامضه ماضی و حال الخ.

Comp. Col. W. Miles' 'History of Hydur-Naik,' London, 1842, the translation of Mir Husain 'Alī's Nishān-i-Ḥaidari (see below, No. 522).

This biography was compiled A.H. 1199, and this copy is the author's autograph, finished the 5th of Rajab in the same year (A.D. 1785, May 14).

No. 1978, ff. 1-60, ll. 10; Shikasta; size, 9¼ in. by 5 in.

518

Tawārikh-i-Ḥaidari (تواریخ حیدری).

A third, much more detailed history of Ḥaidar 'Alīkhān, from his birth in A.H. 1125 (A.D. 1713; according to another biography, described in Rieu ii. p. 802^a, he was born A.H. 1131=A.D. 1719) to his death and the accession of his son Tipū Sultān in A.H. 1197, by Lāla Bud Singh, with the takhalluṣ Munshi (see fol. 14^a, l. 2), who spent three years in the compilation of this work (see fol. 19^a, l. 5). A date of composition is not given, but it appears to have been written very soon after Ḥaidar 'Alī's death. The author is no doubt identical with Budh Singh of the Khatri caste, who wrote, by desire of Major James Mordaunt, a short account of the Sikhs, styled رساله نانک شاه, about A.H. 1197; see Rieu ii. p. 860. The history begins with an account of Ḥaidar 'Alī's ancestors, on fol. 21^a; the story of Ḥaidar 'Alī's birth is found on fol. 29^a.

Beginning: بدائع نگار مور بیجونی و صنائع طراز اشباه بی نمونی الخ.

Dated at Patna the first of Rabi'-alâkhar, A. H. 1217 (A. D. 1802, Aug. 1). The full title on the fly-leaf is: *تواریخ نواب حیدر علیخان بہادر*.

Bibliotheca Leydeniana.

No. 2636, ff. 220, ll. 9; large Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

519

Another copy of the same.

This copy is complete, but very badly written, and without any date. Beginning the same as in the preceding copy. Account of the ancestors of Haidar 'Ali, on fol. 10^a; of his birth, on fol. 13^a. Author's name on fol. 7^a, l. 7.

Bibliotheca Leydeniana.

No. 2494, ff. 95, ll. 13; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

520

A fragment of the same.

This fragmentary copy agrees with No. 2636 (518 above) as far as fol. 48^a, where the advance to the fortress of Karnûl (Kannûl or Kuruool, کرنول, in the Presidency of Madras, see Rieu i. p. 332) is described, corresponding to fol. 102^a in No. 2636. The remaining portion we have not been able to trace in that copy; for instance, on ff. 48^b-50^a a mathnawi in praise of the capture of the hill-fort of Gûti (Gutti or Gooty, گوتی, in the district of Bellary) appears, which is not found in No. 2636. That capture took place in A. H. 1187 (A. D. 1773, 1774).

Bibliotheca Leydeniana.

No. 2622, ff. 55, ll. 13-15; Shikasta; size, 8 $\frac{5}{8}$ in. by 7 $\frac{1}{4}$ in.

521

Sultân-altawârikh (سلطان التواریخ).

A history of the Sultans of Mysore, viz. Fath Nâik, Haidar 'Ali, and Tipû Sultân, by an anonymous author, dedicated to Tipû (see fol. 10^a, l. 5, and fol. 12^b, last line). It is divided into two daftars, the first dealing with the history of Tipû's father and grandfather, who are respectively called *جنت مکانی* and *فردوس آشیانی*; the second relating the events in the reign of Tipû himself, who is called *ظِلُّ الہی* (the shadow of God), down to the march on *کلبانور* (see fol. 154^b sq.). The first daftar begins on fol. 13^a, the second (without this heading) in eighteen guftârs on fol. 16^a. The third and fourth years of Tipû's reign (A. H. 1199-1200=A. D. 1785 and 1786) commence on fol. 93^a, the narrative of his march on Calicut on the Malabar coast (fifteenth guftâr) on fol. 140^a. The eighteenth and last guftâr, beginning on fol. 160^b, contains a detailed genealogy of Tipû, but is apparently imperfect.

Beginning: *سلطان نشاتین صوری ومعنوی الفاظ ومعانی ستایش و نبایش پادشاه علی الاطلاق است جل جلالہ وعم نوالہ الخ*.

On fol. 1^a this book is styled *خداداد تاریخ*.

Bibliotheca Leydeniana.

No. 2748, ff. 166, ll. 11; large Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 $\frac{5}{8}$ in.

522

Nishân-i-Haidarî (نشان حیدری).

Special history of the reigns of Haidar 'Ali and his son Tipû Sultân of Mysore, completed A. H. 1217 (A. D. 1802), see fol. 250^b, last line (in Rieu i. p. 331^b it is stated that the work was written at the close of A. H. 1213, which probably only means, that the last events, related in it, refer to that year), by an eye-witness of the events related, and a servant of both Sultâns, from A. H. 1167 to 1213=A. D. 1754-1799 (see fol. 2^a, ll. 7-9), Mir Husain 'Alikhân Kirmâni, and entitled *نشان حیدری*, see fol. 3^a, l. 2, comp. W. Morley, p. 87, where a fuller title is given, viz. *نشان حیدری و خروج و نزول دولت تیپو سلطان*.

The same author wrote in A. H. 1215 (A. D. 1800, 1801) the *تذکرۃ البلاد والحکم*, or history of some principalities of the Bâlaghât country (see Rieu i. p. 331 sq.). The present work begins, after the introduction, on fol. 3^b, with an account of Haidar 'Ali's ancestors (*ذکر جد*); from A. H. 1163=A. D. 1749, the year of Tipû's birth and the rise and progress of Haidar 'Ali's power (on fol. 13^a, first line), the history becomes more detailed, and every subsequent year is marked by a special heading.

Haidar 'Ali's death and Tipû Sultân's accession (A. H. 1197) are related on fol. 157^b sq.

Tipû's death in A. H. 1213 (A. D. 1799), on fol. 241^a sq., followed by a short enumeration of his virtues, manners, etc.

Beginning of the introduction, on fol. 8^b: *زبور نام آوری شاهد قلم وزبان وزیب انجمن آریان حدیقه شرح و بیان حمد قادریست الخ*.

The first nine leaves are misplaced; their proper order is: ff. 8, 2-7, 1, 9. This work has been translated for the Oriental Translation Fund by Col. William Miles: 'The History of Hydur Naik,' London, 1842, and as sequel to it, 'The History of the Reign of Tipû Sultân,' London, 1844. Copied by Sayyid Ibrâhim.

No. 2550, ff. 251, ll. 15; large and clear Nasta'lik; size, 10 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.

523

Another copy of the same.

This excellent copy begins in a different way, viz.: *شیرازہ دفتر متفرق اخبار عالم و جامع مجموعه افراد اوضاع متباین کاتہ امم حمد مالک ملکیت کہ الخ*, but in every other respect it agrees completely with the previous copy. The author's name, Mir Husain 'Ali, son of Sayyid 'Ali alkâdir alkirmâni, appears on fol. 2^b, l. 4; the title on fol. 2^b, l. 10. The chapter on Haidar 'Ali's ancestors begins on fol. 3^a; that of Tipû's birth, in A. H. 1163, on fol. 10^b; that of the events of A. H. 1213, and of Tipû's death, on fol. 209^b. The date of completion is given in full as 9th of Rajab, A. H. 1217 (A. D. 1802, Nov. 5), on fol. 220^a, l. 6.

No. 3179, ff. 220, ll. 17; Nasta'lik; size, 10 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$ in.

524

A fragment of the same.

A small portion of the Nishân-i-Haidarî, from the beginning to the reduction of the fort of Bâlapûr (commonly called Ballapoor, in Mysore), by Haidar 'Alikhân, in A. H. 1172=A. D. 1758, 1759 (see the last chapter-heading on fol. 13^a, corresponding to No. 2580 (522 above), fol. 41^a). The last words of this fragment, نواب ظفرمند گذاشته خود به بناء دامن (No. 2580, fol. 45^a, l. 1). Beginning of the preface on fol. 10^b: زبور نام آوری شاهد قلم و زبان و زبب انجمن آریان الخ.

The leaves of this fragment are curiously misplaced by the binder; their proper order is: ff. 10, 2-9, 1, 17-36, 11-16.

No. 3081, ff. 36, ll. 15; careless Nasta'liq; size, 8 in. by 5½ in.

525

Letters of Tipû Sultân.

The first volume of a large collection of letters and notes, by the famous Sultân Tipû of Mysore, presented to the library by Lieut.-Col. W. Kirkpatrick, 13th April, 1811, and annotated throughout by him. It contains, according to a note prefixed to the volume (besides more than 600 others), all the letters which appeared in the 'Selected Letters of Tippoo Sultan,' published by Black, Parry, and Co. (see preface to that work for an explanation of the confusion which prevails in the arrangement of these letters), and covers the years A. H. 1198-1201 (A. D. 1784-86, 87). This volume brings the correspondence down to the end of the 12th month of the year دلو = A. D. 1786-87, and consists of five parts, viz.: I. ff. 1-90, copied April 5th, 1800; II. ff. 91-152; III. ff. 153-241, copied 17th May, 1800; IV. ff. 242-293; V. ff. 294-356.

Address of the first letter, on fol. 1^a: هشتم ماه جعفری سال جلو بنام راجه رام چندر.

No. 2100, ff. 356, ll. 15; Nasta'liq; size, 7½ in. by 4½ in.

526

Copies of orders by Tipû Sultân.

No. 2102, ff. 6; Shikasta; size, 7½ in. by 4½ in.

527

Historical miscellanies.

Chiefly relating to the Nizâms of Haidarâbâd, the rulers of Bijâpûr, Haidar 'Ali of Mysore, and the Marattah and Afghân invasions of India.

1. احوال نامه حیدر ناک, on ff. 1-8^b. A short biographical sketch of Haidar 'Ali; comp. No. 517 above.

2. احوال نامه نظام الملک بهادر آصفجہ, on ff. 9^a-22^b. Account of Nizâm-almulk 'Asafjâh I, who died A. H. 1161 (A. D. 1748); see above, Nos. 467 sq.

3. احوال نامه کرنول کہ جدہ ہمت خان بہادر افغان, on ff. 23^a-38^a; comp. about Karnûl (or Kurnool), No. 520 above.

4. احوال رگھناتھ راو, in A. H. 1187 (A. D. 1773), after Narâyan Râo's assassination by Raghunâth Râo, on ff.

IND. OFF.

39^a-41^b, and کیفیت رگھو، این است کہ بعد مردن بالاجی راو پسران کہ مادھو راو باشد بجای پدر نشست الخ, on ff. 42 and 43. (The accession of the Marattah chief Bâlâji Râo took place in A. H. 1153 (A. D. 1740), that of Râgho or Raghoji in Nâgpûr, in A. H. 1187; comp. Rieu i. pp. 323, 326, 327, and 329.)

5. کیفیت بیجاپور, on ff. 44^a-45^a.

6. کیفیت دانستن احوال پونہ, on ff. 46^a-47^b (Poona under the Marattahs).

7. کیفیت احوال تیغ جنگ بہادر, on ff. 48^a-53^a.

8. احوال نامه پسران نظام الملک بہادر آصفجہ, on ff. 54^a-64^b.

9. On ff. 65^a-72^a, without any heading: Generations of old Persian Pahlawâns and Indian Râjahs.

10. کیفیت احوال ضابط جنگ مبارز الملک, on ff. 73^a-90^a (Dâbitjang, Amir under Nizâm 'Alikhân of Haidarâbâd, died A. H. 1195 (A. D. 1781); see Rieu i. p. 323).

11. کیفیت موسی بهوشی, on ff. 91^a-94^b.

12 and 13. Two copies of the same treatise: احوال بہاو مرہتہ و سبب آمدن او بہندوستان و کشتہ شدن او با تمام ہمراہیان در محاربہ احمد شاہ ابدالی بہ حدود پانی پت (Bhâo is Sedâsheo Râo Bhâo, and the battle of Pânipat took place in A. H. 1174 (A. D. 1761), see above, No. 487). The first copy on ff. 95^a-109^b, the second on ff. 110^b-123^a, both written by the same Baksh-allâh; the first is dated the 19th of Sha'bân, without any year; the second, the 24th of Jumâdâ-alawwal, A. H. 1197 (A. D. 1783, April 27), at Calcutta.

14. احوال نواب برہان الملک وغیرہ, on ff. 124^b-135^a (Burhân-almulk Sa'adatkhân, originally called Mir Muhammad Amin, the founder of the Oude dynasty, died shortly after the battle of Karnâl, A. H. 1151 (A. D. 1738), see Rieu i. p. 308^b).

15. کیفیت نواب حیدر جنگ بہادر مرحوم, on ff. 136^a-149^b.

16. احوال پادشاہان بیجاپور کہ از اولاد یوسف عادلشاہ, on ff. 150^a-155^b. بودہ الخ

17. احوال سلاطین بیجاپور کہ مشہور بعادلشاہ است, on ff. 156^a-172^a; see for both items above, Nos. 454 and 455.

18. احوال راجہ سولاپور و راجہ سربرنگ پتن (Solapore in Bijâpûr and Seringapatan in Mysore), on ff. 173^a-184^a.

Those portions which are written in Shikasta are transcribed by Muhammad 'Abdallâh; on fol. 38^a appears the date 1808. This copy formerly belonged to Mr. Richard Johnson.

No. 1543, ff. 184, written partly in Shikasta (viz. ff. 1-38, 44-94, and 136-184), ll. 13, partly in Nasta'liq (viz. ff. 39-43 and 95-135), ll. 15-17; size, 10½ in. by 6½ in.

528

Historical miscellanies.

Historical and other pieces, written by various hands, and containing, among altogether worthless fragments:

1. Account of the events of A. H. 1197 (A. D. 1783), the first year of Tipû Sultân's reign, on fol. 1^b.

2. Account of the events of A. H. 1198 (A. D. 1784).

Tipû's *second* year, on fol. 20^a (ff. 21^b and 22^a left blank, as well as the larger portion of fol. 21^a).

3. Account of the events of A.H. 1199-1200 (A.D. 1785 and 1786), etc., on fol. 24^b (a lacuna between ff. 37 and 38, another between ff. 39 and 40).

4. Statistical accounts of the Dârûghas, or police inspectors, the Sirdârs, the British power in India, Indian Râgs and Râginis, and an endless number of other small items, ghazals and rubâ'is, by Ḥasan 'Ali 'Izzat, Zain-al-'ābidin (the former author of the Muḥarririh-alkulûb, a work on the music of Mysore, the latter of the Faṭḥ-almujābidin), and others, on fol. 46^a sq. As dates for some of the statistical items appear the years of Muḥammad's birth (مولود محمد), 1224 and 1226, comp. ff. 47^a and 52^a.

Bibliotheca Leydeniana.

No. 2548, ff. 69, ll. 15 and less; Shikasta, by different hands; size, 11½ in. by 8 in.

Seringapatan.

529

A short historical account of Seringapatan (سری رنگ) and its Rājahs, their contests with Ḥaidar 'Ali and Tipû Sultān of Mysore, and the final annexation of the district to the English territory, from A.H. 1144 to 1214 (A.D. 1731-1800). Beginning: کیفیت راجه سری رنگ پتن و خانمان ولویان راجه مذکور و تاراجی ریاست آنها بممر دغای حیدر علی خان بهادر وغیره الخ.

Bibliotheca Leydeniana.

No. 2682, ff. 16, ll. 13; Nasta'lik; size, 9½ in. by 7½ in.

530

A similar account of Seringapatan, and the contest with Ḥaidar 'Ali, beginning: کیفیت ریاست سری رنگ پتن و دغای حیدر علی خان بهادر الخ.

No date. Bibliotheca Leydeniana.

No. 2598, ff. 22, ll. 11-12; Shikasta; size, 9½ in. by 7 in.

531

Another more detailed account of Seringapatan, and the contest of its rājahs, with Ḥaidar 'Alīkhān and Tipû Sultān, down to the latter Sultān's death, A.H. 1213 (A.D. 1799), and the annexation of the territory by the English.

Beginning: پس از حمد کردگار کارساز روزگار که خالق جملة مخلوقات جهانست الخ.

The full title (as given on ff. 57^b, last line, and 58^a, ll. 1 and 2) is: در ذکر ریاست راجه های سیرنگ پتن و نواب حیدر علیخان بهادر جنت مکان و حضرت نبو سلطان شهید پادشاه غازی ملک کرناک.

No date.

No. 3057, ff. 57-112, ll. 12; Nasta'lik; size, 8½ in. by 5½ in.

Kurg.

532

Alḥwāl-i-Mulk-i-Kurg (احوال ملک کُرج).

A short history of the conquest of the realm of Kurg (Coorg), nine manzils from Seringapatan, in A.H. 1187

(A.D. 1773, 1774), during Ḥaidar 'Ali's reign in Mysore. The date is expressed in the following funny way (see fol. 62^a, ll. 3 and 4): از قصائد اثنا عشریة هجرت در قصیده: دوازدهم بیت هشتاد و هفتم. The author's name is not mentioned. A short additional piece is found on fol. 75^a. Beginning: قلم رقم سنج اخبار فتوحات ابواب اظهار حقائق ملک کُرج الخ.

No date.

No. 1978, ff. 61-75^a, ll. 10; Nasta'lik, mixed with Shikasta; size, 9½ in. by 5 in.

533

A comprehensive history of the Rājahs of Kurg, from A.H. 1047 (year of the Kali Yug 4734) to A.H. 1222 (A.D. 1637-1807), compiled by order of the late Rājah Wirājandar (or Wir Rājandar) Wadiyar, the son of Lan-krājandar Wadiyar, the son of Apājirājandar. This work was translated from Canarese sources (as Rieu states, by Ḥusainkhān Lūhāni, whose name we cannot detect in this copy), and commenced A.H. 1211 (year of the Kali Yug 4898)=A.D. 1796, 1797, see here fol. 1^a, last line, comp. Rieu i. p. 333. The story of the Rājah's ancestors begins on fol. 1^b, first line.

Beginning: بعد از حمد و ستایش ایزد متعال ذو الجلال و تحیات و اقیات الخ.

This copy is dated the 4th of Jumādā-alawwal, A.H. 1240 (A.D. 1824, Dec. 25), by Munshi Fakhr-al-din.

No. 2848, ff. 109, ll. 19; Shikasta; size, 12 in. by 8½ in.

V. HISTORY OF PERSIA.

534

Kitāb-almu'jam fi āthār-i-mulūk al'ajam (کتاب المعجم فی آثار ملوک العجم).

History of the kings of Persia, from Gayūmarth to Anūshirwān, by Faḍl-allāh al-Ḥusaini, who dedicated this work to Nusrat-al-din Aḥmad, the ruler of Lūristān (died A.H. 733=A.D. 1332, 1333), comp. Bodleian Cat., No. 285; Rieu ii. p. 811^b; H. Khalfā v. p. 629; W. Morley, p. 132; J. Aumer, p. 78; W. Pertsch, Berlin Cat., pp. 420 and 421. Edited at Ṭaharān, 1843. It was translated into Turkish under the title of بلاغت دلاغت or ترجمان بلاغت, see Pertsch, loc. cit.

Contents: Introduction, on fol. 1^b. Beginning: بسم الله... تیمنا بذکره الاعلی ان اول ما یفتح به الخ. Reign of Gayūmarth on fol. 11^b, of Hūshang on fol. 23^a, of Tahmūrath on fol. 34^a, of Jamshid on fol. 45^b, of Ḍaḥ-ḥāk on fol. 52^b, of Faridūn on fol. 58^b, of Minūcihr on fol. 68^b, of Afrāsiyāb on fol. 78^b, of Kaiḡubād on fol. 82^b, of Kaiḡā'ūs on fol. 86^a, of Kaiḡhusrau on fol. 88^b, of Luhrāsp on fol. 93^a, of Gushtāsp on fol. 95^a, of Bahman bin Isfandiyyār on fol. 98^a, of Dārā-i-Akbar on fol. 100^a, of Iskandar on fol. 102^a, of Ardāshir bin Bābak on fol. 110^a, of Shāpūr on fol. 113^a, of Hurmuz on fol. 116^a, of Narsi bin Bahrām on fol. 117^a, of Hurmuz bin Narsi on fol. 117^b, of Shāpūr bin Shāpūr on fol. 121^a, of Yazdajird on fol. 121^b, of Bahrām on fol. 122^b, of Yazdajird bin Bahrām on fol. 130^a, of Anūshirwān on fol. 132^a.

Dated the 21st of Jumādā-alḥāni, A.H. 1021 (A.D.

1612, August 19), by Shâh 'Abd-alghafûr, who copied it at the request of Mirzâ Mir Kalân at Kâbul. On the last two pages there is added a short glossary of foreign words, occurring in this work, explained in Persian.

No. 69, ff. 136, ll. 19; Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

535

Another copy of the same.

Beginning as in the preceding copy. Gayûmarth on fol. 13^b, Hushang on fol. 28^a, Tahmûrath on fol. 40^b, Jamshid on fol. 54^b, Dâhâk on fol. 63^a, Farîdûn on fol. 70^a, Minûcihr on fol. 82^a, Afrâsiyâb on fol. 94^b, Kaikubâd on fol. 98^b, Kaikâ'ûs on fol. 103^a, Kaikhusrau on fol. 106^a, Luhrâsp on fol. 111^b, Gushtâsp on fol. 114^a, Bahman bin Isfandiyâr on fol. 117^b, Dârâ-i-Akbar on fol. 119^b, Iskandar on fol. 121^b, Ardashir bin Bâbak on fol. 131^a, Shâpûr on fol. 134^b, Hurmuz on fol. 137^b, Narsi on fol. 138^b, Hurmuz bin Narsi on fol. 139^b, Shâpûr bin Shâpûr on fol. 143^a, Yazdajird on fol. 144^a, Bahrâm on fol. 145^b, Yazdajird bin Bahrâm on fol. 154^a, Kûbâd on fol. 155^a, Anûshirwân on fol. 156^a.

Dated 23rd of Safar, A. H. 1028 (A. D. 1619, Feb. 9), by 'Abd-al'aziz bin 'Abd-alkubâd. Index on ff. 161 and 162. Bibliotheca Leydeniana.

No. 2780, ff. 162, ll. 17; Nasta'lik; worm-eaten, but carefully mended; size, 9½ in. by 4½ in.

536

A very detailed history of the rise of the Safawi dynasty, the origin of the priestly state in Ardabil and the ancestors of Shâh Isma'il, as well as the reign of that first king of the Safawi dynasty (A. H. 909-930 = A. D. 1503-1524), which fills the main portion of this work. Unfortunately the MS. is defective at the beginning, and neither title nor author's name can be ascertained. There are, moreover, no distinct subdivisions, and dates are scarcely ever given. On a piece of paper, pasted on one of the fly-leaves, it is styled:

تأريخ اسمعيل. Whether any other copy of this highly valuable history is extant in a European library we are unable to find out; all that can safely be stated is that it is neither identical with the *أحسن التواريخ* (see Bodleian Cat., No. 287), nor with the fourth chapter of the third volume of the *حبيب السیر* (see No. 88 sq. in this Cat.). It ends on fol. 305^b with the accession of Shâh Tahmâsp, A. H. 930; last words: *و حضرت شاه طهماسب بهادر خان خلد الله ملكه را آوردند در دار السلطنة تبريز بر تخت نشاندند*.

Ff. 306^a-312^b are filled with a kind of genealogical and chronological table of the Safawi dynasty, incomplete at the end (the last leaves being partly torn away), beginning with A. H. 892 (see fol. 306^b, l. 4) = A. D. 1487, the year of Shâh Isma'il's birth; the last date that can be found in the text itself is A. H. 1015 (A. D. 1606), on fol. 311^b, lin. penult., but according to the preliminary index on fol. 306^a, these lists were to go down to the reigns of Shâh Safi II, i. e. Shâh Sulaimân (who succeeded his father, 'Abbâs II, A. H. 1077 = A. D. 1666).

No. 1877, ff. 312, ll. 14; Nasta'lik, by many different hands; size, 8½ in. by 5½ in.

537

Futûhât-i-Humâyûn (فتوحات همايون).

A defective history of the first twelve years of the reign of Shâh 'Abbâs the Great, from his accession, A. H. 996 (A. D. 1588), to A. H. 1007 (A. D. 1598, 1599), the year of the conquest of Khurâsân, and the date of the composition of this work (the title is a chronogram, see fol. 11^b, l. 2), compiled by Siyâki Nizâm (سيماقي نظام), see fol. 8^b, l. 6, and dedicated to Shâh 'Abbâs. He gave to the book this peculiar title, because, as he says, the first twelve years of 'Abbâs' reign witnessed twelve different conquests, and the name of the Shâh شاه عباس حيدري consists itself of twelve letters. It is divided into a preface, styled *كرامت*, with seven *اشاره*, see fol. 13^b, and twelve *فتوح*, but unfortunately this copy contains only the *كرامت* and the twelfth or last *فتح* (فتح دوازدهم در فتح ذكر نوجة رايات نصرت آيات بصوب خراسان), which begins in the middle of Shâhân, A. H. 1006 (A. D. 1598, March), on fol. 16^b. Between ff. 15^b and 16^b all the other eleven *فتوح* are missing (fol. 16^a is left blank).

Beginning: لطيفترين گوهری که مورخان بلاغت نظام و منشیان فصاحت هر قسم در رشته عبارت انتظام دهند حمد و ثنای قادر لایزال یست الخ.

Copied in Ramađân, A. H. 1059 (A. D. 1649, Sept.).

No. 955, ff. 114, ll. 11; Nasta'lik; size, 7½ in. by 4½ in.

538

Ta'rikh-i-'âlamârâi-'abbâsi (تأريخ عالم آرای عباسی).

A complete copy of Iskandar Munshi's history of Shâh 'Abbâs the Great and his predecessors in the Safawi line, originally completed A. H. 1025 (A. D. 1616), but afterwards continued to 'Abbâs' death, and the accession of Shâh Safi in A. H. 1038 (A. D. 1629), comp. Bodleian Cat., Nos. 289-299; Rieu i. p. 185 sq.; W. Morley, p. 133 sq.; W. Pertsch, Berlin Cat., pp. 433-436; Erdmann in Zeitschrift der D. M. G. xv. p. 457 sq.; G. Flügel ii. p. 174 sq.; J. Aumer, p. 80; Journal Asiatique, v. (1824), p. 86 sq.; H. Khalfa vi. p. 564, etc. According to the preface, Iskandar Munshi divided his work originally into a *mukaddimah*, on the forefathers and predecessors of Shâh 'Abbâs and the virtues and eminent qualities of the Shâh himself, and two *shahîfas*, the first containing 'Abbâs' life from his birth to his accession (A. H. 978-996 = A. D. 1571-1588), the second the first thirty years of his reign (A. H. 996-1025 = A. D. 1588-1616). He afterwards added the history of the last thirteen years of his reign (A. H. 1025-1038 = A. D. 1616-1629), and subdivided the second *shahîfah* into two *maqûds*, the first to contain the first karn or generation, i. e. the first thirty years, to A. H. 1025, the second the remaining years to 1038. The latter is also styled in some Bodleian copies the third *shahîfah*. A *khâtimah*, which the author had intended to comprise wonderful stories and strange incidents of the time, was never completed.

Beginning of the whole work: چون نشر محمد کبریای الهی که بیرون از دائره عقول و افهام است الخ.

Muḳaddimah and *first ṣaḥīfah*, on fol. 1^b.

Second ṣaḥīfah, first maḳṣad, on fol. 157^b; *second maḳṣad*, on fol. 425^b.

Dated the 19th of Muḥarram, A. H. 1050 (A. D. 1640, May 11), by Dā'ūd Kātib, at Lāhūr.

No. 126, ff. 507, ll. 25; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each of the three parts; size, 13½ in. by 7½ in.

539

Another complete copy of the same.

Muḳaddimah and *first ṣaḥīfah*, on fol. 1^b.

Second ṣaḥīfah, first maḳṣad, on fol. 300^b; *second maḳṣad*, on fol. 663^b. The first maḳṣad is dated the first of Jumādā-alākhar, A. H. 1052 (A. D. 1642, Aug. 27). the second maḳṣad the 27th of Rajab in the same year (A. D. 1642, Oct. 21), by 'Abd-alrashid bin 'Abd-allatīf Khushnawis.

No. 1915, ff. 776, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each of the three parts; size, 11½ in. by 6½ in.

540

The same.

Another most excellent copy of the whole work, to which only the first leaf, or rather the first page, is wanting. It opens abruptly thus: جلال حضرت مقدس, corresponding to the preceding copy, fol. 1^b, last line.

Muḳaddimah, on fol. 3^b.

Ṣaḥīfah I, beginning with 'Abbās' birth, on fol. 52^a; Amirs and Khāns previous to his reign, on fol. 60^a; 'Ulamās and Shaikhs, on fol. 64^b; Ḥakims, on fol. 70^a; Calligraphers, on fol. 72^a; Painters, etc., on fol. 74^b; Poets, on fol. 77^a; Singers and Musicians, on fol. 80^a. The history continues on fol. 81^a.

Ṣaḥīfah II, first maḳṣad, on fol. 236^b; *second maḳṣad*, on fol. 629^b.

Beginning of the year 1037, on fol. 740^b. Death of 'Abbās, on fol. 744^a. Amirs of his time, on fol. 749^b; Wazirs, on fol. 752^a. Epilogue, on fol. 755^b.

Dated the 22nd of Ramaḍān, A. H. 1099 (A. D. 1688, July 21), by Maḥmūd bin Muḥammad Ḥusain of Shūlistān. The first leaves are a little worm-eaten; on ff. 556^b-597^a all the headings are left blank.

No. 2890, ff. 757, ll. 19; Naskhi; size, 12½ in. by 8 in.

541

The same.

This, otherwise very good and correct copy, is severely injured at the bottom of the last four pages, and has besides a lacuna on ff. 726^a middle to 726^b end (the whole space being left blank), corresponding to No. 1915 (539 above), fol. 751^b, l. 18 middle to fol. 754^a, l. 2. Some leaves besides are worm-eaten.

Muḳaddimah and *first ṣaḥīfah*, on fol. 1^b.

Second ṣaḥīfah, first maḳṣad, on fol. 237^b; *second maḳṣad*, on fol. 618^b.

Not dated. Presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3435, olim 16, J. 17, ff. 753, ll. 19; clear and distinct Nasta'lik; size, 11 in. by 6½ in.

542

Another copy of the *muḳaddimah* and the *first ṣaḥīfah* of the same work.

Beginning here: بسم الله الرحمن الرحيم، برده کشای
در امبد و بیم، چگونگی نشر محمد کبریای الهی الخ

Dated the 23rd of Muḥarram, A. H. 1076 (1717?) = A. D. 1665, Aug. 5; collated A. H. 1147 (A. D. 1734, 1735).

No. 395, ff. 283, ll. 21; Nasta'lik; size, 10½ in. by 6 in.

543

The same *muḳaddimah* and *first ṣaḥīfah*.

Beginning as usual: چون نشر محمد الخ.

Copied A. H. 1091 (A. D. 1680), at Gwāliyār, by Ṣafi Kuli bin Naurūz-al-mūr Turkmān.

No. 855, ff. 1-353, ll. 17; large and distinct Nasta'lik; size, 10½ in. by 6 in.

544

The same.

Dated the 22nd of Dhū-alḥijjah, A. H. 1092 (A. D. 1682, Jan. 2). All the headings are omitted.

No. 300, ff. 208, ll. 19; clear and distinct Nasta'lik; size, 14 in. by 8½ in.

545

The same.

The original portion of this copy, written in Naskhi, is a very correct one, but not dated. Beginning as usual. *Muḳaddimah*, on fol. 4^b; *Ṣaḥīfah I*, on fol. 41^a; Amirs and Khāns, on fol. 49^a; 'Ulamās and Shaikhs, on fol. 53^a; Ḥakims, on fol. 58^b; Calligraphers, on fol. 60^a; Painters, etc., on fol. 62^b; Poets, on fol. 65^a; Singers and Musicians, on fol. 68^a. Continuation of the history, on fol. 69^a.

Bibliotheca Leydeniana.

No. 2676, ff. 222, ll. 21, Naskhi in the older part; ff. 1-36, 84, 85, 157, and 158 are added by a later hand in Shikasta, ll. 25; size, 11½ in. by 7 in.

546

Another copy of the *second ṣaḥīfah* of the same work.

First maḳṣad, on fol. 1^b, beginning: عنوان صحیفه

سلطنت وعالم آرای پادشاهان کامگار الخ

Second maḳṣad, on fol. 320^b, beginning: بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نبایش دادار جهان آفرین الخ

The first maḳṣad was copied in the month Ramaḍān, A. H. 1063 (A. D. 1653, July, August), the second in the month Dhū-alḥajjah of the same year (A. D. 1653, Sept., October), by Muḥammad Amin Luāsānī.

No. 298, ff. 427, ll. 23; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each maḳṣad; size, 14½ in. by 9 in.

547

The same *second ṣaḥīfah*.

First maḳṣad, on fol. 1^b; *second*, on fol. 351^b. The first is dated the twelfth of Sha'bān, A. H. 1070 (A. D. 1660, April 23), the second the same year by the same hand.

Fol. 2 must be inserted between ff. 8 and 9; ff. 252-257 very severely injured.

No. 1441, ff. 462, ll. 23; large and distinct Nasta'lik; size, 11½ in. by 6½ in.

548

The same.

First makṣad, on fol. 1^b; *second*, on fol. 437^b. Good and correct copy, but not dated.

No. 1665, ff. 585, ll. 19; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each makṣad; size, 11½ in. by 6½ in.

549

Another copy of the *first makṣad* of the *second ṣahîfah*.

Beginning as in the preceding copies. Dated the 25th of Rabi'-alawwal, A. H. 1058 (A. D. 1648, April 19).

No. 303, ff. 437, ll. 19; Nasta'lik; annotations and additions on the margin; illuminated frontispiece; size, 12½ in. by 7½ in.

550

The same *first makṣad*.

Beginning: 'صحیفه دوم از تاریخ عالم آرای عباسی'.
عنوان صحیفه سلطنت الخ

No date; but on the first leaf there is an entry of a former owner from A. H. 1096 (A. D. 1685).

No. 1677, ff. 427, ll. 19; Nasta'lik; the last three leaves supplied by a more modern hand; worm-eaten throughout; size, 10½ in. by 6½ in.

551

The same.

This copy, beginning in the usual way, may be older than the preceding one, since it is dated the 25th of Rajab, A. H. 1072 (A. D. 1662, March 16), by Hâji Darwish 'Ali, but it is somewhat defective in consequence of a lacuna after fol. 7.

No. 299, ff. 242, ll. 27; clear and distinct Nasta'lik; size, 14½ in. by 9½ in.

552

The same.

This copy has a different beginning, viz.: 'حمد و مدح پروردگار حمدی سپاس و ستایش'; the first year of 'Abbās' reign on fol. 3^a, the thirtieth on fol. 306^b.

No date. Eleventh century of the Hijrah. It is somewhat incorrectly styled on fol. 1^b: 'تاریخ عالم آرا جلد اول'.

No. 2927, ff. 319, ll. 21; clear Nasta'lik; the first page supplied by a modern hand; size, 11½ in. by 7½ in.

553

The same.

Beginning as usual. No date. This copy is badly injured in many places; more than a third of each of the first five pages is entirely torn away; large water-spots.

No. 1493, ff. 199, ll. 27; Nasta'lik; size, 15½ in. by 8½ in.

554

Another copy of the *second makṣad*.

Beginning as usual. Dated by Muḥammad Akram

Karam-allāh Shāmlū, the 9th of Dhû-alhijjah, A. H. 1093, that is, the twenty-sixth year of 'Alamgir's reign (A. D. 1682, December 9).

No. 855, ff. 354-563, ll. 17; large and distinct Nasta'lik; size, 10½ in. by 6 in.

555

Ta'rikh-i-Shāh 'Abbās-i-thāni (تاریخ شاه عباس ثانی).

A history of Shāh 'Abbās II, who ruled over Persia A. H. 1052-1077 (A. D. 1642-1666), from his birth to the fifteenth or sixteenth year of his reign, by the poet 'Imād-aldaulāh Mirzā Muḥammad Tāhir Wahid of Kazwin, who was the historiographer of that king, and died nearly a hundred years old, A. H. 1110 (A. D. 1698, 1699); comp. A. Sprenger, Catal., p. 137, and the MSS. of the late Sir H. Elliot, Journal of the Asiatic Society of Bengal, vol. 23, p. 251. A fuller account of this work is found in Rieu i. p. 189, and in the Bodleian Catal., No. 301. Comp. also Catal. des MSS. et Xylogr., p. 292, and Mackenzie Coll. ii. p. 123. Shāh 'Abbās II's birth in A. H. 1041 (A. D. 1631, 1632) is related here on fol. 76^a, l. 7.

Beginning: نیایش خالقی را سزاست که زبان محمدت
سگال را از کلمات رنگین کسوت بال طاوسی الخ

No date.

No. 1538, ff. 65^b-277, ll. 9; large Nasta'lik; size, 10½ in. by 7½ in.

556

The same.

Another copy without date. Occasionally marginal glosses, explaining uncommon Arabic and old Persian words.

Beginning as in the preceding copy.

No. 3031, ff. 177, ll. 15; Shikasta; size, 9½ in. by 4½ in.

557

Another slightly defective copy of the same.

Ff. 1-5^a contain a complete index of the history of Shāh 'Abbās II; on fol. 6^a the work begins abruptly thus: 'و النوکل . . . درین کارخانه سبب سازی بمقتضی الخ', corresponding to No. 1538 (555 above), fol. 75^b, l. 1.

Dated the 12th of Jumādā-alūlā, A. H. 1155 (A. D. 1742, July 15), the twenty-fourth year of Muḥammad-shāh's reign, by Khākpāi Khushhālraī Kāyath; the index was written two days later, the 14th of the same month.

Bibliotheca Leydeniana.

No. 2566, ff. 175, ll. 11-12; Shikasta; many headings left blank; size, 8½ in. by 6 in.

558

Ta'rikh-i-Jahānkushāi (تاریخ جهانکشی).

The well-known history of Nādirshāh, who ruled over Persia A. H. 1148-1160 (A. D. 1736-1747), together with a summary account of the events immediately preceding and following his reign, composed by Mirzā Muḥammad Mahdikhān Astarābādi, A. H. 1171 (A. D. 1757;

1758), and entitled *تأریخ جهانکشی*, or simply *تأریخ نادری*; comp. Bodleian Catal., Nos. 302-306; Rieu i. p. 192 sq.; W. Pertsch, Berlin Catal., pp. 437-439; W. Morley, p. 138; J. Aumer, p. 81; Catal. des MSS. et Xylogr., p. 293; A. F. Mehren, p. 23; Rosen, MSS. Persans, pp. 140 and 141, etc. Translated into French by William Jones, Paris, 1770; into English by the same, London, 1773; into German by M. Gadebusch, Greifswalde, 1773. Lithographed at Taharân, A. H. 1260, and also at Bombay and Tabriz: published at Calcutta, 1845, for the Bengal Asiatic Society.

Beginning: *بر دانیان رموز آگاهی و دقیقه بابان حکمتهای الهی واضح است که در هر عهد و اوان که اوضاع جهان منقلب و برپاشان الخ*

This copy was finished at Calcutta the 23rd of Rajab, A. H. 1188 (A. D. 1744, September 29).

No. 17, ff. 306, ll. 13; large and distinct Nasta'lik; size, 12 in. by 7½ in.

559

Another copy of the same.

Good copy, finished in the month Rajab, A. H. 1192 (A. D. 1778, July, August), at Lakhnau, by Ghulâm Imâm. Beginning as in the preceding copy.

No. 157, ff. 203, ll. 15; distinct Nasta'lik; size, 12 in. by 6½ in.

560

The same.

Dated the 2nd of Šafar, A. H. 1197 (A. D. 1783, Jan. 7), by Muḥammad Ḥasan bin Muḥammad Bâkîr.

No. 372, ff. 238, ll. 14; large Nasta'lik; illuminated frontispiece; size, 10½ in. by 5½ in.

561

The same.

Dated the 18th of Rajab, A. H. 1197 (A. D. 1783, June 19).

No. 3156, ff. 335, ll. 13; Nasta'lik; illuminated frontispiece; splendid binding in red and gold; size, 8½ in. by 5 in.

562

The same.

Dated the 27th of Shawwâl, A. H. 1200 (A. D. 1786, August 23).

No. 144, ff. 206, ll. 17; large and distinct Nasta'lik; illuminated frontispiece; size, 11½ in. by 7½ in.

563

The same.

No date. Modern copy.

No. 2651, ff. 137, ll. 23; Nasta'lik; size, 12½ in. by 8½ in.

564

The same.

No date. Quite modern copy, collated throughout.

No. 2912, ff. 224, ll. 15; large and distinct Nasta'lik; illuminated frontispiece; size, 11½ in. by 7½ in.

565

The same.

No date.

Presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818; transferred to Civil Coll. (i. e. Haileybury), August 9, 1819.

No. 3261, ff. 126, ll. 23; written by three hands, in clear Nasta'lik on ff. 2-20, 85-92, and 123-126, in careless Nasta'lik mixed with Shikasta (with some resemblance to the first hand) on ff. 69-84, and in pure Shikasta on ff. 1, 21-68, 93-122; size, 12½ in. by 8½ in.

566

Bayân-i-Wâqî' (بیان واقع).

A history of Nādirshāh, from his invasion of India to his death in A. H. 1160 (A. D. 1747), and of subsequent events during the reigns of Muḥammadshāh and Aḥmadshāh, together with a narrative of the author's own travels to Persia and Arabia, by Khwājah 'Abdalkarim bin Khwājah 'Akibat Mahmūd bin Khwājah Muḥammad, originally of Kashmir, who came to Shāh-jahānābād and was an eye-witness of all the principal affairs which went on during Nādirshāh's invasion; comp. on this interesting work Rieu i. p. 381 sq., and F. Gladwin's incomplete translation, styled 'Memoirs of Khojeh Abdulkurream,' Calcutta, 1788. According to the index, on fol. 3^a, it was originally divided into *four bābs* and a *khâtimah*, but in the progress of his work the author must have changed his mind, for our copy contains, like those in the British Museum, *five bābs*, the last of which brings the history down from the time of Nādirshāh's death to A. H. 1199 (A. D. 1785), the year in which he completed this work; see the last page, l. 12: *و نه یکهزار و یکصد و نود و نه*. In the British Museum copies A. H. 1198 (A. H. 1784) seems to be the last date. The intended *khâtimah* is found neither here nor in any other known copy.

The title appears twice, on fol. 2^b, last line but one, and fol. 3^a, l. 12. The author's name is mentioned on fol. 1^b, last line but one, and last line.

باب اول در ذکر عروج و خروج نادر السلطان و آمدن او به سمت هندستان (Nādirshāh's march to India), on fol. 4^a.

باب دوم در بیان معاودت نادر السلطان بسوی ایران و رفتن بتوران و خوارزم درین میان (Nādirshāh's return to Īrān and march to Tūrān, Khwārizm, etc.), on fol. 27^b.

باب سیوم متضمن بعضی وقائع که از دار السلطنت قزوین تا بندر هوگلی که از نادر متعلقه سلطنت هندستان است مشاهده نمود (Events that occurred to the author in his travels from Kazwin through Persia and Arabia back to the port of Hūghl), on fol. 68^a.

باب چهارم در ذکر بعضی از وقائع که از ابتدای ورود به بندر هوگلی تا وقت وصل وانتقال اعلیحضرت کثیر المروت بادشاه درویش صفت محمّد شاه فردوس آرامگاه بظهور ببوسته (Events that took place from the

author's return to Hūgli to the death of Muḥammad-shāh), on fol. 94^a.

باب پنجم در ذکر بعضی امور که در ایام سلطنت احمد شاه بهادر بهست آمد (Events in the reign of Aḥmadshāh), on fol. 138^b.

Beginning: الهی محفل آرد گر بذكر خود الحمد لله الذى علم الانسان ما لم يعلم والصلاة والسلام على

No. 115, ff. 156, ll. 15; Shikasta; size, 8 in. by 4½ in.

567

Fawā'id-i-Ṣafawīyyah (فوائد صفویة).

A history of the Ṣafawī dynasty from Shāh Isma'il (died A. H. 930 = A. D. 1524) to Sulṭān Abū-alfath Muḥammad Mirzā Bahādurkhān alṣafawī almuṣawī alḥusainī, who lived in exile in Lucknow as pensioner of the East India Company. The work is dedicated to him by the author, Abū-ḥasan bin Ibrāhīm of Kāzwin, A. H. 1211 = A. D. 1796, 1797 (the word تاریخ forms the chronogram), see fol. 2^a, l. 1, fol. 3^a, ll. 1-5; a more detailed account of this history is given in Rieu i. p. 133 sq. and Morley, p. 137; comp. also W. Pertsch, Berlin Cat., p. 515 sq. The book is divided into *two muḥaddimās* and a *khūtimah*.

مقدمه اولی در ذکر احوال خجسته مآل سلاطین جنت مکین سلسله علیّه صفویه انار الله برهانهم history of the Ṣafawīs from Shāh Isma'il to Muḥammad Mirzā, A. H. 1211. On fol. 84^a an additional chapter begins, on subsequent events from A. H. 1212 to 1220 (A. D. 1797-1805), see the latter date on fol. 110^a; our copy contains therefore more than those in Rieu and Morley, which only go down to A. H. 1216.

مقدمه ثانیه در ذکر طوائف الملوك, dealing with the rulers who were in rebellion against the Ṣafawīs, viz. the Afghāns of Ghilza, the Afshārs, the Abdālīs, the Zandīs, and the Kājārs, down to Fatḥ 'Alī Shāh's accession, A. H. 1212 (the history of the Kaḥālātīs forms no separate makālah or section here, as in Rieu's and Morley's copies).

مقاله اول در ذکر طمغه افغانه غلزه, on fol. 144^a.

مقاله دوم در ذکر طمغه افشاریه, on fol. 145^b.

مقاله سیوم در ذکر طمغه افغانه ابدالیّه درانیّه, on fol. 153^b.

مقاله چهارم در ذکر طمغه زندیه, on fol. 166^b.

مقاله پنجم در ذکر طمغه قاجاریّه قزلباشیه, on fol. 186^a.

حاتمه کتاب در ذکر احتسام و انجام ابن مختصر وشمه از حالات مؤرخین, on fol. 200^a.

Beginning: جهان بادشاهها خدائی تراست - ازل تا ابد پادشاهی تراست - نگارنده آفرینش توئی - کشاینده چشم ببنش توئی الخ

No date. College of Fort William, 1825.

No. 2191, ff. 302, ll. 15-17; Nasta'lik, by different hands; size, 8½ in. by 5½ in.

VI. SPECIAL HISTORY OF TABARISTĀN, THE BARMĀKIS, HARĀT, TURKEY, THE KARĀ-KOYUNLŪS, THE SHĀIBĀNĪS AND ASTARKHĀNĪS OF TRANS-OXANIA, AND THE AFGHĀNS.

a. *Tabaristān*.

568

Ta'rikh-i-Ṭabarī (تاریخ طبری).

Chronicle of Ṭabaristān, composed by Muḥammad bin al-Ḥasan bin Isfandiyyār in and after A. H. 613 (A. D. 1216, see fol. 39^b, ll. 11 and 12), comp. Bodleian Cat., No. 307; Rieu i. p. 202 sq.; F. Spiegel in Zeitschrift der D. M. G. iv. pp. 62-71; Sir W. Ouseley, Travels, iii. p. 554, and B. Dorn, Schir-eddins Geschichte von Tabaristan, etc. (preface, pp. 3-6). As his sources the author enumerates particularly the following three works: (1) عقود سحر و قلائد در, by Abū-ḥasan Muḥammad alyazdādi, fol. 3^b, l. 6 (comp. Dorn, p. 4); (2) a risālah, translated for Dā'ūd Yazdī, A. H. 197 (A. D. 812, 813), by a man of Sind, 'Alā bin Sa'id, from Hindūi into Arabic; and (3) another risālah, translated by Ibn al-Muḥaffa' from Pahlawi into Arabic (styled جواب نامه, according to the Bodleian copy), see fol. 5^a, ll. 4-7. Apparently, Muḥammad bin al-Ḥasan did not complete his work, since in the last portion many events are related which occurred a long time after his death (the last date mentioned here at the very end of the book is the death of Fakhr-aldaulah Ḥasan, A. H. 750 = A. D. 1349), and we must therefore assume that this chronicle was continued by another hand, more than a hundred years after the original author's lifetime. In the Bodleian copy there is a still later appendix (missing here), with short chronological notes, the last of which gives the date A. H. 842 (A. D. 1438, 1439).

Beginning: حمد و ثنا و مدح بی منتها آفریدگاری را سزاست که واهب ارواح و خالق اشباح است الخ

The work is divided into four parts (قسم).

Kism I: در ابتدای بنیاد طبرستان, subdivided into four chapters (باب), viz. 1. در ترجمه سخن ابن المقفع (The translation of Ibn al-Muḥaffa'). 2. در ابتدای بنیاد طبرستان و بنای عمارات و شهرهای وی (First cultivation of Ṭabaristān and building of its cities, etc.). 3. در خصائص و عجائب طبرستان (Peculiarities and wonders of Ṭabaristān). 4. در ذکر ملوک و اکابر و علما و زهاد و کتاب (The kings, great and rich men, 'Ulamās, ascetics, scribes, physicians, astronomers, philosophers, poets, etc. of Ṭabaristān).

Kism II: در ابتدای دولت آل وشمگیر و آل بویه (Beginning of the dynasties of Washmگیر and Buwail in Ṭabaristān).

Kism III: در نفل ملک طبرستان از آل وشمگیر که آخر انشان نوشیروان بن منوچهر بن قابوس بود با سلاطین محمودیان و سلجوقیان (Kings of Ṭabaristān to Nūshirwān bin Minūcihr bin Kābūs, etc.).

Kism IV: از ابتدای دولت آل باوند دوم نوبت تا آخر (Rule of the Bāwand dynasty).

For a more detailed description of this work, we refer to Rieu and the Bodleian Cat., loc. cit. This copy was made A.H. 1032 (A.D. 1623) by Himmat ibn Rustamāk almāzandarāni.

No. 1134, ff. 184, ll. 21; clear and distinct Nasta'lik; size, 9½ in. by 5¼ in.

b. *The Barmakīs.*

569

Akhbār-i-Barmakiyān (اخبار برمکیان).

Kitāb-i-akhbār-i-Barmakiyān, styled on the fly-leaf and on fol. 1^a, تأریخ برامکد and تأریخ برمک, a special history of the Barmakis or family of Barmak, the well-known ministers of the 'Abbāsides (the last of which was executed by order of Hārūn-al-rashid), translated from the Arabic original of Abū Muḥammad 'Abd-allāh bin Lābari,—see, for instance, fol. 55, l. 3 (چنین گوید ابو محمد عبد الله بن لاری مؤلف اول این کتاب در جمله مؤلف عربی ابو محمد عبد) and fol. 102, l. 9 (چنین گوید ابو القاسم طابقی (? طائفی) که مؤلف اصلست) ff. 11^b, l. 7, and 31^a, l. 13 (ابو القاسم طابقی که مؤلف ضیاء)—into Persian, by Diyāi Barāni (کتب عربی است), the author of the تاریخ فیروز شاهى, see above, No. 211, and dedicated to Sulṭān Firūzshāh (A.H. 752–790, A.D. 1351–1388).

Beginning: کتاب اخبار برمکیان که بنده ضیاء برنی از عبارات عربی بپارسی ترجمه کرده است و دیباچه را بخطاب همایون سلطان فیروزشاه مدد الله ظلال جلاله زیب و زینت داد حمد و ثنا مرخدا برا که بفضل خویش کرم و خلق و سخاوت را قبله بر اهل کرم و مقاصد بندگان ساخت الخ

Other copies of this work are described in the Bodleian Cat., No. 308, and Rieu i. p. 333; comp. also Elliot, History of India, iii. p. 93, and vi. p. 484; and Schefer, Chrestomathie Persane, ii. p. 6 sq., where all the histories dealing with the Barmakis are enumerated.

In the preface the author mentions an old history from the time of Sulṭān Maḥmūd of Ghazna, مآثر محمودی, composed by a certain Imām Kāfāl (so to be read here instead of فعال!).

This history concludes on fol. 102^a, and ff. 102^b–108^a are filled up with some other short stories on the same subject, the first is called the twenty-second story of the eighth book, and the second (on fol. 104^b) the thirty-sixth story of the seventh book. The first begins: آورده اند که فضل بن یحیی بن خالد البرمکی با سرور سزی (?) گوید: آنکه در مودت و فنوت الخ مأمون خلیفه بکروز مرا بخواند و گفت الخ

Dated the 7th of Rabī'-al-awwal, A.H. 1097 (A.D. 1686, Feb. 1). The same hand, who wrote this date, added: مالک و صاحبه احقر الانام و اضعف الاسلام محمد (the first owner of this book was Muḥammad 'Aziz-allāh, son of 'U'bad-allāh Nakshbandi).

No. 1961, ff. 108, ll. 18 on the first forty-eight leaves, ll. 15–17 on the rest; Nasta'lik, by two different hands; size, 9½ in. by 5½ in.

c. *Harāt.*

570

Raudāt-al-jannāt (روضات الجنات).

A valuable special history and topography of the province and city of Harāt, with its dependencies and neighbouring towns, composed A.H. 897 (A.D. 1492), by Mu'in al-zamajī al-asfīzārī (comp. ff. 10^a, l. 10, and 11^a, l. 20), and dedicated to Shāh Sulṭān Husain Mirzā. Its full title is: روضات الجنات فی اوصاف الهراء, and it consists of twenty-six Raudas, comp. Bodleian Cat., No. 310, and Rieu i. p. 206; see also Barbier de Meynard, in the Journal Asiatique, 5^e série, vols. xvi. p. 461 sq.: xvii. pp. 439 sq. and 473 sq.; and xx. p. 268 sq.

Preface and introductory chapters, for which we refer to the Bodleian Cat., loc. cit., on ff. 1^b–14^b, beginning: بسم الله الكريم المجيب عليه توكلت واليه انيب سياس وستايش مالک الملکی را سزااست که الخ

Raudah I (The building of Harāt, without a heading, which may be supplied from the Bodleian copy: در کیفیت بنای بلدة هراء, in seven وجه, on ff. 15^b, 19^a, 19^b (two), and 20^b (three).

Raudah II (Topography of Harāt), in two چمن: 1. در ذکر کیفیت این بلدة فلك ارتفاع, on fol. 21^a. 2. بعضی مضافات, on fol. 21^b.

Raudah III (General excellence of Khurāsān and special pre-eminence of Harāt, together with traditions, etc.), in two چمن: 1. در شرف خراسان عموماً و احادیثی, on fol. 23^b. 2. در فضیلت هراء, که در آن باب واردست, on fol. 25^b.

Raudah IV (Suburbs of Harāt and neighbouring places, beginning with Harātrūd): در ذکر قصبات و ولايات و توابع ومضافات این مدینه الاسلام: 1. هراترود و شافلان, on fol. 28^a. 2. اسفزار, on fol. 29^b. 3. کوسویه, شکمبدان, فوشنج, etc., on fol. 33^a. 4. کرخ, قلعه برنو, لنکر امیر غبات, بادغیس, etc., on fol. 36^b.

Raudah V (Places, more distant from Harāt, beginning with Balkh): در ذکر بعضی ولايات که از مدینه الاسلام هراء دورتر ازین ولايات است که مذکور شد از اقالیم اندخود, بلخ, 1. چمن: خراسان و توابع هراء, on fol. 42^a. 2. سا, ابورد, مرو, شامجیان, شمرغان, سبزوار, نبشادور, جام, باحرز, خواف, مشهد, etc., on fol.

author's death, ib. p. 219^a, last line; W. Morley, p. 142; W. Pertsch, Berlin Cat., p. 440; Tornberg, p. 191; H. Khalfa ii. p. 110 and vi. p. 500, etc. A Turkish translation of the same is noticed in G. Flügel ii. p. 216 sq.

This *seventh portion* contains the history of the *seventh* Turkish Sultān Muḥammad II (reigned A. H. 855-886=A. D. 1451-1481), and begins after a long-worded heading with the following نظم:

برای فتح دین هر داستانى - کنم نقل از چنان کشورستانی

Then follows immediately the *awāl*.

It breaks off in the *khātimah* (which begins on fol. 214^b); but only one leaf seems to be missing.

Several of the first and also a few of the last leaves are extremely damaged.

No. 91, ff. 220, ll. 19; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

572

Fathnāma-i-Khūnkār-i-Rūm (فتح نامه خونکار روم).

The campaign of Sultān Muḥammad III (who ascended the throne of Turkey A. H. 1003, and died A. H. 1012=A. D. 1595-1604) against Hungary in A. H. 1005 (A. D. 1596, 1597), see fol. 1^b, l. 3, translated according to the last words of this little tract from Turkish into Persian. No author's or translator's name appears anywhere. On fol. 1^a the tract is styled نسخه فتح نامه.

الممد لمن لانصر الا من عنده والصلوة و . Beginning: السلام على حبيبه النخ روم.

Quite modern handwriting, from A. H. 1217 (A. D. 1802, 1803), probably copied at Seringapatam, like the second and larger half of this MS., which is apparently written by the same transcriber.

Bibliotheca Leydeniana.

No. 2469, ff. 1-15, ll. 11; large Nasta'liq; size, 8 $\frac{1}{2}$ in. by 6 in.

e. *Ḳarā-ḳoyunlūs*.

573

Ta'rikh-i-Turkmāniyyah (تاریخ ترکمانیه).

A history of the Turkman dynasty, that is to say of the *Ḳarā-ḳoyunlū* branch, with a detailed account of the reigns and warlike deeds of *Ḳarā Muḥammad*, the founder of the dynasty, and his son, *Ḳarā Yūsuf* (who died, according to the Cat. Codd. Or. Lugd. Bat. iii. p. 11, A. H. 823=A. D. 1420). This work, composed by Ibn 'Abdallāh Maḥmūd of Nishāpūr (see fol. 6^a, last line) after A. H. 950 (A. D. 1543), is so much the more precious, as we have no other special history of this powerful Turkman tribe, and this MS. seems besides to be almost unique in European collections, having been copied, according to a note on fol. 1^a and on the first fly-leaf, from a scarce MS. in the possession of Captain Roebuck. But unfortunately the value of our copy is somewhat diminished by the absence of all dates (the only date in the whole book is A. H. 599=A. D. 1202, 1203, in the short chapter on *Ḳarā Muḥammad's* ancestors, on fol. 21^b, l. 2), and the apparent omission of a very

considerable portion of the history of *Ḳarā Yūsuf* and his successors on fol. 161^a; the last chapter, on fol. 160^b, relates prince Rustam, 'Umar Shaikh Mirzā's son and Timūr's grandson's flight before his brother, prince Sikandar, and his taking refuge in the fortress of Nishāpūr, where he was besieged by his brother and escaped at last to *Ḳarā Yūsuf* at Tabriz. The immediately following chapter on fol. 161^a transfers the scene of action, without the slightest transition, into the kingdom of Tiling or Tilingāna in India, and deals after a preliminary account of the Rājās of Tiling with the *Ḳuṭbshāhs* of Gulkundah, who conquered Tiling, especially with Sultān *Ḳulī Ḳuṭb-almulk*, the founder of the *Ḳuṭbshāhī* dynasty, whose reign as independent king of Tilingāna lasted thirty-two years, from A. H. 918-950 (A. D. 1512-1543). His death is mentioned on fol. 228^b in the *khātimah*. Now, *Ḳulī Ḳuṭb-almulk* was, according to the تاریخ سلطان محمد

قطبشاه (see above, Nos. 456-462, and also Cat. Codd. Or. Lugd. Bat. loc. cit.), the great-grandson of *Ḳarā Yūsuf*, whose descendants had thrown themselves with the remnants of their defeated armies into India and waged war against the infidels, that is, the Hindū Rājās of the Dakhan, Tiling, Gulkundah, etc. The logical connection between these two separate portions of our MS. is thus cleared up, but the fact remains, nevertheless, that the whole history of the last years of *Ḳarā Yūsuf*, and of the reigns of his son *Sikandar Turkman* (who was slain by his own son *Ḳubād*, A. H. 841=A. D. 1437), and *Sikandar's* brother, *Jahānshāh* (who was extirpated by *Ḥasanbeg*, the founder of the *Āḳ-ḳoyunlū* dynasty, in A. H. 872=A. D. 1467), are missing.

There is another drawback in this otherwise so extremely valuable work, that is, the flowery style which often conceals under a mass of poetical phrases the real substance of the story; this is especially regrettable in the dedication on ff. 9^b-10^b, where the name of the sovereign, at whose request the work was written, is so cleverly surrounded with flattering epithets, that it is almost impossible to find it out. It seems to be *Muḥammad*, and as he is called further on خدایگان

مالک ممالک عرب و عجم, we suppose the *Ṣafawī* ruler *Muḥammad Khudābanda*, surnamed Sultān *Sikandar Shāh*, the eldest son of *Shāh Tahmāsp*, is meant, especially as there are several puns with the word *Sikandar* in the dedication, for instance, on fol. 10^a, ll. 3 and 2 ab infra (سکندر شکوهی که دین پرور است - صف لشکرش سد اسکندر است).

At what time the book was completed it is impossible to state; *Muḥammad Khudābanda* ascended the throne in A. H. 985 (A. D. 1577), and reigned till A. H. 995 (A. D. 1587), that seems rather late for the composition of this work, as some of the last facts mentioned in it are *Humāyūn's* defeat by *Shurshāh*, A. H. 947 (A. D. 1540), and *Ḳulī Ḳuṭbshāh's* death in A. H. 950 (A. D. 1543); perhaps *Muḥammad Khudābanda* was still prince when the book was written. That a history of the *Ḳarā-ḳoyunlū* and their descendants, the *Ḳuṭbshāhs* of Gulkundah, should have been dedicated to a

Šafawī prince, is not surprising, since the author lays everywhere a particular stress on the fact, that his heroes were partisans of the Shī'ah, and one of the introductory chapters contains an eulogium of 'Alī and the twelve Imāms (see fol. 5^a sq.).

Beginning: خداوند بیجگون خدائی تراست - بر اقلیم جان بادشاهی تراست.

The history of Karā Muḥammad begins on fol. 10^b.

This copy was written in fifteen days by Munshi Mirzā'ibeg for Colonel Mackenzie at Calcutta, and completed the 19th of January, 1815.

No. 3022, ff. 231, ll. 9-13; Shikasta; size, 9½ in. by 7½ in.

f. *Shahbānīs and Astarkhānīs of Transoxania.*

574

'Abdallāhnāma (عبد الله نامه).

A copy of the extremely rare history of the Shahbānī Khāns of Transoxania, and especially of 'Abdallāhkhān, who was born A.H. 940 (A.D. 1533), became absolute ruler of Transoxania in A.H. 986 (A.D. 1578, 1579), succeeded his father Iskandarshāh in Samarkand A.H. 990 (A.D. 1582), and died A.H. 1006 (A.D. 1597, 1598)¹; comp. on this most exquisite work of unequalled value Véliaminov-Zernov in the *Bulletin historico-philol. de l'Académie de St. Pétersbourg*, xv. pp. 172-175, and *Mélanges Asiatiques*, iii. pp. 258-263. It was composed by Tanish bin Mir Muḥammad al-Bukhārī, see fol. 3^a, l. 3 ab infra, and contains an *introduction* (partly after Rashid-al-din, see No. 17 in this Catal.) on the genealogy of 'Abdallāh and details on the Islām in Central Asia, *two parts* (مغاله), the life of 'Abdallāhkhān, and a *khātimah* (praise of 'Abdallāh and his wazīrs). The *muḥaddimah* begins here on fol. 10^a; the beginning of the *first part* is not marked; the *second* begins on fol. 399^a. Between ff. 398 and 399 is a lacuna comprising the end of the first makālah, the last chapter of which ('Abdallāh's accession) begins on fol. 392^a. The *khātimah* is entirely missing.

Beginning of the preface, on fol. 1^b: زواهر جواهر بیغابت نثار کرباس والا اساس مالک الملکی سزاست که صدای ملکوتس الخ.

Beginning of the second makālah, on fol. 399^a: الحمد لله المتوحد بالعظمة والكبرياء والمنزه الخ.

No date. An entry from A.H. 1119 (A.D. 1707, 1708), on fol. 1^a.

No. 3, ff. 499, ll. 23; Naskhi; illuminated frontispiece on fol. 1^b; size, 14 in. by 8½ in.

575

Bahr-alarār fī manāqib-alakhyār (بحر الاسرار فی مناقب الاخيار).

A very rare and detailed history of the Uzbekkhāns

¹ In Bayle's *Oriental Biograph. Dictionary*, p. 5^b, a chronogram of his death is quoted: قیامت قایم شد, which clearly gives 1006; by a strange mistake, however, the author of that book makes it out to be 1005.

of Transoxania, especially of the Astarkhānī Sultāns, from the accession of Din Muḥammadkhān in A.H. 1006 (A.D. 1597, 1598), after the assassination of 'Abdalmu'minkhān, to A.H. 1050 (A.D. 1640, 1641), in the reign of Nadhr Muḥammadkhān (the years A.H. 1047-1050, on ff. 235^a-274^a), with a full account of contemporary events in the neighbouring countries, and a short introduction on the descent of the dynasty from Čingizkhān and the Kipčāk rulers, by Mahmūd bin Amir Wali (see the colophon on fol. 409^a). A large portion of the work, viz. ff. 275^a-389^a, is devoted to special events of that time, not narrated in the main story, and a detailed account of all the great men, Amirs, 'Ulamās, Kādīs, Shaikhs, and poets of Transoxania, and particularly of Balkh. Ff. 389^a-409^a contain in the form of an appendix a relation of the author's extensive travels from A.H. 1034 (A.D. 1624, 1625) onwards.

Beginning: ارتفاع اعلام ظفر فرجام مواكب كواكب احتشام خوانین تقای تیموری در ساحت آسمان رتبت طارم الخ.

Copied from the author's autograph by Shāh Kāsim in Nadhr Muḥammadkhān's library, soon after the composition of the work itself, as the phrase added to the Sultān's name خلد الله ملكه وسلطانه الى يوم الدين shews, that Nadhr Muḥammadkhān (who died A.H. 1059 = A.D. 1649) was still alive when this transcript was made.

No. 1496, ff. 409, ll. 21; distinct Nasta'liq; illuminated frontispiece, the first two pages embellished with gold stripes between the lines; size, 14½ in. by 9½ in.

g. *Afghāns.*

576

Ta'rikh-i-Khānjahānī u Makhzan-alafghānī (تاریخ خانجہانی و مخزن الافغانی).

The fuller redaction of Khwājah Nī'mat-allāh bin Khwājah Ḥabib-allāh Harawī's history of the Afghāns, which was completed the 10th of Dhū-alhijjah, A.H. 1021 (A.D. 1613, February 1), and dedicated to Khānjahān, in whose service the author was at that time. comp. Bodleian Cat., Nos. 2025 and 2026; Rieu i. p. 210 sq.; W. Morley, p. 74 sq.; Elliot, *History of India*, v. p. 67 sq.; and Dorn's *History of the Afghans from the Persian of Neamet Ullah*, London, 1829-1836.

Beginning: حمدی که مؤرخان وقائع نگار و مستخبران بدائع الخ.

The work is divided into a *muḥaddimah*, seven bābs, and a *khātimah*.

Muḥaddimah on Jacob, his offspring, etc. (در ذکر بنان احوال مهتر یعقوب اسرائیل الله و تعداد فرزندان و سلسله انساب این طائفه که بان بیغمبر عالمقام منتهی میشود), on fol. 3^a.

Bāb I: History of king Saul (Tālūt), the Ark, etc., and the migration of the Afghāns to Ghūr. Kūh-i-Sulaimān, and Rūh ملک طالوت و تابوت) در بیان احوال اسکینہ و در رسیدن او بامارت و ابالت بنی اسرائیل

و قتل نمودن مهتر داؤد جالوت الخ و بشهادت رسیدن ملک (طالوت) و تعداد فرزندان او الخ on fol. 19^a.

Bâb II: History of Khâlid bin Walid, his conversion to Islâm and his campaigns, to the end of the Khilâfat of 'Umar Fârûk (در ذکر حضرت خالد بن ولید و بیان اسلام و سپه سالاری او در ولایت بصره و کوفه و شام و روم و عراق عرب و عجم تا آخر خلافت امیر المؤمنین عمر فاروق الخ) on fol. 48^b.

Bâb III: History of Sultân Bahlûl Lûdi and his successors down to the end of Sultân Ibrâhîm bin Sikandar bin Bahlûl's reign. A. H. 932 = A. D. 1526 (در بیان سلطان بهلول لودی الخ تا آخر عهد سلطان ابراهیم بن سکندر بن سلطان بهلول الخ) on fol. 75^a.

Bâb IV: History of Shir Shâh Sûr and his successors down to A. H. 1021 = A. D. 1612 (در ذکر بادشاهی شیرشاهی سور الخ تا در آمدن حضرت جنت آسبانی محمد همایون بادشاه مرتبه دوم در هندوستان و بانجام رسیدن دولت از سلسله سور و منتقل شدن بدودمان عالیشان جغتیه) on fol. 134^a, without a heading.

Bâb V: History of Nawwâb Khânjahân Lûdi and his ancestors (در احوال و کمای حقایق آباء واجداد) seems to begin on fol. 217^a (no heading).

Bâb VI: Genealogy of the Afghâns (در بیان تعداد سلسله افغان) on fol. 318^b.

Bâb VII: History of Jahângir's reign (در ذکر خلافت خدیو زمان و خافان دوران بندگان حضرت ابو المظفر نور الدین محمد جهانگیر بادشاه) on fol. 261^b.

Khâtimah: Lives of Afghân Shaikhs (در بیان احوال بعضی مشایخ ابن طائفه الخ) on fol. 297^b.

From the *fifth* bâb onwards the copy is in hopeless confusion; the above headings are taken from the index on ff. 7^b, 8, and 3^a. The proper order of the first seventeen leaves is as follows: 1, 2, 4-8, 9-11, 15, 16, 12-14, 17. One leaf is missing after fol. 144. Copied A. H. 1063 (A. D. 1653).

No. 1705. ff. 355, ll. 15; Nasta'lik; the first pages and some in the middle greatly damaged; waterspots throughout; size, 9 in. by 5½ in.

577

Another copy of the same.

This copy, which is considerably shorter than the preceding one, agrees entirely with the *second* copy of this work in Rieu i. p. 211^b (Add. 26,283) in so far as (1) the preface is wanting, and the few introductory lines are followed immediately by the index on fol. 2^a. (2) *Bâb V*, containing the history of Khânjahân, is altogether omitted.

Contents:

Mukaddimah (called here کتاب) on fol. 3^a; *Bâb I*, on fol. 8^b; *Bâb II*, on fol. 25^a; *Bâb III*, on fol. 42^a; *Bâb IV*, on fol. 74^a; *Bâb VI*, on fol. 119^a; *Bâb VII*, on fol. 150^a; *Khâtimah*, on fol. 171^a. The work ends on

fol. 220^a, dated the 26th of Jumâda-alawwal, A. H. 1090 (A. D. 1679, July 5), and is followed by two appendices, viz. 1. the same genealogy of Haibatkhân bin Salimkhân, written by himself, which is noticed in the *second* copy of Rieu, on ff. 220^a-223^a (see Dorn's History of the Afghans, vol. ii. pp. iv-viii), and in the Bodleian Cat., No. 2026. 2. A collection of traditions (نقل) of Khwâjah Yahyâ Kabîr and Hadrat Makhdûm-i-Jahâniyân (that is, Jalâl-al-din Bukhârî, who died, according to Rieu i. p. 354^b, A. H. 785 = A. D. 1383, 1384), on ff. 223^a-226^b; comp. Bodleian Cat., loc. cit.

The first appendix is styled at the end کنز الافغانی.

Beginning of the whole work, on fol. 1^b: حمدی که مؤرخان وقائع نگار و مستخبران بدائع افکار بلسان گوهریار الخ

No. 2649, ff. 226, ll. 17; Nasta'lik; size, 12½ in. by 8½ in.

578

Makhzan-i-Afghânî (مخزن افغانی).

The shorter redaction of the same history, in which both the fifth and the seventh bâbs are missing, completely agreeing with the copy in W. Morley and Add. 21,911 in Rieu i. p. 212.

It is divided into three bâbs, three daftars, and a khâtimah.

Bâb I, on fol. 4^a, history of Jacob, etc.

Bâb II, on fol. 9^b, history of king Saul, the Ark, etc.

Bâb III, on fol. 24^a, history of Khâlid bin Walid, etc.

Daftar I, on fol. 40^b, history of Sultâns Bahlûl, Sikandar, and Ibrâhîm Lûdi.

Daftar II, on fol. 75^b, history of Shirshâh, Islâmshâh, and some Afghân chiefs.

Daftar III, on fol. 171^a, history of the Afghân dervishes.

Khâtimah, on fol. 210^a, genealogy of the Afghâns.

At the end of Daftar II appear the same lines by Ibrâhîm Batni, which are noticed by Morley and Rieu.

Dated the 8th of Rajab, A. H. 1180 (1180? = A. D. 1766, Dec. 10). As title appears in the colophon: مجلس آرای و تاریخ مجلس آرای.

Bibliotheca Leydeniana.

No. 2706, ff. 230, ll. 17, except ff. 193-230, which contain only fifteen lines in a page, and bear a slightly different handwriting; Nasta'lik; size, 10½ in. by 5½ in.

579

Risâla-i-Afghânân (رساله افغانان).

A short treatise on the origin and pedigree of the Afghâns, traced back, as usually, to king Saul (طالوت). It is similar in its contents to the رساله انساب افغانه, noticed by W. Morley, p. 77, but of a much earlier date. The anonymous author refers in his statements to Abû 'Alî ibn Ahmad Mustaufi (i. e. Muḥammad bin Ahmad al-Mustaufi, we suppose, the translator of the کتاب فتوح, see above, Nos. 131-133), Junaid ibn Hâmid, and Khwâjah Ja'far.

Beginning: رساله افغانان در کیفیت نسل افغانان.

بدانکه از بشت ملک طالوت اند و ملک طالوت از بشت بهودا که بسرکلان مهتر یعقوب بود الخ.

Dated the 3rd of Muharram, A. H. 1172 (A. D. 1758, September 6). College of Fort William, 1825.

No. 2124, ff. 274-277, ll. 15; large Nasta'liq; size, 12½ in. by 8½ in.

580

Two other short tracts on the origin of the Afghāns (در بیان تحقیق اصل و نسل مردم افغان) تأریخ by 'Abbās Sarwāni (that is no doubt the شیرشاهی; see above, Nos. 219 and 220).

Beginning of the first tract, on fol. 18b: . . . الحمد لله بدانکه این رساله ایست در بیان تحقیق اصل و نسل مردم افغان که پیش ازین در هندوستان الخ.

Beginning of the second tract, on fol. 25b, last line: رساله تحقیق اصل و نسل افغانان تأریخ افغانی عباس سروانی مینماید که چون آوازه طلوع آفتاب جمال محمدی الخ.

The second tract is incomplete at the end, breaking off in the middle of a phrase.

No. 1214, ff. 18b-27b, ll. 15; large and clear Nasta'liq; size, 7½ in. by 4½ in.

581

(تواریخ رحمتخانی) Tawārikh-i-Rahmatkhāni.

A history of the Khabāni and Ghūri tribes of the Afghāns, and especially of Yūsuf Zi (i. e. Bāyazīd Anṣārī ibn 'Abdallāh, the founder of the Rūshānian sect; comp. Ākhund Darwīza's مخزن الاسلام in Nos. 2393, 2456, 2467, 2476 and 2599 in this collection, and the Asiatic Researches, vol. xi. pp. 363-428) and his people, by Pīr Mu'azzamshāh, son of Pīr Muḥammad Fādīl, who was in the service of the famous Rohillāh chief Hāfiẓ Rahmatkhān (who died A. H. 1188=A. D. 1774; see No. 583), and got from him the order to condense and rewrite, in an easy and readable style, an old Pushtū history (written about A. H. 1031=A. D. 1622) with the title of تواریخ افغانه (see fol. 2b, l. 7 sq.).

dealing in particular with Yūsuf Zi's life and adventures; comp. W. Pertsch, Berlin Cat., p. 460, where the present work is styled حافظ رحمتخانی. As the other work of the same title (see the immediately following copy) is written three years later than this, our present book cannot have been based on that, as Pertsch assumes. This work is written in Pushtū also, with a Persian preface, and divided into the following seven makāmāt (completed, according to the colophon, A. H. 1181=A. D. 1767, 1768):

1. در ذکر اوطان اصلی اقوام خبني و غوري خصوصاً قوم يوسف زي وغيرهم من توابع ايشان و سبب ارتحال ايشان از آنجا و آمدن بمضافات دار السلطنت کابل

و مخالفت مرزا الغ بیک شاهزاده با قوم يوسف زي و گشته شدن سرداران يوسف زي از دست او و آمدن ايشان از آنجا بمضافات شهر پشاور وغيره که بالفعل 'در آن متوطن اند', on fol. 3b.

2. در ذکر رسيدن يوسف زي به پشاور و يافتن ملک. در بيان متوجه شدن يوسف زي بملک سوات و آمدن ظهير الدين محمد بابر بادشاه بتسخير مردم يوسف زي, on fol. 15b.

3. در بيان آمدن ککيانی بملک دوابه و آمدن محمد بابر پادشاه از کابل به پشاور و تاخت نمودن وی بر مردم دلزاک الخ, on fol. 58a.

4. در بيان جنگ مردم ککيانی و مردم دلزاک پشاور. در بيان قسمت کردن شيخ ملى ممالك مأخوذه و بلاد مغنومه در میان اقوام شبيخه و وفات شيخ ملى و در بيان عبور شدن يوسف زي از درياء لنکی و جنگ کردن ايشان با غوريه خيل و غير آن, on fol. 91b.

5. Copied by Ghulām Muslim Ṣadiqī. Bibliotheca Leydeniana.

No. 2479, ff. 100, ll. 19; Naskhī; size, 10 in. by 6½ in.

582

(تواریخ رحمتخانی) Tawārikh-i-Rahmatkhāni.

Another work of the same title and the same contents, compiled for the same Hāfiẓ Rahmatkhān, by Hāfiẓ Muḥammad Ṣadiq, in seven majlis, A. H. 1184 (A. D. 1770, 1771); comp. on this Dorn, Bulletin scientifique de l'Académie de St. Pétersbourg, iv. p. 5 sq., where an abridged translation of the work is given; also Dorn's History of the Afghans, i. p. xi, No. 10, and W. Pertsch, Berlin Cat., p. 461.

Beginning: بعد از حمد صلوة بر بصائر صافية الو الالباب واضح و لائح باد که چون تمامی همت ظاهری الخ.

No date. Ff. 20b (partly), 21, 22a, 51a (partly), 51b, and 52a are left blank.

No. 1350, ff. 109, ll. 15; clear and distinct Nasta'liq; size, 8½ in. by 5 in.

583

(خلاصة الانساب) Khulāṣat-alansāb.

A genealogy of the Afghāns, by Hāfiẓ Rahmat bin Shāh 'Ālam of the Kūta-khail tribe (see fol. 6b, ll. 7 and 8), who was the ruler of Rohilkand since A. H. 1161 (A. D. 1748), and was killed in battle A. H. 1188, the 11th of Ṣaṭar (A. D. 1774, April 23), against the combined forces of the East India Company and the Wazir of Oudh, Shujā'-al-daulah; see Bodleian Cat., Nos. 321 and 322; Rieu i. p. 212 sq.; B. Dorn, History of the Afghans, i. p. xii, No. 13; K. F. Neumann, Geschichte

des englischen Reiches in Asien, Leipzig, 1857, vol. i. p. 493, etc.

Beginning of the preface, on fol. 1^b: **الحمد لله رب العالمين حمد بمحمد مرخالقى را که جمیع مکونات را جهت اظهار ربوبیت الخ**

The work itself begins, on fol. 9^a, with the chapter **در بیان احوال شیخ کوته علیه الرحمة**.

The last chapter is devoted to a refutation of the doctrines of the Rāfidis: **بیان تفصیل شیخین ورد روافض**, beginning on fol. 39^b.

The work ends on fol. 59^b, and the last three lines give the date of the composition, viz. A.H. 1184 (in Rajab = A.D. 1770, October, Nov.). On ff. 60^a-62^b the Arabic hymn with Pushtū translation is added, which Dr. Dorn mentions in his 'History of the Afghans,' l. c. It is styled **لك الحمد يا ذا الجود حضرت علی والمجد والعلی الخ**.

No. 1577, ff. 62, ll. 15; large Nasta'liq; size, 10 in. by 6 in.

584

Ta'rikh-i-Faidbakhsh (تاریخ فیض بخش).

A history of the Rohillah Afghāns, their rise, independence, and dissolution, from the first foundation of their power by 'Alī Muḥammad, the grandson of Shāh 'Ālam the Afghān, who came, A.H. 1084 (A.D. 1673), together with Ḥusainkhān (or Ḥasankhān) to Kathér or Rohilkand, down to their defeat and destruction by the East India Company's army, the 23rd of April, A.D. 1774, which put an end to their government and independence. This book was written by Munshi Shīw Parshād, the wakīl of Nawwāb Faīd-allāhkhān Bahādūr, in the month of Muḥarram, A.H. 1190 (A.D. 1776, Febr., March); see fol. 6^b, ll. 8 and 9; fol. 7^b, ll. 9-11, and the colophon: comp. Bodleian Cat., No. 1972; Rieu i. p. 306, and Elliot, History of India, viii. pp. 175-179. The story opens, after a long-winded introduction, with a retrospect to former Afghān rulers, beginning with Shirshāh.

Beginning: **فیض آفرینی را هزاران ستایش و نیایش سزد و سازگار است که طراوت الخ**

It is translated by Charles Hamilton in the 'Historical relation of the origin, progress, and fatal dissolution of the Government of the Rohilla Afghans in the Northern Provinces of Hindostan,' London, 1787. This copy is not dated.

No. 249, ff. 133, ll. 14-16; Nasta'liq; size, 9 in. by 6½ in.

585

Another copy of the same.

The preface is wanting in this copy, which begins at once with a short account of Shirshāh: **در ایام فرمانروائی و حکومت محمد فرید مخاطب بشیرشاه بن حسن افغان سور که مجمل احوال اینست الخ**, corresponding to the preceding copy, fol. 8^a, l. 2.

The work concludes on fol. 54^b. Ff. 55-75 contain chiefly Rekhta poetry, intermixed with a few Hindūstāni prose-pieces (on ff. 67^a-68^a); the chief headings are: **نامه جرأت سلمه**, on fol. 55^a (in mathnawī-baits), beginning: **هجو خارش از دُر بکتای بحر محبوبی الخ**; **جرأت**, on fol. 59^b (also in mathnawī-baits), beginning: **جوش خارش هوا می اس آئین الخ**, etc. Ghazals, on fol. 63^b sq. and fol. 68^b; marthiyyas or elegies (all in Rekhta), on ff. 69^a-75^b.

Bibliotheca Leydeniana. R. Chambers.

No. 2585, ff. 75, ll. 15 (on ff. 1-54, the rest in diagonal lines); Nasta'liq; size, 8½ in. by 7 in.

586

A large fragment of the same.

This copy, which contains the greater portion of the foregoing history, comes down to A.H. 1185 (A.D. 1771); Najīb-aldaula's death is related on fol. 94^a (A.H. 1184); Shāh 'Ālam's return from Ilāhābād to Dihli, on fol. 95^a (A.H. 1185). The last chapter, found here on fol. 96^a, relates the death of Mullā Šardārkhān Bakhshī.

Beginning as in the preceding copy. Bibliotheca Leydeniana.

No. 2773, ff. 39^b-97^a, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

587

Gulistān-i-Raḥmat (گلستان رحمت).

A special history of the family and the ancestors of the author of this work, the Nawwāb Muḥammad Mustajābkhān, chiefly of his own father, Ḥāfiẓ-almulk Ḥāfiẓ Raḥmatkhān, after whom the book has been named, together with many details about his great-grandfather, Shaikh Shihāb-aldīn, known as Shaikh Kūti Bābā; his grandfather, Shāh 'Ālamkhān bin Maḥmūdkhān, known as Shaikh Mūti, and the history of Dā'ūdkhān, 'Alī Muḥammadkhān and other great Afghān noblemen and Amīrs, as well as a general account of the last times of the Moghal empire, from Bahādurshāh's accession, A.H. 1119 (A.D. 1707), down to the twenty-fifth year of the reign of Shāh 'Ālam, A.H. 1197-1198 (A.D. 1783, 1784); comp. on this work Rieu i. p. 307; Elliot, History of India, viii. p. 301 sq.; and Ch. Elliott's abridged English translation: 'Life of Hafiz ool-Moolk,' London, 1831. It was written A.H. 1207 (A.D. 1792, 1793), see Rieu, loc. cit.

It is divided into four **چمن**, that is, into a muḥaddimah, two faṣls, and a khātimah:

مقدمه در بیان حالات شیخ الشیوخ شیخ شهاب الدین شیخ کونی بابا و اولاد امجاد انشان, on fol. 4^a.

فصل اول در ولادت آنحضرت و تشریف آوردن از ولایت بهندوستان و معاودت نمودن بوطن و مراجعت فرمودن بار دیگر باستدعای علی محمدخان تا رحلت خان موصوف, on fol. 10^b.

فصل دوم در عروج آنحضرت بر مدارج امارت و سلطنت و حکومت تا حین شهادت, on fol. 32^a.

خاتمه در بیان اولاد قدسی نژاد آنحضرت و واقعاتی که
بعد آن حضرت بوقوع آمده، on fol. 213^a.

Shaikh Shihâb-al-din Kûti Bâbâ is referred to in the book as حضرت جد اعلی مرقوم, Shâh 'Âlamkhân as آنحضرت, خان شهادت نشان, and Rahmatkhân as آنحضرت.

Beginning: جواهر زواهر حمد بیحد و لآلی متلائی
ثنای بیعد نثار بارگاه مالک الملکی که مملکتش الخ

This copy is the fourth made from the author's autograph, and was finished the 14th of Dhû-al-kā'dah, A. H. 1218 (A. D. 1804, February 25). It was presented by the author himself to A. Willand, A. D. 1804.

No. 1417, ff. 239, ll. 15; Nasta'lik; size, 10½ in. by 7½ in.

588

Husain Shâhi (حسین شاهی).

A detailed history of the dynasty of the Durrânî Afghâns, comprising the reigns of Ahmad Shâh Durr-i-Durrânî and his successors Timûrshâh and Shâh Zamân, to the fifth or sixth year of the latter Sultân's reign, A. H. 1212 (A. D. 1798), composed by Imâm-al-din Husaini (حسینی), so here and in the following copy, Rieu reads (جشتی) and dedicated to his spiritual guide Khwâjah Abû Muhsin Husaini alhasani (Rieu has again alâishti) almaudûdî alkumhârî (see fol. 1^b, l. 4, and fol. 2^a, ll. 5 and 6), A. H. 1213=A. D. 1798 (سال یکهزار و دو صد و سیزده هجری), so distinctly on fol. 2^a, last line; fol. 32^a, l. 9, and fol. 56^a, ll. 9 and 10; not 1216 as is stated by W. Morley, p. 76; comp. Rieu iii. pp. 904 and 905. It is the same history which Morley describes under the title of تاریخ نسب تاریخی; the correct title, as given above, appears here immediately after the date on fol. 2^a, last line.

Beginning: حمد بیحد و ثنای بیعد بادشاهی را
سزاست که لمن الملك الیوم لله الواحد الخ

Genealogy of Sultân Ahmadshâh, his rise to power, etc., on fol. 2^b; his death, on fol. 32^b; accession of Timûrshâh, on fol. 34^b; his death in A. H. 1207 (A. D. 1792, 1793), on fol. 56^a; accession of Shâh Zamân in the same year, on fol. 57^b; account of Amirs and great state-officials, on fol. 80^b; geographical appendix, giving the various stages in the Panjâb and the distances from Peshâwûr to Kâbul and Kandahâr, etc., on fol. 88^a; genealogy and family of Khwâjah Abû Muhsin, the author's patron and Pir, on fol. 98^b, concluded by various specimens of his letters.

No date. Bibliotheca Leydeniana.

No. 2805, ff. 118, ll. 15; careless Nasta'lik, mixed with Shikasta; illuminated frontispiece; size, 8½ in. by 5½ in.

589

Another copy of the same work.

Author's and patron's names, title, date, and beginning exactly as in the preceding copy; see ff. 1^b, l. 4 sq.; and 2^a, ll. 6 and 16; genealogy, etc. of Ahmadshâh, on

fol. 2^b; his accession, on fol. 6^b; his death, on fol. 31^a; accession of Timûrshâh, on fol. 33^a; his death, on fol. 52^a, last line; accession of Shâh Zamân, on fol. 53^a, last line; account of Amirs, etc., on fol. 74^b; geographical appendix, etc., on fol. 81^b; genealogy, ancestors, family, etc. of Khwâjah Abû Muhsin, on fol. 91^b.

No date. This copy was presented to the library by Prof. Fausboll, September 15, 1888.

No. 3441, ff. 112, ll. 19; Nasta'lik; gilt edges; size, 9½ in. by 6 in.

VII. COLLECTIONS OF HISTORICAL CONTENTS.

590

Kisâs-alanbiyâ (قصص الانبیاء).

Undoubtedly the oldest of all the various works with the same or a similar title, identical with that in Cat. Codd. Or. Lugd. Bat. iii. p. 16; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978; G. Flügel ii. p. 370; H. Khalifa iv. p. 518, etc. It is a fabulous history of the prophets from Âdam to Muḥammad, based on the Kurân and the traditions, with an appendix on the early khalifs down to the death of Mu'awiyah, and an account of Hajjâj bin Yûsuf. The author (distinctly introduced, on fol. 1^b, last line but one) gives his name as Ishâk bin Ibrâhîm bin Mansûr bin Khalaf of Nishâpûr, and traces the chain of his traditions through Abû Muḥammad bin alhasan bin Ahmad alkaşşâr almufassir alnishâpûrî—Maimûn bin Bahrâm—Ma'mûn bin Ahmad alsullamî alharawî—'Alî bin Ishâk—Sâlih bin 'Abd-alrahmân—Muḥammad bin Marwân alkûfî, and Muḥammad bin Sâ'il alkalbî (Rieu: Sâ'ib alkalbî, died A. H. 146=A. D. 763, 764) back to Ibn 'Abbâs. Rieu therefore places the author's lifetime at the end of the fifth century of the Hijrah.

Beginning: الحمد لله الحمید المبداء و صلی الله علی
محمد خاتم النبیین و آله الطیبین الطاهرین بس از
ثنای خدای عز و جل الخ

The last two leaves are greatly damaged, a considerable portion of each being torn away.

Dated the 14th of Şafar, A. H. 1125 (A. D. 1713, March 12), by Muḥammad Mu'azzam bin Muḥammad (the latter is called حاکم کنبو دهلی), College of Fort William, 1825. Arabic works of the same title and contents are mentioned in Loth, Arabic MSS. of the India Office, p. 205; J. Aumer, p. 182, etc.

No. 2224, ff. 135, ll. 25; careless Nasta'lik, mixed with Shikasta; size, 11½ in. by 6½ in.

591

Tâj-al-kisâs (تاج القصص).

A large collection of biographies and legends of the prophets from Âdam to Muḥammad, by an anonymous author (an incomplete note on the first page of Ouseley 193, in the Bodleian Library, calls him . . . Ibn Naşr albukhârî), beginning with a short Arabic introduction,

الحمد لله الذى توحد بالملكوت وتعرّز بالجبروت : 4^b : والحمد لله الذى لا يموت و ربّ الازل الخ .

Then follows in the middle of the same page a Persian introduction, beginning : سپاس و ستایش براستی و آفرین بتمامی مر خداوند جهان آفرین الخ ; comp. Bodleian Cat., No. 342.

The legends of the ante-muhammadan prophets open with Adam and conclude with Jesus, Mary, the Seven Sleepers, and St. George. On fol. 215^a begins the history of Muḥammad. The work ends with Husain's death and the events which followed it. A complete index of the whole book is found on ff. 1^b-3^b.

Dated the 10th of Ramaḍān, A. H. 1104 (thirty-sixth year of 'Ālamgir's reign)=A. D. 1693, May 15, by Mullā Muḥammad Yūsuf bin Shaikh Bahā-aldin. On fol. 1^a two other titles are given to this work, viz. تاریخ انبیا and قصص الانبیا, but the latter belongs to a smaller work of the same kind; see the following MSS., and Bodleian Cat., No. 343. On fol. 6^a, l. 1, occurs the genuine title تاج القصص. This copy belonged formerly to Mr. Richard Johnson.

No. 322, ff. 299, ll. 30; clear Nasta'liq; some of the first and the last leaves very severely damaged, the whole half of fol. 297 torn away; size, 14½ in. by 9½ in.

592

A fragment of the same.

This incomplete copy of the تاج القصص breaks off in the story of Jacob and Joseph (in the twelfth majlis of that episode, which is divided into forty majlis). Last words: و بیاورندن بیراهن خون چکان و گفتند : یوسف . . . 84^a, ll. 9 and 10.

No. 992, ff. 169^b-320^b, ll. 19; large and distinct Nasta'liq; size, 10½ in. by 6½ in.

593

Majma'-alḥasanāt (مجمع الحسنات).

A second work to which the title of قصص الانبیا is assigned, but which, according to W. Pertsch, Berlin Cat., p. 522, should bear the above designation : مجمع الحسنات, based, as the first words prove, for the greater part on the twenty-seventh book of the Ṣaḥīḥ of Muḥammad bin Isma'il bin Ibrāhīm al-Bukhārī (died A. H. 256=A. D. 870), which contains the legends of the prophets; comp. Krehl in Zeitschrift der D. M. G. iv. p. 5 sq. The real author's or translator's name is not mentioned. It begins, on fol. 3^b, thus : . . . الحمد لله اما بعد روایت میکند محمد بن اسمعیل بن ابراهیم البخاری باسنادی که اورا بود از امام المتقین جعفر صادق رضی الله عنه و او از پدر خویش محمد بن علی الخ .

An index of all the prophets, etc., whose biographies are found in this work is given on ff. 1^a-2^a. It begins with the fallen angel, عزازیل, on fol. 8^a; then follow آدم, on fol. 10^b; شبت, on fol. 22^b; ادريس, on fol. 23^b; شداد بن عاد, on fol. 29^b; هود, on fol. 25^a; نوح,

لوط, on fol. 32^b; صالح, on fol. 34^a; ابراهيم, on fol. 35^b; يعقوب, on fol. 59^a; اسمعیل, on fol. 56^a; شعیب, on fol. 96^b; اصحاب اخدود, on fol. 61^b; یوسف, on fol. 97^a; یونس, on fol. 98^b; ایوب, on fol. 103^a; اصحاب كهف, on fol. 108^a; ذر العرین, on fol. 120^b; موسی, on fol. 135^a; عامل (in the following copy, مفاتل عامیل, on fol. 153^a); عوج بن خضر و موسی, on fol. 157^b; بلعم, on fol. 155^a; عنق, on fol. 159^b; حنظله, on fol. 163^b; یوشع ابن نون, on fol. 164^a; داؤد, on fol. 169^b; یحیی, on fol. 192^a; زکریّا, on fol. 178^a; سلیمان, on fol. 193^b; خضر و الیاس, on fol. 194^a; مریم و عیسی, on fol. 207^a; جرجیس, on fol. 208^a; شمعون, on fol. 212^b; محمد, on fol. 214^b. With Muḥammad's life and death this copy concludes; comp. Bodl. Cat., No. 343.

Dated by Ghulām 'Umar bin Ghulām Ḥasan, who lived in Nānūtah in the district of Shāhjahānābād, the 17th of the month Sha'bāu in the twenty-fifth year (of whose reign is not stated).

No. 1017, ff. 257, ll. 19; written for the greater part in Nasta'liq; some portions in Shikasta by another hand; size, 10 in. by 5½ in.

594

Another copy of the Majma'-alḥasanāt.

This redaction is substantially the same as in the preceding copy, although the wording is slightly different. It begins with the قصّة عزازیل, on fol. 198^b, after which follow exactly the same kiṣas as in No. 1017, and it also concludes with Muḥammad, whose biography begins on fol. 391^a, after those of شمعون, خضر و الیاس, جرجیس, etc. The initial words of this copy are: اللهم صلّ علی محمد و علی آل محمد و بارک و سلّم و كان ذلك النور بالطوف بالقدرة الخ . The words with which the preceding copy opens are found here in l. 11 of the first page, and run thus : . . . روایت محمد بن سهیل (!) بن ابراهیم بخاری الفارسیّة روایت کرد محمد بن عبد الله بن ابراهیم البخاری رحمهم الله بسا استادی (!) که اورا بود بالجعفر بن محمد صادق از پدری محمد بن علی الخ .

Copied by Mullā 'Abd-alkādir ibn Shaikh 'Abdallāh, known as Raji, for Hāji Thanā-allāh bin Muḥammad Muḥim Fāḍil bin Muḥammad Ghāzi of Kanéanpūr (کنجن پور) in Bangālah, and dated the 23rd of Dhū-alḥijjah, A. H. 1203 (A. D. 1789, September 14).

No. 2442, ff. 193^b-432^a, ll. 17; large Nasta'liq; size, 12½ in. by 8 in.

595

A shorter redaction of the same.

This copy, which is rather incorrectly written, but considerably older than the immediately preceding one, contains a sort of abridgment of the Majma'-alḥasanāt or Kiṣas-alanbiyā, with some additions however, particularly at the end.

الحمد لله رب العالمين و العاقبة للمتقين و
الصلوة و السلام على محمد و آله اجمعين روايت كرد
از ابراهيم اسكافي (!) از استاد خود از جعفر
صادق الخ.

The following prophets are mentioned: آدم, on fol. 8^b;
شيث, on fol. 22^a; ادریس, on fol. 23^a; نوح, on fol. 25^a;
صالح, on fol. 32^a; شداد بن عاد, on fol. 32^a; هود,
on fol. 33^a; ابراهيم, on fol. 35^a; لوط, on fol. 54^b;
يعقوب, on fol. 57^b; يوسف, on fol. 59^b; شعيب, on fol. 87^b;
ذو القرنين, on fol. 92^b; ايوب, on fol. 96^b; يونس,
on fol. 96^b; موسی, on fol. 102^a; قارون, on fol. 132^a;
يوشع, on fol. 138^a; اسمويل, on fol. 140^b; سليمان,
on fol. 147^a; زكريا, on fol. 153^b; يحيى, on fol. 157^a;
عيسى, on fol. 157^b; جرجيس, on fol. 161^b; شمعون,
on fol. 164^a; محمد, on fol. 165^a; دقيانوس, on fol. 188^b;
and علي, on fol. 207^b.

Dated the 4th of Jumâdâ-lâkhar, A.H. 1076 (A.D. 1665, December 12). This date appears on the margin of the last page, but in spite of that the copy appears to be incomplete; the last words being: برفت تا بدری سرای.

No. 3489, olim 14. J. 26, ff. 209, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

596

Ta'rikh-i-Anbiyâ (تأريخ انبيا).

Another very detailed work on the prophets and holy men before the Islâm. The proper title of the book cannot be ascertained, as the first leaf is missing; but its characteristic difference from all the other books of the same (or a similar) title is this, that it only treats of ante-Muhammadan saints, leaving out Muhammad entirely, and that the biographies are much more detailed and diversified. The title as given above, is assigned to this MS. on fol. 1^a.

It is divided into forty-one majâlis, viz.:

1. در نقل خلق کردن زمین, on fol. 1^a, in seven bâbs.
2. در خلق آسمانها و آنچه متمم است بآن, on fol. 4^b, in seven bâbs.
3. در ذکر خلق آفتاب و ماهتاب و صفت حرکت آنها, on fol. 9^a.
4. در قصه آدم, on fol. 11^b, in eleven bâbs.
One leaf is missing after fol. 22.
5. در ذکر ادریس نبی, on fol. 24^a.
6. در قصه هاروت و ماروت, on fol. 24^b.
7. در قصه نوح, on fol. 26^a.
8. در قصه هود, on fol. 29^a.
9. در ذکر عاد, on fol. 31^a.
10. در ذکر صالح, on fol. 33^b.
11. قصه اصحاب الرس (i.e. the Thamûdites), on fol. 35^b.
12. قصه ابراهيم خليل الرحمن, on fol. 38^a, in eight bâbs.

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13. در بعضی اخبار اسمعيل و اسحق, on fol. 50^b.
14. در قصه لوط, on fol. 51^b.
15. در احوال يوسف, on fol. 53^b.
16. در ذکر موسی بن میثا بن يوسف (the first Moses, grandson of Joseph), on fol. 70^b.
17. در قصه ايوب, on fol. 70^b.
18. در قصه ذا (i.e. Bishr, Job's son), on fol. 75^b.
19. در قصه شعيب بیغامبر, on fol. 76^b.
20. در قصه موسی بن عمران (the real Moses), on fol. 77^b, in twenty-seven bâbs.
21. اربحا و فتح اربحا (i.e. Jericho), on fol. 121^a.
22. در بیان انبیا و پادشاهان که تدبیر امور بنی اسرائیل بعد از یوشع میکردند الخ, on fol. 122^a.
23. در قصه حزقیل ابن بوزی, on fol. 122^a.
24. در قصه الیاس, on fol. 123^a.
25. در احوال الیسع بن اخطوب, on fol. 125^b.
26. در احوال عیلا (ال) و اشمويل و صفت ثالث (usually), on fol. 127^a, in five bâbs.
27. در خلافت (خلافة) داود, on fol. 134^a, in seven bâbs.
28. در احوال سلیمان بن داود, on fol. 142^a, in four bâbs.

29. در احوال شعیا (اشعیا) و ارمیا و دانیال, on fol. 159^b, in five bâbs.
30. در ذکر لقمان, on fol. 166^a.
31. در احوال بلوقیا, on fol. 167^b.
32. در ذکر ذو القرنین, on fol. 170^a, in five bâbs.
33. در قصه ذکر زکریا و یحیی و مریم و عیسی, on fol. 176^a, in thirteen bâbs.
34. در قصه رسل ملبیه که عیسی آنها را بانطاکیه فرستاده بود, on fol. 193^b.
35. در قصه یونس, on fol. 195^a.
36. در قصه اهل کھف, on fol. 197^b.
37. در قصه جرجیس, on fol. 202^b.
38. در قصه اصحاب الاخدود, on fol. 206^b.
39. Heading missing. The majlis deals apparently with the monk Baršišâ (برصیصا), on fol. 208^b, last line.
40. در قصه اصحاب فیل, on fol. 211^a.
41. در بیان غروه (? غروه), on fol. 230^b.

Dated the 21st of Dhû-al-hijjah in the third year of (probably 'Ālamgîr's) reign, A.H. 1070 (A.D. 1660, August 28). College of Fort William, 1825.

No. 2028, ff. 238, ll. 21; very clear and neat Nasta'liq; size, 10½ in. by 6½ in.

597

'Ajâ'ib-alkışaş (عجائب القصص).

Biographies of the prophets from Ādam to Muḥammad, based on commentaries of the Kurân (for instance, the کشف الاسرار, the مواهب علیہ, etc.) and works of historical and dogmatical character (like the معارج النبوة, the شواهد النبوة and others), by

R

'Abd-alwâhid bin Muḥammad Mufti, who compiled this book at the request of some *أخوان الصفا و خُلائ الوفا* (see fol. 2^b; the title appears on fol. 3^a, l. 8). It is divided into the following twenty bābs (see the detailed index on ff. 3^a–6^b):

1. در بیان خلقت نور مایه سرور عالم محمد مصطفی, on fol. 7^a.
2. در بیان خلقت بنی الجان یعنی جتیان و ذکر عزرائیل یعنی شیطان, on fol. 14^a.
3. در بیان احوال حضرت ابوالبشر و اولاد او, on fol. 17^a.
4. در ذکر احوال حضرت ادریس, on fol. 47^a.
5. در بیان قصه حضرت نوح و فرزندانش, on fol. 52^b.
6. در بیان احوال حضرت هود, on fol. 64^a.
7. در قصه حضرت صالح, on fol. 69^a.
8. در بیان احوال حضرت ابراهیم و بعضی اولاد امجاد او, on fol. 72^a.
9. قصه حضرت لوط و باره احوال ابراهیم و اسماعیل و اسحاق ابنین (!) ابراهیم, on fol. 87^b.
10. در قصه حضرت یعقوب مکروب و یوسف و سائر, on fol. 90^a.
11. در بیان احوال حضرت ایوب, on fol. 115^a.
12. در بیان قصه شعیب, on fol. 119^a.
13. در بیان احوال موسی, on fol. 120^b.
14. در قصه حضرت الیاس, on fol. 158^b.
15. در بیان قصه حضرت یونس, on fol. 165^a.
16. در بیان احوال حضرت داود, on fol. 167^b.
17. در بیان قصه حضرت سلیمان, on fol. 175^a.
18. در بیان احوال حضرت زکریا و یحیی, on fol. 187^a.
19. در بیان احوال حضرت عیسی بن مریم, on fol. 189^b.
20. در ذکر بعضی احوال حضرت خاتم النبیین و سید المرسلین سرور انام محمد مصطفی, on fol. 198^b.

Beginning: الحمد لله الذى بعث النبیین مبشرين و منذرين و ارسل الرسل الى الاسلام و الدين هادين الخ
Dated the 17th of Jumādā-alawwal, A.H. 1148 (seventeenth year—not eleventh, as is stated here—of Muḥammadshāh's reign)= A.D. 1735, October 5, by Muḥammad Yūsufbeg. The last page greatly injured.

No. 1729, ff. 249, ll. 21; Nasta'liq, ff. 1–7 written by another hand, ll. 17; size, 8½ in. by 5½ in.

598

Majma'-alhudā (مجمع الهدى).

Legends and biographies of the prophets, Imāms, and other holy men, by 'Alī bin Ḥasan alzawwārī (على بن حسن الزوارى), incorrectly styled on fol. 1^a, and in the frontispiece on fol. 1^b, قصص الانبياء, no doubt on account of its entirely similar contents and arrangement. The genuine title appears on fol. 2^a, l. 3.

It is divided into forty bābs, viz.:

1. History of Creation, on fol. 2^b.
2. Creation of the Jinns and account of Satan, on fol. 3^b.

3. Ādam, on fol. 4^a.
4. Seth (سبث), on fol. 12^b.
5. Idris, on fol. 12^b.
6. Noah (نوح), on fol. 14^a.
7. Hūd, on fol. 17^b.
8. Ṣāliḥ, on fol. 19^a.
9. Abraham (ابراهيم), on fol. 20^a.
10. Lot (لوط), on fol. 34^b.
11. Jacob (يعقوب), on fol. 36^b.
12. Joseph (يوسف), on fol. 37^a.
13. Shu'aib, on fol. 61^b.
14. Moses (موسى كلیم), on fol. 63^a.
15. Jonah (يونس), on fol. 92^b.
16. Job (ايوب), on fol. 93^b, last line.
17. Joshua, Samuel, and Goliath's death (بشع و اشموئيل), on fol. 96^a.
18. David (داود), on fol. 98^b.
19. Solomon (سليمان), on fol. 105^b.
20. Story of Sabā (Sheba) and the dispatch of prophets thither, on fol. 113^b.
21. Zacharias and John the Baptist (زكريا و يحيى), on fol. 114^b.
22. Mary (مریم), on fol. 117^b.
23. Jesus (عيسى), on fol. 118^a.
24. Ezra (عزرا), on fol. 126^a.
25. Alexander (اسكندر ذو القرنين), on fol. 127^a.
26. Khidr and Elias, on fol. 131^b.
27. The seven sleepers (اصحاب كهف), on fol. 135^a.
28. Muḥammad, on fol. 139^a.
29. 'Alī, on fol. 232^a.
30. Imām Hasan, on fol. 239^a.
31. Imām Ḥusain, on fol. 242^b.
32. Imām Zain-al'ābidin, on fol. 245^b.
33. Imām Muḥammad Bākir, on fol. 246^b.
34. Imām Ja'far Ṣādiq, on fol. 247^b.
35. Imām Mūsā Kāzim, on fol. 248^b.
36. Imām 'Alī bin Mūsā alriḍā, on fol. 249^b.
37. Imām Muḥammad Taqī, on fol. 250^b.
38. Imām Abū-alḥasan 'Alī Naqī, on fol. 251^a.
39. Imām Ḥasan 'Askari, on fol. 252^a.
40. Imām Muḥammad Mahdi, on fol. 252^b. An index on ff. 2^a and ^b.

Beginning: حمد و سپاس بيفياس مر خالقى را عز و جلاله و عظم شانہ کہ بقدرت کامله خود عالم و آدم را بياوريد الخ.

No date. A seal of 'Ālamgīr's, from A. H. 1079 (A. D. 1668, 1669), on the fly-leaf. Blanks are left (probably for pictures) on ff. 50^a, 58^a, and 74^b.

No. 1405, ff. 255, ll. 21; distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

599

Tafsir-i-tadhkirat-alanbiyā wa aluḥam (تفسير تذكرة الأنبياء و الامم).

A dogmatic history of the prophets from Ādam to Muḥammad, based especially on verses of the Qurān

and traditions, entitled *تفسير تذكرة الانبياء و الامم* (see fol. 5^a, l. 15), by an anonymous author, who conceals his name and dedicated this work to Khwājah Ḥasan. According to the introduction it is divided into a preface, two chapters, and a conclusion, viz.:

دباجة در فائده ذکر قصص انبيا و فائده حکایات از اولیا و بیان بعضی از اجرام علوی و علوات مثل قلم و لوح و عرش و کرسی و آفتاب و ماه و غیر آنها و در ذکر بعضی از چیزهای غریب که در تحت فلک ممر است.

معمد اول در بیان تفسیر آیات موعود.

مقصود دوم در بیان سیرت سرور عالمیان و صفات خلاصه انسان ماه فلک اهتدا شاه سربر اصطفا تیر اعظم فلک رسالت اختر انور برج جلالت رسالت پناه رسول الله.

خاتمه در مذمت دنیا و اهل دنیا و در بیان احوال خلفاء راشدين.

The *ḍibāḥa*, a kind of cosmographical description of the wonderful things in heaven and on earth, begins on fol. 6^b. The *first maḥṣad* is not marked, but it seems to begin on fol. 4^{rb}, where is written:

رکن سیوم در تفسیر آیاتی که در قصص انبيا عليهم الصلوات واقع شد.

and contains a detailed account of all the ante-Muhammadan prophets, beginning with Ādam. The *second maḥṣad*, containing Muḥammad's life, begins on fol. 300^b. The *khōtimah* is not found.

Beginning: رت اشرح لی صدی و یسری امری و احلل عقدة من لسان یفقهوا قولی الهی بعد از آن که شرح صدر کرده دلهای مارا بنور ایمان الخ.

Dated in the month Sha'bān, A.H. 1013 (A.D. 1604, December 23, to 1605, January 20), by Ādina of Bukhārā. Collated. In some respects the copy resembles a first sketch more than a complete and finished work.

No. 319, ff. 413, ll. 24-26; Nasta'lik; size, 14½ in. by 9½ in.

600

Jawāmi'-alḥikāyāt wa lawāmi'-alriwāyāt (جوامع الحکایات و لوامع الروایات).

A complete copy of the famous collection of stories and anecdotes, compiled, A.H. 625 (A.D. 1228), at the court of Sultān Abū-almuẓaffar Altanish (who reigned A.H. 607-633=A.D. 1211-1236) of Dihli, by Maulānā Nūr-al-dīn Muḥammad 'Aufi, the well-known author of the oldest *tadhkirah*, *Lubāb-alalbāb*, and divided into *four kisms*, each of which contains twenty-five chapters; comp. Bodleian Cat., Nos. 324-331; Rieu ii. p. 749 sq.; G. Flügel i. p. 410; J. Aumer, pp. 56 and 57; Elliot, History of India, ii. pp. 155-203; H. Khalifa ii. p. 510, etc.

First kism (treating of the knowledge of God), on fol. 5^a.

Second kism (treating of good morals), on fol. 276^a.

Third kism (treating of blamable conduct), on fol. 374^b.

Fourth kism (treating of cosmographical matters), on fol. 448^b.

Beginning: حمد و ثنا مر مبدعی را که از بدایت صباح وجود بنهات روح عدم هرچه هست در حدّ بادشاهی الخ.

No date.

No. 595, ff. 546, ll. 27; Nasta'lik, ff. 405-447 supplied by another hand; collated; size, 11½ in. by 6¼ in.

601

A fragmentary copy of the *first kism* of the Jawāmi'-alḥikāyāt.

This fragment is in a very confused state, and defies thorough investigation by the almost complete absence of headings; there are many blanks besides, and lacunas after ff. 96^a (96^b being left blank) and 199. Ff. 89 and 90 are also blank, but there seems to be no gap, as the catchword of fol. 88^b agrees with the beginning of fol. 91^a.

Beginning of the preface, on fol. 1^b: ثنا و حمد مبدعی را که از بدایت صباح وجود الخ.

Title and index, on ff. 5^b-7^a. Beginning of the *first bāb* of *kism I*, on fol. 7^a; the following *bābs* are not marked, but the second seems to begin on fol. 17^b, the third on fol. 34^a, the fourth on fol. 47^a; this breaks off on fol. 96^a; fol. 97^a opens apparently in the seventh *bāb*, and the text seems to continue uninterrupted to the fifteenth, which has a proper heading, on fol. 163^a. The sixteenth seems to begin on fol. 172^a, the seventeenth on fol. 182^b, the eighteenth on fol. 189^a, and the nineteenth on fol. 197^a, breaking off on fol. 199^b. *Bābs* 20-25 are entirely missing. Fol. 200^a opens abruptly in the fifth *bāb*, and the beginning of the sixth is marked on fol. 240^b. The latter breaks off on fol. 247^b (the last page of the MS.).

No. 1385, ff. 247, ll. 19; Nasta'lik, written on paper of different colour and size; size, 13-14½ in. by 8-8½ in.

602

Fragments of the same Jawāmi'-alḥikāyāt wa lawāmi'-alriwāyāt.

This copy contains:

1. On ff. 1^b-38^b, *bābs* 1-6 and a portion of *bāb* 7 of the *third kism*.

2. On ff. 39^a-77^b and 143 the larger portion of the second half of the *first kism*, from the middle of *bāb* 15 to the end of *bāb* 25.

3. On ff. 78^a-142^b the end of *bāb* 6, *bābs* 7-11, and the larger portion of *bāb* 12 of the *first kism*.

Bibl. Leydeniana. A former possessor was Claud Martin. The first fragment begins thus: قسم سیوم

از کتاب جوامع الحکایات و لوامع الروایات در بیان اخلاق مذموم الخ.

No date.

No. 3046, ff. 143, ll. 10; Nasta'lik; size, 8½ in. by 5½ in.

603

Extracts from the same.

Extracts from the *second*, *third*, and *fourth kisms* of the same work, styled (!) منتخب الحکایات از جامع

از قسم دوم، and beginning, on fol. 1^a, thus: در حزم و اندیشه و حکایات متعلقه بدان، حکایت در کتب اهل هند مذکورست که شتر سواری الخ.

These extracts end on fol. 26^b and are followed by another short tale in a different handwriting, beginning:

یکی از بزرگان دین و پیشوایان بقین نقل کرده که سالی عزیمت حج اسلام داشتم الخ.

No date.

No. 1560, ff. 28, ll. 15; large Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

604

A fragmentary piece of the same.

This short fragment of 'Aufi's جوامع الحکایات comprises the end of the 19th, the complete 20th, 21st, 22nd, and 23rd, and the beginning of the 24th bâb of the *first kism*. 20th bâb, on fol. 2^a (physicians and philosophers); 21st bâb, on fol. 4^a (interpreters of dreams); 22nd bâb, on fol. 9^a (astrologers); 23rd bâb, on fol. 11^a (poets); 24th bâb, on fol. 13^b (singers).

No. 1502, ff. 14, ll. 19; large and distinct Nasta'lik; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

605

Ta'rikh-i-Mūsawī (تاریخ موسوی).

A history of the prophet Moses, compiled after thirty-five years' researches by Mu'in-almiskin, that is, Mu'in-aldin Muhammad Amin Al-Farâhi alharawi, called Mu'in Miskin (who died A. H. 907 = A. D. 1501, 1502); comp. H. Khalfa iii. pp. 20 and 513; iv. pp. 251 and 608. He is the author of many interesting works, such as: روضة الواعظین; معراج النبوة (see above, Nos. 138-144); تفسیر حدائق; تفسیر سورة فاتحة الكتاب (138-144); احسن الفصص; الخفايق في كشف اسرار الدقائق (see Bodl. Cat., No. 453), and many others. This story of Moses, also called قصّة موسوّه، قصّة حضرت موسی، and معجزات موسوی، was finished A. H. 904 (A. D. 1498, 1499).

Beginning: رتّنا آتّنا من لدنک رحمة و هبّی لنا من امرّنا رشدًا الخ.

Dated the 23rd of Ramadân, A. H. 906 (A. D. 1501, April 12). It ends on fol. 180^a, and the following pages contain morning and evening prayers of the prophet, etc. etc.

No. 2029, ff. 181, ll. 27; Naskhi; much worm-eaten and damaged throughout; size, 10 in. by 6 $\frac{1}{2}$ in.

606

Nigârîstân (نگارستان).

Anecdotes and curious narratives of celebrated men from the time of Nizâr bin Ma'add bin 'Adnân, one of the forefathers of Muhammad (see fol. 3^b, ll. 4 and 3 ab infra), to the beginning of the tenth century of the Hijrah, compiled by Aḥmad bin Muhammad bin 'Abd-alghafûr Alghaffârî alḳazwîni, the author of the جهان

آرا or آرا جهان نسخ (see above, Nos. 106-108), in A. H. 959 = A. D. 1552 (see the chronogram واقع نگارستان واقع at the end on fol. 169^b).

Beginning: ای طرازندۀ بهارستان - وی (وای) نگارندۀ نگارستان - از کرم تازه کن بهارم را الخ.

Compare on the contents of this work, Bodleian Cat., Nos. 337-340; Rieu i. p. 106; W. Morley, p. 50; Krafft, p. 87; Cat. des Manuscrits et Xylogr., p. 276; Elliot, History of India, ii. pp. 504-506; W. Pertsch, Berlin Cat., p. 404; B. Dorn, Auszüge, pp. 423-425. Edited Bombay, A. H. 1245 and 1275. Collated and annotated. No date.

No. 2421, ff. 169, ll. 23; clear and distinct Nasta'lik; worm-eaten; size, 12 $\frac{1}{8}$ in. by 6 $\frac{1}{8}$ in.

607

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1992, ff. 326, ll. 17; Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

608

The same.

Copied by Muḥammad Ṣâlih of Kashmîr; no date. Slightly injured in many places.

No. 62, ff. 302, ll. 17; unequal and careless Nasta'lik; size, 9 in. by 5 in.

609

The same.

No date; fol. 133 injured.

No. 32, ff. 289, ll. 18; Nasta'lik, ff. 1 and 255-289 apparently written by another hand; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

610

The same.

Many pages injured and worm-eaten; fol. 11 is left entirely blank, and there is consequently a lacuna, corresponding to No. 1817 (612 below), fol. 5^b, middle of l. 4 ab infra to fol. 11^a, middle of l. 12. A great portion of fol. 152 torn away. No date. Some corrections on the margin.

No. 531, ff. 395, ll. 19; Nasta'lik; size, 8 in. by 4 $\frac{3}{8}$ in.

611

A modern copy of the same.

Dated Dhû-alhijjah, A. H. 12 (1200 = A. D. 1786, September 25 to October 23). College of Fort William, 1825.

No. 2137, ff. 259, ll. 17; written very irregularly by various hands in different styles of Nasta'lik and Shikasta; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

612

An incomplete copy of the same.

This copy is rather old, but defective at the end. The 5th line ab infra on the last page corresponds to No. 531 (610 above), fol. 393^a, last line.

No. 1817, ff. 194, ll. 23; Naskhi; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

613

An abridgment of the same.

This copy, considerably smaller than the preceding ones, contains only extracts from the *Nigârîstân*; for instance, the story, beginning on fol. 37^b: *گویند در ایام الخ*, is found in No. 1992 (607 above), on fol. 22^a; the story, beginning on fol. 39^a: *درین ایام غریب الخ*, on fol. 50^a of the same copy, etc. There is besides a lacuna after fol. 56. Beginning as usual. Copied A. H. 1162 (A. D. 1749).

No. 1904, ff. 88, ll. 15; large Nasta'lik; very worm-eaten throughout; size, 9½ in. by 5 in.

614

Tarjuma-i-Ta'rikh-al-hukamâ (ترجمه تاریخ الحکما).

A Persian paraphrase of Maulânâ Shams-aldin Muḥammad Suhrawardî's biographies of ancient philosophers and wise men, entitled *تأریخ الحکما*, made at the request of Sultân Salimshâh (who assumed afterwards as emperor the title of Jahângir) in Akbar's reign, A. H. 1011 (A. D. 1602, 1603), by Maḥsûd 'Alî of Tabriz (see fol. 2^a, ll. 10 and 11; fol. 3^a, ll. 1, 6, and 13). The translator's preface begins, on fol. 1^b: *ای حکیمی علی الاطلاق وای دانای باستحقاقی الخ*.

The work itself opens thus: *آغاز کتاب سیاس و ستایش خدای را که اول بی اول است الخ*, and contains the biographies of nearly all the ancient Greek philosophers, physicians, etc., Socrates, Pythagoras, Plato, Aristotle, Galenus, etc., besides the wise Luḥmân and others. The main portion of the work, dealing with these ante-Muhammadan Ḥakims, ends here on fol. 136^b and is dated the 26th of Rajab, A. H. 1019 (A. D. 1610, October 14), at Âgra by Muḥammad Ḥusain bin Khwâjah Muḥammad of Samarḳand.

On fol. 137^b begins the appendix, which adds to these biographies those of celebrated Muhammadan philosophers and wise men of the Islâm, beginning: *خواستیم که بتأریخ حکمای پیشین تأریخ حکمای متأخرین اسلام و بعضی فوائد ایشانرا الحاق کنیم تا صورت تمامی بهم رساند الخ*.

No date at the end of this part, which is written by an entirely different hand.

No. 1579, ff. 191, ll. 19; Nasta'lik, by two different hands; size, 8½ in. by 5½ in.

615

Another copy of the same.

Dated the 11th of Sha'bân, A. H. 1039 (A. D. 1630, March 26), and collated with the author's autograph, A. H. 1064 (A. D. 1654), at Akbarâbâd. The appendix on the Muhammadan Ḥakims begins on fol. 161^b, equal in length and wording to the preceding copy. Beginning the same as in No. 1579.

No. 1762, ff. 213, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

616

The same.

Dated A. H. 1041 (A. D. 1631, 1632), by Muḥammad Ṣâliḥ of Kashmir; little injuries here and there. The appendix, which is considerably shorter here than in the two preceding copies, begins on fol. 180^a.

No. 63, ff. 219, ll. 17; Nasta'lik; size, 8½ in. by 5 in.

617

An incomplete copy of the same.

The preface is missing in this copy, which begins immediately with the biography of Plato: *خبر افلاطون و آداب او، معنی افلاطون بزبان یونان باشد بسیار علم الخ*.

The appendix which is of the same length here, as in Nos. 1579 and 1762 (614 and 615 above), begins on fol. 42^b, l. 6. At the end of this appendix there is added an *ethical* treatise *در انتخاب اخلاق* (styled باب منت خدایرا که وجود بشر را بخلعت خوش و خوی نیکو خلعت زیبائی داد الخ).

First fâ'idah: *در بیان تعریف حکمت علی الاطلاق و بیان اقسام آن اجمالاً*.

The little treatise is styled in the context simply: *Muntakhab*. It concludes on fol. 92^a. The last page (92^b) contains a tract on *opium*: *در توصیف افیون حلاوت معجون*.

No date. On the fly-leaves as well as at the top of fol. 1^a the author is styled *محقق الطوسی*.

No. 1423, ff. 92, ll. 26-29; small Nasta'lik, sometimes without any diacritical points; size, 11½ in. by 5½ in.

618

(انتخاب تأریخ الحکما) Intikhab-i-Ta'rikh-al-hukamâ.

An abridgment or extract from the preceding work, made by Munshi Mir Sayyid Ṣadr-aldin bin Mir Muḥammad Ṣâdiḥ bin Mir Muḥammad Amin, beginning: *سیاس و ستایش حکیمی را که اول بی اولست الخ*.

Another title given to it, on fol. 1^a, is *قول الحکما*. On the same first page Mr. Richard Johnson states that he has received this little book from Munshi Ṣadr-aldin (that is, from the compiler himself), being an extract from his common-place book, A. D. 1778.

No. 665, ff. 108, ll. 11; Nasta'lik; size, 8½ in. by 5½ in.

VIII. BIOGRAPHY.

a. *Christ and St. Peter.*

619

Mirât-alkuds (مرآت القدس).

The life of Christ according to the Gospels, a work, the materials of which were first collected and arranged

by the Portuguese Jesuit, Padre Geronimo Xavier, and afterwards translated under his superintendence into Persian by Maulânâ 'Abd-alsattâr bin Kâsim Lâhûrî at Âgra. A. D. 1602 (A. H. 1010, 1011), at the request and for the sake of the emperor Akbar. Xavier died as missionary in Goa, A. D. 1617; comp. on this work Bodleian Cat., No. 364; Rieu i. p. 3; W. Pertsch, p. 57; Cat. des MSS. et Xyl., p. 243 sq., etc. This work was edited with a Latin translation by Louis de Dieu: 'Historia Christi Persice,' Lugd. Bat., 1639. It is from this printed edition, according to a note on fol. 1^a, that the present copy was transcribed for Mr. Richard Johnson, A. H. 1185 (A. D. 1771, 1772), at Calcutta. The date given, at the conclusion of the work, viz. A. H. 1027 (A. D. 1618), is apparently that of the original MS. on which Louis de Dieu based his edition; see Rieu, loc. cit.

Beginning of the preface, on fol. 1^b: راهنمونی و هدایت صاحب ترجمه برای خوانندگان، ای عزیزان و محبوبان من ابن داستان مسیح را پادری زیرنمبر شویر بهائیزگی الخ.

The preface ends on fol. 5^a, first line, and the whole space from there to fol. 9^a is left blank.

Beginning of the life of Christ, on fol. 9^b, with the *first bâb* (Christ's childhood): در طعولیت مسیح و ولادت مریم و برویش یافتن، چون مسیح بواسطه مرد از مریم مقدس زاده شد الخ.

Second bâb (Christ's miracles and teaching): در معجزها و تعلیم، on fol. 43^b.

Third bâb (Christ's sufferings and death): در جفاها، on fol. 151^a.

Fourth bâb (Christ's resurrection and ascension to heaven): در برخاستن مسیح از قبر و رفتن او بر آسمان، on fol. 171^b.

Conclusion, on fol. 186^a.

As title is given on the fly-leaves, ترجمه قصه حضرت عیسی; the proper title, مرآت القدس, only appears in the preface.

No. 940, ff. 186, ll. 13; Nasta'lik; worm-eaten throughout; size, 8½ in. by 5½ in.

620

Kawâ'if-i-Pitar-i-'Îsawî (کوائف پیتر عیسوی).

The life of St. Peter according to the Gospels and the Acts of the Apostles, in Persian, by the same Padre Geronimo Xavier. St. Peter is usually represented by سن پیدرو or سن بیدرو.

Beginning: ای دوستان من آنچه پند کردم بر سبب ای داستان مسیح همان اکنون پند میکنم بر سبب این داستان الخ.

It has likewise been edited by Louis de Dieu, Lugd. Bat. 1639; see Rieu i. p. 3. This copy was made for Richard Johnson, 1778. Xavier also wrote a complete

biographical work of all the twelve apostles, A. H. 1609; see Bodleian Cat., No. 365.

No. 1713, ff. 50, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

b. *Wazîrs, Amîrs, Nawwâbs, Khâns, etc.*

621

Âthâr-alwuzarâ (آثار الوزرا).

Biographies of the most eminent Wazîrs from the oldest times down to the reign of Sultân Husain Mirzâ, who ascended the throne in A. H. 873 (A. D. 1469), by Saif-aldin Hâjî bin Nizâm alfadli, and dedicated to the Wazîr Khwâjah Kiwâm-aldin Nizâm-almulk alkhawâfi, who was appointed to his office A. H. 875 (A. D. 1470, 1471; comp. ff. 3^b, l. 12, 3^a, last line, and 176^a). As date of composition is given on fol. 170^b, last line but one (just as in the Bodleian copy, Bodleian Cat., No. 347), A. H. 803, which is undoubtedly a mistake for 883 (A. D. 1478, 1479). The work is divided into two *makâlahs*, the first dealing with the prominent wazîrs of the most renowned dynasties of the East down to the author's time, the second with the special life and deeds of his patron Khwâjah Kiwâm-aldin. Other copies in the Bodleian Cat., loc. cit., and Rieu iii. p. 969.

First makâlah (در ذکر آثار و اخبار وزرای سابق), in twelve bâbs:

1. Wazîrs of the companions of the prophet and the Imâms (در ذکر وزرای صحابه عظام و ائمه مهديين), on fol. 6^b (this bâb is in the Bodleian and British Museum copies the *second*).

2. Wazîrs of the ancient kings, i. e. the Persian and Greek (در ذکر وزرای سلاطین ما تقدم), on fol. 7^a (in the Bodleian and British Museum copies the *first*).

3. Wazîrs of the Umayyades (در ذکر وزرای بنی امیہ), on fol. 12^b.

4. Wazîrs of the 'Abbâsides (در ذکر وزرای خلفای بنی عباس), on fol. 17^a.

5. Wazîrs of the Sâmanides (در ذکر وزرای آل سامان), on fol. 85^b.

6. Wazîrs of the Ghaznawides (در ذکر وزرای غزنویان), on fol. 87^b.

7. Wazîrs of the Bûyides (در ذکر وزرای آل بویه), on fol. 115^a.

8. Wazîrs of the Saljûks (در ذکر وزرای آل سلجوق), on fol. 118^a.

9. Wazîrs of the Khwârizmshâhs (در ذکر وزرای سلاطین خوارزمشاهی), on fol. 146^a.

10. Wazîrs of C'ingizkhân and his descendants (در ذکر وزرای چنگیزخان و اولاد و احفاد او), on fol. 148^a.

11. Wazîrs of the Muẓaffarides and Ghûrides (در ذکر وزرای آل مظفر و ملوک غور), on fol. 159^b.

12. Wazîrs of Timûr and his successors (در ذکر وزرای حضرت صاحبقران امیر تیمور گورگان الخ), on fol. 162^a.

Second makâlah (در ذکر آن دادبخش دردمندان . . .), in four bâbs: (خواجہ قوام الملک و الدین نظام الملک الخ)

1. Nizâm-almulk's fine qualities and superiority over all other wazîrs (در اخلاق و اطوار آنحضرت و ترجیح او بر (وزرای عالم), on fol. 171^a.

2. His life and actions before he became wazîr (در (حالات و کیفیت مهمات آن حضرت قبل از وزارت), on fol. 175^a.

3. His actions as wazîr (در حالات زمان وزارت), on fol. 176^b.

This lāb breaks off on fol. 183^a; the fourth (which was to contain an enumeration of the distinctions gained from the Sultān) is not found at all (comp. the Bodleian and British Museum copies, where the whole second makālāh comprises only 9-10 pages!). The author probably never finished his task.

Beginning: شرافت حضرت پادشاهی را در ایجاد کائنات بشرب و وزیر الخ.

No date.

No. 1569, ff. 183, ll. 15-16; Nasta'lik, mixed with Shikasta; towards the end very badly and incorrectly written; much damaged throughout; size, 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

622

Maāthir-alumarā (مآثر الامرا).

The *first edition* of the great biographical dictionary of the famous Amirs, Nawwābs, and other noblemen who lived during the reign of the Timūrides in India, alphabetically arranged. The author of this work was Nawwāb Šamsām-aldaulāh Shāhnawāzkhān Shāhid Khwāfi Aurangābādī, with his original name Mir 'Abd-alrazzāk (born A. H. 1111 = A. D. 1700, assassinated A. H. 1171 = A. D. 1758); the compiler of this *first edition* was Fakir Gbulām 'Alī Husaini Wāsiṭi Balgrāmi, with the takhalluṣ Āzād, the author of the Khazāna-i-'āmirāh and other famous tadhkiras, see below, Nos. 682-690; born A. H. 1116 (A. D. 1704), died A. H. 1200 (A. D. 1786); comp. Bodleian Cat., Nos. 166 and 167; Rieu i. p. 339 sq.; Elliot, History of India, viii. p. 187 sq.; W. Morley, pp. 101-105.

Contents:

The *editor's* preface, on fol. 1^b, beginning: حمد شاهنشاهی که اورنگ نشینان سلطنت را رتبه والای جهانبانی کرامت الخ.

The *author's* life, on fol. 2^b.

The *author's* original preface, on fol. 9^a, beginning: الحمد لله وسلام على عباده الذين اصطفى اما بعد عرض میدارد فقیر عبد الرزاق الحسینی الحوافی الاورنگ آبادی الخ.

The dictionary itself begins with Adhamkhān Kūka, on fol. 10^b, and concludes with Yākūtkhān (in the Bodleian copy, Yūsufkhān) Ḥabashī. This copy, which is written in Ḥaidarābād, was commenced the 25th of Sha'bān, A. H. 1199 (A. D. 1785, July 3), and finished

the 22nd of Dhū-alka'dah in the same year (A. D. 1785, September 27).

No. 839, ff. 351, ll. 20-25; very irregularly written in Nasta'lik and Shikasta; ff. 78-83 added on white paper; size, 15 in. by 8 $\frac{1}{2}$ in.

623

Another copy of the same *first edition*.

This copy, which is dated the 10th of Sha'bān, A. H. 1203 (A. D. 1789, May 6), by Muḥammad Yūsuf of Aurangābād, contains:

A complete index of all the biographies found in this work, on fol. 1^b.

The *editor's* preface, on fol. 5^b, beginning as in the preceding copy.

The *author's* life, on fol. 6^b.

The *author's* original preface, on fol. 14^a, beginning as in the preceding copy.

Beginning of the *dictionary*, on fol. 15^b.

Many English notes on the margin.

No. 2443, ff. 403, ll. 21; clear and distinct Nasta'lik; size, 12 in. by 7 $\frac{1}{2}$ in.

624

The same.

Another excellent but undated copy of the *first edition* of the Maāthir-alumarā, styled here (by an inference drawn from the words: اما بعد این کتابیست ممتاز و کارنامه ممتازنامه in fol. 1^b, l. 5) on the fly-leaf: Montauz-namah, i. e. ممتازنامه.

Editor's preface, on fol. 1^b.

Life of the *author*, on fol. 2^b.

The *author's* original preface, on fol. 10^a.

Beginning of the *dictionary*, on fol. 11^a.

No. 2847, ff. 366, ll. 21; very clear and distinct Nasta'lik; size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

625

The same.

Complete index, on ff. 1-6.

Editor's preface, on fol. 7^b.

Author's original preface, on fol. 20^a.

Beginning of the *dictionary*, on fol. 22^a.

No date.

No. 2910, ff. 672, ll. 15; Nasta'lik; size, 11 $\frac{3}{4}$ in. by 7 in.

626

An addition to the same.

A shorter *second* or additional volume to the preceding work, serving as supplement to the first, and containing a large number of new biographies, arranged in alphabetical order like those in the first volume. It begins with Isma'ilbeg Dūldi and concludes with Yalankūshkhān Bahādur. No preface or khātimah. No date. Mr. Richard Johnson received it from Mir Muḥammad Husain in Ḥaidarābād, A. D. 1788.

No. 840, ff. 142, ll. 21; careless Nasta'lik; written, as it seems, by the same copyist who transcribed No. 622; size, 15 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

¹ According to the Bodleian and British Museum copies, the word which is erased here must be read تحمیدات.

627

Maâthir-alumarâ (مآثر الامرا).

This curious MS. of a rather unattractive exterior (both on account of the uncouth hand and the many cancelled portions) is nevertheless of singular interest and importance, as it exhibits the brouillon or first sketch of the *second revised and greatly enlarged edition* of Šamsam-aldaulâh's biographical dictionary, by the author's son, Mir 'Abd-alhayy (born A. H. 1142=A. D. 1729, 1730, died A. H. 1196=A. D. 1782), who commenced this edition, for which he used all the most famous historical and biographical works, A. H. 1182 (A. D. 1768, 1769), and completed it A. H. 1194 (A. D. 1780). Unfortunately there are seventy-two leaves missing between ff. 4 and 5.

Contents:

Preface of the *second* editor, 'Abd-alhayy, on fol. 1^b, beginning: ستادش بیکران و نیایش بی اندازه مالک الملکی را سزد که آثار الخ.

The date of completion, A. H. 1194, appears in the last line of this preface (ta'rikh: زمی ادب مصاحب: مآثر الامرا).

The author's original preface, on fol. 3^b (the first line, beginning الحمد لله و سلام علی عباده الخ, is crossed out).

The dictionary itself is subdivided into at least five parts, each of which is arranged in alphabetical order and preceded by a table of contents; the system of these subdivisions is not clear, since they all appear to be of mixed contents both as to chronology and to rank. The *first* part is missing; the *second*, on fol. 5^a, contains twenty-two biographies, beginning with Amin-aldaulâh Amin-aldukhân, who died A. H. 1152 (A. D. 1739, 1740), and ending with Muḥarrabkhân, the son of Aminkhân, who died A. H. 1158 (A. D. 1745). In the text itself there were originally a larger number of biographies, but they have been crossed out (denoted by بطل) and not inserted in the table on fol. 5^a.

The *third* part begins on fol. 35^a and contains 126 biographies, four of which, although first inserted in the index, have afterwards been cancelled (denoted by بطل in the text, by a big م=محر in the table of contents). *First* biography: Ibrâhîmikhân Aurang, under Humâyûn, who died A. H. 975 (A. D. 1567, 1568). *Last* biography: Yûsufkhân of Kashmir, who died A. H. 999 (A. D. 1590, 1591).

The *fourth* part begins on fol. 98^a and contains eighty-five biographies, three of which are afterwards cancelled.

First biography: Ihtimâmkhân, who died A. H. 1056 (A. D. 1646).

Last biography: Ya'qûbkhân Badakhshî, who died A. H. 1037 (A. D. 1627, 1628).

The *fifth* part begins on fol. 132^a and contains 138 biographies, four of which are afterwards cancelled.

First biography: Aḥsankhân Sultân Ḥasan, who died A. H. 1120 (A. D. 1708, 1709).

Last biography: Yalankûshkhân Bahâdur, who died A. H. 1076 (A. D. 1665, 1666).

The whole number of biographies therefore in this

brouillon is 371, or deducting the eleven which afterwards have been crossed out, 360. In the first missing part there may have been eighty or ninety more, which would give a total of about 450 biographies, whereas the usual copies of this *second* edition contain 731.

A khâtimali, giving the editor's short account of his own life, is found on fol. 203^b; see Rieu i. p. 340.

This MS. exhibits throughout erasures of certain lines in the text and corrections and annotations in the margin, all in the same handwriting. Usually a blank space is left between the single biographies for future additions. Ff. 96, 97, and 131 are entirely blank. Presented by Lieut.-Col. W. Kirkpatrick, 30th of May, 1804.

No. 2424, ff. 204, ll. 21-23; Shikasta; size, 12½ in. by 6½ in.

628

Another copy of the same.

This copy of the *second* or revised and enlarged edition is the usual one, beginning on fol. 1^b with the *second* editor's preface: ستایش بیکران و نیایش بی اندازه الخ, after which follow:

The preface of the *first* editor, Faḳîr Ghulâm 'Alî, on fol. 3^b, beginning: حمد شاهنشاهی الخ.

The author's life, on fol. 4^a, and a detailed index of the whole work, on ff. 9^b-12^b.

Beginning of the dictionary with Isma'ilbeg Dûldî (see No. 626), on fol. 12^b.

The right order of ff. 206-221 is: 206, 208, 207, 209-212, 214, 213, 215-218, 220, 219, 221; of ff. 272-287: 272, 274, 273, 275-278, 280, 279, 281-284, 286, 285, 287; and of ff. 522-592: 522, 526, 525, 524, 523, 527-541, 543, 542, 544-547, 549, 548, 550-559, 561, 560, 562-565, 567, 566, 568-571, 573, 572, 574-589, 591, 590, 592.

Dated the 22nd of Shawwâl, A. H. 1221=A. D. 1807, January 2.

Nos. 837, 838, ff. 597, ll. 27; clear and distinct Nasta'liq; size, 14½ in. by 8½ in.

629

Tadhkirat-alumarâ (تذکرة الامرا).

The biographical dictionary of famous Amirs and Khâns who served under the Moghul emperors of India, Akbar, Jahângîr, Shâhjahân, and 'Âlamgir, compiled by Kiwal Râm, son of Raghunâth Dâs; comp. Bodleian Cat., No. 258; Rieu i. p. 339; A. Sprenger, MSS. of the late Sir H. Elliot, in Journal of the Royal Asiatic Society of Bengal, vol. xxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192. The date of composition is here distinctly 1194 (A. D. 1780); see fol. 2^b, l. 3. Other copies exhibit the dates 1184 and even (if it is not a mere mistake in writing) 1140 (as the Bodleian copy does, a date which after all would not be inconsistent with the chronology of the tadhkirah, as it does not mention any Amirs beyond 'Âlamgir's reign).

The work is divided into two bâbs, the *first* containing the Muḥammadan, the *second* the Hindû Amirs, both in alphabetical order.

Beginning of the whole work : الحمد لله الذى نور قلوب اوليائه بانوار المعاني و البيان و اجرى من فيض فضله على لسان الانسان الخ

Dated the beginning of Rabi'-alawwal, A.H. 1027 (A.D. 1618, end of February). Collated. A few pages a little injured. Ff. 288 and 289 are turned upside down, so that fol. 287^b is immediately followed by fol. 289^b. A Turkish translation of the Manākib-al'arīfin, styled هشت بهشت or the eight paradises (containing only the first eight faṣls of the original), probably by Darwish Mahmūd, who died A.H. 998 (A.D. 1590), is noticed by G. Flügel ii. p. 372, and H. Khalfā vi. p. 154, No. 13037.

No. 1670, ff. 291, ll. 23; Naskhi; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

631

Thawāqib-almanākib-i-anliyāi-allāh (نواقب المناقب) (اولياء الله).

A modern edition of Shaikh Ahmad 'Arifi Aflākī's Manākib-al'arīfin, by 'Abd-alwahhāb bin Jalāl-al-din Muḥammad al-Hamadāni (see fol. 2^b, l. 2), who revised and corrected the original work, curtailed it in some places by omitting superfluous stories and traditions, increased it in others by adding much needed explanations, and paid particular attention to dates, genealogy, etc. This edition, the title of which is a chronogram for A.H. 947=A.D. 1540, 1541 (see fol. 234^a, last two lines), is divided into a muḥaddimah, nine dhikrs or biographies, and a khātimah. The nine dhikrs deal with the same mystic Shaikhs as the first nine faṣls of the original work, viz.:

1. Bahā-alhakḥ wa-alhakikah wa-alduṇyā wa-al-din Walad Balkhi, styled Sultān-al'ulamā, the father of Jalāl-al-din Rūmī, on fol. 5^b, in six bābs. His death is fixed here in A.H. 618 (clearly a mistake for A.H. 628), the 18th of Rabi'-alākhar (see fol. 19^b, ll. 8 and 9).

2. Sayyid Burhān-al-din Muḥaḥḥik, teacher of Jalāl-al-din Rūmī and disciple of the preceding Shaikh (مرتضى مولانا و مرتضى سلطان العلماء), on fol. 20^b.

3. Maulānā Jalāl-al-din al-balkhi al-rūmī, on fol. 24^a, in ten bābs, each subdivided into two faṣls.

4. Shaikh Shams-al-din Tabrizi, on fol. 169^b, in eight bābs. His death is fixed here in A.H. 643=A.D. 1245, 1246 (see fol. 185^a, l. 4). The usual (and probably more correct) date is A.H. 645 (A.D. 1247, 1248).

5. Shaikh Ṣalāḥ-al-din Faridūn Kūnawī (قونوی, read Kūniyawi), on fol. 186^a. He died the 1st of Muḥarram, A.H. 657=A.D. 1258, December 29 (see fol. 190^a, l. 3).

6. Hadrat Ḍalabī Ḥusām-al-din, on fol. 190^a. He died the 22nd of Sha'bān, A.H. 683=A.D. 1284, November 3 (see fol. 194^b, ll. 7 and 8).

7. Sultān Bahā-al-din Walad, Jalāl-al-din Rūmī's son, on fol. 194^b. He died the 10th of Rajab, A.H. 712=A.D. 1312, November 11 (see fol. 200^a, ll. 13 and 14).

8. Jalāl-al-din Faridūn, known as Ḍalabī 'Arif, son of the preceding Shaikh, in six faṣls, on fol. 200^b. His death is fixed here on the 24th of Dhū-alhiḡjah, A.H. 729, instead of 719, as in the original work (see fol. 232^a, l. 3 ab infra).

9. Ḍalabī Shams-al-din Amir 'Ābid, brother of the preceding Shaikh, on fol. 232^b.

Khātimah, on fol. 233^b, giving the ta'rikh of the work and a munājāt.

The tenth bāb of the original work is altogether omitted in this revised edition.

Beginning : نير اعظم حمدى كه مد هزاران هزار شمس فلک چهارم يکدزده از اشعات جمال الخ

No date. Eleventh century of the Hijrah. A former owner was Nawwāb 'Abd-alḥamid Miyāna.

No. 1164, ff. 235, ll. 16; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

632

Raudat-alsālīkin (روضة السالکین).

Biographies of prominent Ṣūfī Shaikhs of the Naqshbandī order, principally of the great Shaikh Maulānā 'Alā-al-din alābizhi (الابيزي), so distinctly on fol. 31^b, last line, and fol. 170^b, l. 5; in the immediately following first copy of the Rashahāt, No. 705, the word is spelt, on fol. 152^b, first line, alābizzi, with the distinct marginal gloss: آبيز بالف ممدوده و كسرباء; whereas in W. Pertsch, Berlin Cat., p. 563, it appears as آبسیر Ābsir; in all the three different forms of spelling it is the name of a village in Kūhistān) al-kūhistāni, compiled by 'Alī bin Maḥmūd alabiwardi al-kūrānī (الکوراني), and beginning:

آتبجا كه كمال كبرياى تو بود

عالم نم از بحر عطای تو بود

مارا چه حمد و ثنای تو بود

هم حمد و ثنای تو سزای تو بود

قال الفيرالى رحمة الله الغنى على بن محمود الخ

The ten introductory biographies, which precede that of the principal hero of this—hitherto unknown—work (no further copies of which are mentioned anywhere), and which are merely copied from the Nafahāt-aluns, are:

1. Khwājah 'Abd-alkhālīq Ghujdawānī (غجدوانی), died A.H. 575 (A.D. 1179, 1180), on fol. 2^a.

2. Khwājah Muḥammad Bābā-i-Samāsī (سماسی), one of the spiritual successors of the preceding Shaikh, on fol. 4^a.

3. Sayyid Amir Kulāl, spiritual successor of the preceding Shaikh, died A.H. 772 (A.D. 1370), on fol. 5^b.

4. Khwājah Bahā-al-din Naqshband, with his real name: Muḥammad bin Muḥammad albukhārī, died the third of Rabi'-alawwal, A.H. 791 (A.D. 1389, March 2), on fol. 6^b.

5. Khwājah 'Alā-al-din 'Attār, friend and pupil of Bahā-al-din, died the 20th of Rajab, A.H. 802 (A.D. 1400, March 17), on fol. 10^b.

6. Khwājah Muḥammad Pārsā, likewise friend and pupil of Bahā-al-din, died end of A.H. 822 (A.D. 1420, January), on fol. 13^a.

7. Maulānā Nizām-al-din Khāmūsh, friend and pupil of 'Alā-al-din (No. 5), on fol. 17^a.

8. Khwājah 'Abdallāh Imāmi Iṣfahānī, likewise a pupil of 'Alā-al-din, on fol. 19^b.

9. Maulânâ Sa'd-aldin alkâshghari, friend and pupil of Nizâm-aldin (No. 7), died the 7th of Jumâdâ-alâkhar, A. H. 860 (A. D. 1456, May 13), on fol. 20^a.

10. Khwâjah 'Ubaid-allâh, died A. H. 895 (A. D. 1490), on fol. 29^b (see his full biography in the immediately following work, the *Rashahât*).

On fol. 31^b, the detailed history of the life and wonderful deeds of the principal subject of this work follows, Maulânâ 'Alâ-aldin alâbizhi alkûhistânî, with his real name, Muḥammad bin Muḥammad bin Mu'min, who died A. H. 892, in the month Jumâdâ-alawwal (A. D. 1487, April-May); see fol. 170^b. Ta'rikh of his death: رفت پیر. He was the pupil of Sa'd-aldin Kâshghari (No. 9).

A concluding chapter on the pre-eminence of the Nakshbandi order over the other Ṭarīqas and Silsilas (در بیان فضیلت این سلسله شریفه بر سایر طرق و سلاسل) begins on fol. 170^b, but is incomplete at the end. It breaks off on fol. 174^b, so that both date of completion and date of transcription are missing. Many pages injured. Numerous marginal additions. Fol. 52 must be inserted between ff. 46 and 47.

No. 698, ff. 174, ll. 15; Nasta'lik; size, 6 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

633

Rashahât-i-'ain-alḥayât (رشحات عین الحیات).

Another, better known, collection of biographies of great Nakshbandi Shaikhs, principally of Shaikh 'Ubaid-allâh Ahrâr, the spiritual guide of the author of this work, by 'Alî bin al-Ḥusain al-Wâ'iz al-kâshifî, known as Šafî, who began to compile it A. H. 893 (A. D. 1488), and finished it after sixteen years' labour, A. H. 909 (A. D. 1503, 1504), see ff. 1^b, last line; 2^a, first line; 3^a, ll. 6 and 7, and the last lines of the last page of this copy. The title *رشحات* forms a chronogram.

Other copies are noticed in Bodleian Cat., No. 360; Rieu i. p. 353; W. Pertsch, p. 121 (where the contents are fully described); W. Pertsch, Berlin Cat., p. 563; Cat. des MSS. et Xylogr. p. 299; H. Khalfa iii. p. 461, etc. A somewhat later date than 909, viz. A. H. 912 (A. D. 1506, 1507), appears on fol. 150^a, l. 7, in the chronogram: نکشیمه بنیم ز شعبان. The author died A. H. 939 (A. D. 1532, 1533). The *Rashahât* are divided into a *makâlah* (containing the biographies of the former great Nakshbandi Shaikhs), three *maḥsads* (giving an elaborate account of the ancestors, the life, sayings, deeds, and miracles of Shaikh 'Ubaid-allâh, born in Ramadân, A. H. 806=A. D. 1404, March, April, died the 29th of Rabî'-alawwal, A. H. 895, 1490, February 20, see fol. 307^b, ll. 7 and 8), and a *khâtimah* (giving the story of the Shaikhs' death). The full headings of the various chapters are as follows:

مقاله در ذکر طبقات خواجگان سلسله نقشبندیّه قدس
الله تعالی ارواحهم العلیّه من اولها الى آخرها هم بوجه
'اجمال و هم بطریق تفصیل', on fol. 3^b.

معصود اول در ذکر آباء واجداد و افرای حضرت ایشان
و تاریخ ولادت آن حضرت و احوال ایام صبا و شمه از سائل
و اخلاق و اطوار حضرت ایشان و ابتدای سفر و دیدن مشایخ
'زمان چه در ماوراء النهر و چه در خراسان', on fol. 180^b.

معصود دوم در ذکر بعضی از حقائق و معارف و دقائق
و لطائف و حکایات و امثال که در خلال احوال از حضرت
'ایشان بی واسطه استماع افتاده', on fol. 209^b.

معصود سوم در ذکر بعضی از تصرفات و امور غریبه که
بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل
'ثقات و عدول در آن بصحت پیوسته', on fol. 242^a.

خاتمه در ذکر تاریخ وفات حضرت ایشان و کتبیت
و انتقال و ارتحال آنحضرت ار دار دنیا بدار آخرت
on fol. 307^b.

Beginning of the preface, on fol. 1^b: الحمد لمن رتب
رشحات الحقائق والحکم علی قلوب العارفين بفیضه الاقدس
و الصلوة علی المظهر الاثم الخ.

This copy is dated the 17th of Dhû-alḥijjah, A. H. 984 (A. D. 1577, March 7), by Muḥammad Husain bin Maulânâ Abû-alkâsîm of Harât. Collated throughout. A Turkish translation of the work by Muḥammad Ma'rûf bin Muḥammad Sharif al-'Abbâsî, made A. H. 993 (A. D. 1585), is described in Rieu, Turkish Cat., p. 74, printed Constantinople A. H. 1236, and Bûlâk A. H. 1256. A small portion of another Turkish translation of the same, by 'Arif Calabi, is noticed in W. Pertsch, Berlin Turkish Cat., p. 31.

No. 705, ff. 331, ll. 17; Nasta'lik; illuminated frontispiece; size, 7 $\frac{1}{4}$ in. by 4 $\frac{3}{8}$ in.

634

Another excellent copy of the same.

Beginning as in the preceding copy. *Makâlah*, on fol. 3^b; *Maḥsad* I, on fol. 189^b; II, on fol. 225^b; III, on fol. 269^a; *Khâtimah*, on fol. 342^a. There is no date; but a note at the end of the book, in another handwriting, informs us that this copy was collated by the owner, Mir Ahmad bin Mir 'Abd-alrazzâk, with the original in Rajah, A. H. 1041 (A. D. 1632, January-February). College of Fort William, 1809.

No. 2225, ff. 346, ll. 16; very distinct and correct Nasta'lik; size, 11 $\frac{1}{8}$ in. by 6 $\frac{3}{4}$ in.

635

The same.

Makâlah, on fol. 3^b; *Maḥsad* I, on fol. 177^a; II, on fol. 210^b; III, on fol. 259^b; *Khâtimah*, on fol. 319^b.

Ff. 321 and 322 are supplied by another hand, and the contents of the last original leaf (fol. 323) appear repeated on ff. 322^a, last line-322^b, last line.

No date.

No. 625, ff. 323, ll. 19; clear Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

636

A very similar work on the Nakshbandi order, compiled A. H. 947=A. D. 1540, 1541 (see fol. 1^b, last line), by Abû al-muḥsin Muḥammad Bâkir bin Muḥammad 'Alî, without any special title (on fol. 1^a it is styled (نأربع غریبه), in a *muḥaddimah*, four *maḥsads*, and a *khâ-*

timah. It differs from the Rashahât only in so far, as the biography of the founder of the order, Bahâ-aldin Muḥammad bin Muḥammad Nakshband, occupies here the same space as that of 'Ubaïd-allâh Ahrâr, whose life is the principal theme of the Rashahât.

Beginning: الحمد لله رب العالمين الذى رفع اعلام الشريعة بمبامن النخ

Muḥaddimah. Introduction to the history of the Nakshbandi order, on fol. 2^b.

Maḥṣal I. Shaikhs prior to Bahâ-aldin, from the prophet and 'Alī to Nakshband himself, on fol. 9^a.

Maḥṣad II, in three kisms. Life, deeds, sayings, and miracles of Bahâ-aldin Nakshband (A. H. 718-791 = A. D. 1318-1389), on fol. 35^a.

Maḥṣad III. Shaikhs who lived from Bahâ-aldin's time to that of 'Ubaïd-allâh Ahrâr, on fol. 119^b.

Maḥṣad IV. Life, deeds, sayings, and miracles of Khwâjah 'Ubaïd-allâh (A. H. 806-895 = A. D. 1404-1490), on fol. 196^a, in three maṣads and a khâtimah, the subdivisions quite identical with that in the Rashahât.

No date. Tenth century.

No. 1426, ff. 277, ll. 19; good Nasta'liq; size, 10½ in. by 6½ in.

637

Siyar-al-'arifin (سير العارفين).

Biographies of fourteen renowned Shaikhs and holy men of India, all belonging to the Cīshī order, compiled by Ḥamid bin Faḍl-allâh, known as Darwish (or Mullâ) Jamâlī, see fol. 2^b, ll. 2 and 3. Other copies of the work are described in Rieu i. p. 354, and W. Pertsch, Berlin Cat., p. 556. According to A. Sprenger's Cat. Oudh, p. 446, the poet Jamâlī of Dihli died A. H. 922 or 925, the author of the Safinah also fixes his death in 925 (A. D. 1519), and refutes the statement of the author of the Ṭabaḳât-i-Shāhjahānī, that he had lived until A. H. 942 (comp. Bodleian Cat., No. 376, 43). According to the same Safinah, Jamâlī was born near Dihli, went to Khurāsān under Sultān Ḥusain Mirzā, made the acquaintance of the poet Jāmi, undertook extensive journeys, returned afterwards to India and was in high favour with Sultān Sikandar Lūdi and also with the emperor Bābar. This book is dedicated on fol. 4^b, last line, to Humāyūn, and since the epithets given to his name seem to imply that he was sovereign ruler already at that time, the book must have been finished after A. H. 937 = A. D. 1530 (the date of Humāyūn's accession to the throne), and the poet cannot have died already, A. H. 925. A. H. 942 (A. D. 1535, 1536) seems therefore, after all, the more correct date of Jamâlī's death; comp. also Bodleian Cat., No. 1274. In the preface the author gives us a short statement about his pilgrimage to Makkah, and his travels in Maghrib, Yaman, Palestine, Rūm, Syria, the two 'Irāks, Adharbaijān, Gilān, Māzandarān, and Khurāsān, and tells us, that after his return to Dihli his friends requested him to write a book on the learned Shaikhs of all the countries which he had visited. But he found that too great a task, and resolved, therefore, to write a work exclusively on Indian Saints.

The fourteen biographies deal with the following Shaikhs:

1. Sultān-almashāyikh Mu'in-aldin Ḥasan bin Ghiyāth-aldin alḥusaini alḥasanī Sijzi (سجزي), as explained in a marginal gloss: بكسر سين مهملة و سكون جيم (و كسر زاي معجمة), on fol. 5^a. He died, A. H. 633 (A. D. 1236), in Ajmir, see further down in the Safinat-alauliyā, No. 110.

2. Hadrat Shaikh-almashāyikh Badr-almillat wa-aldin Maḥmūd Mū'inadūz (the furrier) Khujandi, on fol. 18^b.

3. Hadrat Shaikh-alislām Bahâ-almillat wa-aldin Zakariyyā, on fol. 20^b (see the Safinat-alauliyā, No. 152).

4. Hadrat Sultān-al'āshikh Burhān-alwāḥidīn Kutb-aldin Bakhtiyār Ūsbi, on fol. 54^b (see the Safinat-alauliyā, No. 112).

5. Hadrat Shaikh-almashāyikh wa-alauliyā Farīd-almillat wa-aldin Maṣūd (i. e. the well-known Ganj-i-Shakar, see the Safinat-alauliyā, No. 113), on fol. 74^a.

6. Hadrat Sultān-almashāyikh Ṣadr-aldin 'Arif, on fol. 111^b (see the Safinat-alauliyā, No. 155).

7. Hadrat Sultān-almashāyikh Nizām-aldin Muḥammad Badā'ūni (i. e. Shaikh Auliya, see the Safinat-alauliyā, No. 114), on fol. 128^b. He died A. H. 725 (A. D. 1325).

8. Hadrat Malik-almashāyikh wa-alauliyā Rukn-aldin Abū-alkāsim Abū-alfath, on fol. 168^b. He was the son of Ṣadr-aldin 'Arif (see the Safinat-alauliyā, No. 156).

9. Hadrat Malik-almashāyikh Shaikh Ḥamid-aldin Nāgūri, on fol. 178^b (see the Safinat-alauliyā, No. 111).

10. Hadrat Malik-almashāyikh Shaikh Najib Muta-wakkil, on fol. 189^b.

11. Hadrat Sultān-almashāyikh Shaikh Jalāl-aldin Abū-alkāsim Tabrizi, on fol. 197^a.

12. Hadrat Shaikh-almashāyikh Naṣir-almillat wa-aldin Maḥmūd Audhi (i. e. Cīragh of Dihli, see the Safinat-alauliyā, No. 116), on fol. 207^b.

13. Hadrat Malik-almashāyikh Ma'rifat-shi'ari Siyādat-dithāri Sayyid Jalāl-almillat wa-aldin Makhdūm-i-Jahāniyān Bukhārī, on fol. 214^a (see the Safinat-alauliyā, No. 157). He died A. H. 785 (A. D. 1384).

14. Hadrat Samā almillat wa-aldin Sultān-almuḥaḳ-kiḳiu u Burhān-al'arifin Sultān-almashāyikh Samā-almillat wa-aldin, the author's spiritual guide, on fol. 226^b. He received the investiture from Shaikh Kabir-aldin Isma'il, and died A. H. 901, the 17th of Jumādā-alawwal = A. D. 1496, February 2 (see fol. 243^a, ll. 6-10, where the following ta'rikh is given by Jamālī: هشت

خلد آمد بنام او اگر برسد کسی - سال تأريخش بگو
خلد آمد بنام او اگر برسد کسی - هشت = 705, came upon (was added) to his name, viz. سماء الدين = 196, total 901).

Of these fourteen Shaikhs, No. 2 is wanting in Rieu's copy and No. 14 in Pertsch's, so that the present copy is the fullest as yet met with.

Beginning of the preface, on fol. 1^b: حمدی که ابواب سعادت بر ارباب عبادت مفتوح گردانید و سیاسی النخ

An index on the fly-leaf. Copied in Shawwāl, A. H. 1043 (A. D. 1634, April), at Lāhūr; this copy belonged formerly to Mr. Richard Johnson.

No. 1313, ff. 244, ll. 13; inelegant Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

638

Another copy of the same.

This copy contains only thirteen biographies, which completely agree with those in Rieu's copy, viz. 1. on fol. 3^b; 2. wanting; 3. on fol. 13^a; 4. on fol. 33^b; 5. on fol. 43^b; 6. on fol. 65^a; 7. on fol. 74^b; 8. on fol. 98^b; 9. on fol. 104^a; 10. on fol. 110^b; 11. on fol. 115^a; 12. on fol. 121^b; 13. on fol. 125^b; 14. on fol. 132^b.

The work ends on fol. 142^b; the remaining pages (ff. 142^b-164^a) are filled with various traditions and tales of Khalifs, saints, etc., in the same handwriting.

No date.

No. 1751, ff. 164, ll. 19; Nasta'liq; waterspots; size, 8½ in. by 5½ in.

639

A shorter redaction of the same.

This copy contains apparently the same thirteen biographies as the preceding one, but is much shorter in extent. It is dated the 7th of Shawwâl, A.H. 1123 (fifth year of Bahâdurshâh's reign=A.D. 1711, Nov. 18), by Muḥammad Murâd Sulṭân Shâhi Kâdirî.

No. 939, ff. 88, ll. 17; Shikasta, some pages supplied by another hand in careless Nasta'liq; worm-eaten and slightly damaged throughout; size, 8½ in. by 5 in.

640

Akhbâr-alakhyâr (اخبار الاخيار).

Biographies of the most renowned Shaikhs and holy men of India, from the Muḥammadan conquest to the end of the tenth century of the Hijrah, compiled by 'Abd-alḥakḥ bin Saif-aldin alṭurk aldiḥlawi alḥukhârî (see fol. 5^b, ll. 10 and 11), the well-known author of the *Târîkh ḥaqî* (see Bodleian Cat., Nos. 195-198; Rieu i. p. 223, and No. 290 in this Cat.), the *جذب القلوب الى دار المحبوب*, a history of Madinah (see further below in the next chapter 'Geography, etc.'), and many other biographical and mystical works. He was not able to finish the original sketch of this work, made many years before, until after his return from Hijâz, whither he had gone, A.H. 996 (A.D. 1588), see fol. 269^a, in A.H. 999 (A.D. 1591), according to the chronogram on fol. 268^b:

نام و تأريخ اين كتاب عزيز-گر کنی ذکر الاوليا احسن

which gives us at the same time *ذكر الاوليا* as an additional title of this work, other copies of which are described in Bodleian Cat., No. 363, and Rieu i. p. 355, where as final date of completion, A.H. 1028 (A.D. 1619) is given, in consequence of an incidental remark in Jahângir's autobiographical memoirs. The above chronogram, which seems to fix definitely the completion of the work, has not been noticed in any previous copy. The work begins with the biography of the great Sûfic Shaikh 'Abd-alḥakḥ aljilânî, on fol. 9^b, after which follows immediately that of Khwâjah Mu'm-alḥakḥ wa-aldin Sijzi, the founder of the Cîshti order (who died A.H. 633=A.D. 1236, see No. 637, 1), his contemporaries and disciples, on fol. 22^b (طبقة اول); it goes then over to Shaikh Farid-alḥakḥ wa-aldin Gauj-i-Shakar (who died A.H. 664=A.D. 1265), his followers and pupils, on fol. 49^a (طبقة دوم); enumerates all the Shaikhs from the time of Naṣir-aldin Maḥmûd Cîrâgh of Dihli (died A.H. 757=A.D. 1356) down to the author's own epoch, on fol. 73^b; and deals towards the end in special chapters with a number of ecstatic Shaikhs (ذكر بعضى مجاذب), on fol. 240^a; with female saints (ذكر بعضى از نساء صالحات), on fol. 245^a; and the author's ancestors, family, and own life (here styled *تكملة*, in the index on fol. 9^a خاتمة), on fol. 248^a.

Beginning: شكر مر حضرت واهب العطيات را كه عطاى
اورا پايان نيست الخ

The margin of ff. 2-87 is covered with fragments of theological and cosmographical treatises, without any title.

No date.

No. 1450, ff. 270, ll. 17; unequal Nasta'liq; the first page supplied later; size, 10 in. by 5½ in.

641

Akhbâr-alashfiyâ (اخبار الاصفيا).

A much smaller and less known work, of very similar contents, giving likewise biographies of all the famous Saints and Shaikhs who have lived or stayed in India, compiled by 'Abd-alḥamad bin Afḍal Muḥammad bin Yûsuf Anṣarî, a nephew of the famous Abû-alfadl and editor of his official letters, the *مكتابات علامى*, see above, Nos. 271-286 in this Cat., compare also Rieu iii. p. 1087^a, where as title of the present work is given: *اخبارات الاصفيا*. It was completed A.H. 1014 (A.D. 1605, 1606) and dedicated to the emperor Jahângir, see fol. 1^b, fol. 6^b, last line, fol. 7^a, ll. 15 and 16, and fol. 7^b, ll. 14 and 15. It contains short biographical accounts of 245 male and 4 female persons, beginning, like the preceding work, with Ghauth alḥamadânî Kuṭb-i-rabbânî Shaikh Muḥyi-aldin Abû Muḥammad 'Abd-alḥakḥ alḥasanî alḥusainî aljilânî (born A.H. 471=A.D. 1079, died A.H. 561=A.D. 1166), see fol. 8^b, and ends with Fâtimah Sâlimah, on fol. 70^a. A complete index on ff. 1^b-5^a; the work itself begins thus, on fol. 6^b: جهان جهان آفرين مر جان و جهان آفرين را كه جهان دانس و جان سخن بصاحب فطرتان الخ on fol. 70^b. Ff. 71^b-74^b are filled by another hand with a story of Shaikh Sharaf-aldin Abû 'Alî Ḳalandar of Pânipat (who died A.H. 724=A.D. 1324, see Rieu ii. p. 668, and iii. p. 1090^b sq.). Copied by Bâkir Sâmanî, in the thirty-first year of 'Ālamgir's reign (A.H. 1098, 1099=A.D. 1687, 1688).

No. 868, ff. 74, ll. 19-28; very irregularly and unequally written in Shikasta; size, 10½ in. by 6½ in.

642

Tarjuma-i-Rauḍat-alriyâḥin (ترجمة روضة الرياحين).
Biography of Saints and great Shaikhs, translated

from the Arabic work (or more correctly روضة (روضه) الحكايات في رباحين by 'Abdallāh bin As'ad al-yāfi' al-yamāni, or with his fuller name: Abū-alsa'ād al-yāfi' al-yamāni, who died A. H. 768, the 20th or 21st of Jumādā-alākhar (A. D. 1367, February 21); compare O. Loth, Arabic MSS. of the India Office Library, p. 202; Cat. Codd. Or. Lugd. Bat. ii. p. 299; H. Khalifa iii. p. 488; the Safinat-alauliyā, No. 62, etc. He was the author of many other similar works, all dealing more or less with the great Shaikh 'Abd-alkādir Jilāni and the Kādiri Saints, viz. ارشاد و التطرير (H. Kh. i. p. 254); اسنى المفاخر (ib. i. p. 293); اطراف التواريخ (ib. i. p. 344); خلاصة المفاخر (ib. iii. p. 167; comp. Bodleian Cat., No. 332); درر في كفاية المعتقد (ib. iii. p. 221); مدح سيد البشر (ib. v. p. 226); مرة الجنان و عبرة اليعظان (ib. v. p. 481; comp. O. Loth, Arabic MSS., p. 201, and G. Flugel ii. p. 43); مناقب الامام مایه (ib. v. p. 501); مرهم العلل المعطلة, in praise of Imām Māyah of the Ash'ariyyah seet (ib. vi. p. 151); منهل المفهوم (ib. vi. p. 225); نشر الریحان (ib. vi. p. 342); نشر المحاسن العالیة (ib. vi. p. 344); نفحات الزهار (ib. vi. p. 366); نوادر المعانی (ib. vi. p. 387); نهاية المحیا, a poem with commentary in praise of famous Shaikhs (ib. vi. p. 404); and the epitome of the same, styled الشاش الموعلم شاوش and the epitome of the same, styled الشاش الموعلم شاوش (Cat. Codd. Or. Lugd. Bat. ii. p. 315); فوائد جلیلة عظيمة النفع جدًا مجموعة من مواضع متفرقة من كتاب الدر النظم (ib. iv. p. 341; comp. H. Khalifa iii. p. 197), etc. etc. The present work is also styled: نزهة العيون النواظر و تحفة القلوب الخواصر في حکایات الصالحين و الاولياء الاکابر.

This prose-translation in Persian, which is contained in our copy, is not mentioned anywhere. It was made by Faḍl-Allāh bin Asad-allāh alḥusaini al-rābi al-simnāni, with the takhalluṣ Jahāni (see fol. 3^b, last line but two), under Sultān Muḥammad Kutbshāh (who reigned A. H. 1020-1035=A. D. 1612-1626); see fol. 5^b, l. 1. It contains 500 hikāyāt in two fasls: 1. در اثبات کرامات اولیای عظام و اصفای کرام و ظهور کرامات, on fol. 24^a. The first story begins on fol. 31^a with a legend of Abū-alfaid Dhū-alnūn Miṣri (who died in Sha'bān, A. H. 240=A. D. 855, January). The Persian translator has added to the original work a long appendix of his own, or khātimah, treating especially of the life and miracles of the great Shaikh 'Abd-alkādir Jilāni, in three fasls, viz.:

1. در شرح احوال بعضی مشایخ, on fol. 371^a; 2. در جواب شبهاتی که بعضی از فقها مثل ابن جوزی و غیره

در حکایات این طائفة علیه آورده اند, on fol. 404^a; 3. در بیان برخی از عقائد مشایخ و علمای ربانین, بطریق اختصار, on fol. 410^b.

Beginning of the preface: حمد و ثنا مبدعی را که از بدایت صباح وجود تا نهایت رواج عدم هرچه هست در حد پادشاهی اوست الخ.

A lacuna after fol. 7. Fol. 200 and several of the last leaves injured. The title جامع للحکایات, given to this book on fol. 1^a, is a mistake, probably caused by the initial words, which are identical with those of Muḥammad 'Aufi's well-known work of the same title; see Nos. 600-604 in this Catalogue.

Dated the 10th of Jumādā-alawwal, A. H. 1026 (A. D. 1617, May 16), which cannot be much later than the completion of the work itself.

No. 1523, ff. 412, ll. 19; Nasta'liq; size, 12 in. by 7½ in.

643

Tarjuma-i-Khulāṣat-almafākhir (ترجمة خلاصة المفاخر).

A Persian translation of the supplement to the preceding work, usually denoted by the simple name of تکملة; see fol. 2^a, l. 4, and fol. 228^b, last line; the author of the Arabic original is the same 'Abdallāh bin As'ad al-yāfi' al-yamāni; comp. O. Loth, loc. cit., and W. Pertsch, Berlin Cat., p. 66. It adds 200 stories to those in the روضه الرباحين, most of which refer to the great Shaikh 'Abd-alkādir (see above). The name of the Persian translator is not mentioned, but as the first of two other copies of the same work in the Bodleian Library (Bodleian Cat., Nos. 332 and 333) was made before A. H. 910 (A. D. 1504), and as moreover the anonymous author mentions as his spiritual guide the great Shaikh Sayyid Jalāl-aldin Makhdūm-i-Jahāniyān, who died A. H. 785 (A. D. 1384), the translation of this تکملة must have been made at least 200 years before that of the روضه الرباحين. The Persian poet 'Abdi made a poetical version of the same تکملة in A. H. 1051 (A. D. 1641, 1642), entitled ترجمة تکملة; see A. Sprenger, Catal., p. 307.

Beginning: الحمد لله رب العالمين ميگويد: اضعف العباد اضع الله شأنه که چون کتاب خلاصة المفاخر في مناقب غوث الملكوت قطب الصمد الخ.

Dated the 14th of Ṣafar, A. H. 1089 (A. D. 1678, April 7). College of Fort William, 1825.

No. 2271, ff. 228, written in different styles of Naskhi, mixed with Shikasta, by various hands, the oldest part, ll. 15, the more modern ones, ll. 17; very much damaged, but carefully mended; size, 8½ in. by 5½ in.

644

Maḳāmāt-i-Sayyid Atā'i (مقامات سيد اتاي).

The life, miracles, and spiritual teachings of the great Saint of the Yasawi order, Jamāl-aldin Khwājah Diwāna Sayyid Atā'i of Khwārizm and Khaiwaq, who

was born in the reign of Shāh Isma'il Sāfawī (the exact date is given on fol. 14^b, last line, and fol. 15^a, first line: چون حضرت ایشان چهار ماهه شدند فتنه شاه اسمعیل واقع گردید حضرت ایشان در هنگام شیر خوارگی: and likewise on fol. 31^a, l. 1 sq.: بودند که فترات غریبه نمود و بسبب هجوم قزلباش و (فتنه شاه اسمعیل کار اکثر آخوند بقتل انجامید الخ), and died A.H. 1016=A.D. 1607, 1608 (see fol. 118^a, ll. 1 and 2, and fol. 123^a, first line; chronogram: تاج سر زهی خواجه خواجگان خواجه ما - : 100 or even 103 years old (see fol. 122^b, l. 9: - که صد سال هادی راه هدا شد خواجه خواجگان جمال الدین آن نمایندۀ طریقی هدا مرشد سالکان خفیه و جهر هادی طالبان راه خدا صد و (سی (سه) سال در جهان میزد الخ fix his birth either in A.H. 916 (A.D. 1510, 1511) or in A.H. 913 (A.D. 1507, 1508). His father was Sayyid Pādīshāh Khwājah Pardapūsh (برده پوش), of the Yasawī order, and he traces his descent to Sultān Khwājah Ahmad Yasawī, called Atā (father), the founder of the Yasawī order and third Khalīfah of Abū Ya'kūb Yūsuf bin Ayyūb of Hamadān (see the Safinat-alauliyā, Nos. 73 and 75). This work was compiled by the Saint's younger son, Muhammad Kāsim bin Khwājah Diwāna Sayyid Atā'i, with the takhalluṣ Ridwān (see fol. 2^b, ll. 8 and 9, and fol. 123^a, l. 10), on the basis of some previous works on the same subject, one by Ākhund Maulānā Darwish Tāshkandī, the other by Kādī Jān Muhammad bin Kādī Khān Bukhārī (بخاری, probably a mistake for بخاری), styled مقامات (see ff. 4^a, ll. 7 and 12-13, and 4^b, l. 3 sq.), at the suggestion of his brother Khwājah Abū-alḥasan (see fol. 4^b, last line sq.), and completed the first of Muḥarram, A.H. 1036=A.D. 1626, September 22 (see fol. 124^b, ll. 8 and 9). It is divided into a muḥaddimah, four maḳāms, and a khātimah.

Muḥaddimah, on fol. 6^b: Explanation of the Sūfī terms (در تحقیق) ولی, خوارق عادات, کرامت, ولایت, معنی ولایت و ولی و طبقات اولیاء الله و اثبات کرامات (و اقسام خوارق عادات الخ).

Maḳām I, on fol. 14^b: Genealogy and pedigree of the great Saint Jamāl-al-dīn Diwāna and the ramification of his family with the Yasawī, Kubrawī, and Naqshbandī orders (در ذکر شجره نسبی و سلسله حسبی) (حضرت ایشان).

Maḳām II: Life and travels of the Saint, on fol. 30^b (در ذکر مبادی احوال و سیاحات حضرت ایشان).

Maḳām III: Miracles of the Saint, on fol. 47^a (در ذکر بعضی از خوارق عادات و برخی از کرامات حضرت ایشان).

Maḳām IV: Spiritual sayings of the Saint, on fol. 102^a (در ذکر بعضی از کلمات قدسیه حضرت ایشان).

Khātimah: Last illness and death of the Saint, on fol. 116^a (در مرض موت حضرت ایشان و کیفیت انتقال) (الخ حضرت الخ).

Beginning: سرنامه مقامات اولیاء هستی سپاس مدبری سزد که بقدرت کامله لوی رفعت آدمی بر کافه مخلوقات افراخته الخ.

The copy is incomplete at the end; one or two leaves of the epilogue are missing. There seems to be also a small lacuna after fol. 11. Worm-eaten throughout.

No. 3100, ff. 126, ll. 15; Nasta'liq; size, 7½ in. by 4½ in.

645

Majma'-alauliyā (مجمع الاولیاء).

An almost complete copy of a hitherto unknown, extremely large and interesting biographical work, containing the lives of all the most renowned Saints, religious heroes, and great mystic Shaikhs, with its full title: *مجمع الاصفیاء و مجمع الاولیاء*, usually styled *مجمع فیض* or even *مجمع الاولیاء*, the latter title being a chronogram, fixing the date of the composition of this work in A.H. 1043 (A.D. 1633, 1634); see fol. 3^b, l. 3 sq. Only one leaf is missing in the beginning, the initial words *لمعه ایست از لمعات حقیقت* . . . corresponding to fol. 2^a, l. 3 in the following copy, and the last few leaves are greatly injured and partly torn away. The work was compiled by 'Alī Akbar Husainī Ardastānī, see fol. 1^a, l. 7 sq., and dedicated to the emperor Shāh-jahān; see fol. 2^b, first line sq. It is divided into a muḥaddimah, twelve bābs (each preceded by a complete index), and a khātimah, viz.:

مقدمه محتوی بر بیان اصطلاحات صوفیه و مقامات عشره و بیان طوائف افطاب و اوتاد و ابدال و ما یناسب (On Sūfī terminology, the ten maḳāmāt or stations, and the classes of Akṭāb or 'poles,' of Autād or 'props,' of Abdāl or 'lieutenants,' etc.), on fol. 3^b.

باب اول در ذکر خلفاء راشدین و ائمه اثنا عشر و صحابه مهاجران و انصار و تابعین و تبع تابعین و برخی از اولاد حضرت سید کائنات (The first four Khalīfs, the Imāms, the companions of the Prophet, the Tābi'īn or successors of the companions, the Tubba' Tābi'īn or successors of the Tābi'īn, etc., beginning with Abūbakr and ending with Abū Tāhir Muhammad bin Yahyā bin Zafar, who was born A.H. 466=A.D. 1073, 1074, altogether 304 biographies), on fol. 18^a.

باب دوم در ذکر خواجه حسن بصری و من ینتسب (Khwājah Ḥasan Baṣrī, whose death is fixed here in A.H. 120, or according to others in A.H. 106 (A.D. 738 or 724), and the leading Saints of his order, ending with Muhammad bin Fādhah, altogether 143 biographies, of which three, however, are cancelled in the text), on fol. 146^b.

باب سیم در ذکر سلطان ابراهیم ادهم و من ینتسب (Sultān Ibrāhīm Adham, whose death

is fixed here in A. H. 166 or 162 = A. D. 782, 783, or 778, 779, and the leading Saints of his order, ending with Abūbakr Yazdāniyār Urmawī, the originally last Shaikh Abū Ishāq Shāmī having been cancelled, altogether sixty-three biographies), on fol. 240^a.

باب چهارم در ذکر شیخ معروف کرخی ومن ینتسب
(Shaikh Ma'rūf Karkhi, whose death is fixed here in A. H. 261 = A. D. 875, and the leading Saints of his order, ending with Sayyid Ibrāhīm Khūzistānī, altogether seventy-four biographies), on fol. 273^b.

باب پنجم در ذکر سلطان بابزید بسطامی ومن ینتسب
(Sultān Bāyazīd Bisṭāmī, who died A. H. 261 = A. D. 875, according to a less trustworthy source already A. H. 234, and the leading Saints of his order, ending with Sayyid Ḥaidar bin 'Alī Āmulī, altogether fifty-four biographies), on fol. 305^a.

باب ششم در ذکر سید الطائفة شیخ جنید بغدادی
(Shaikh Junaid Baghdādī, who died A. H. 297 = A. D. 909, 910, and the leading Saints of his order, ending with Shaikh Abū 'Abdallāh Ṭāḳī, altogether ninety biographies), on fol. 335^a.

باب هفتم در ذکر سلسله حضرات خواجها و مشایخ ترکی
(Shaikhs of the Naqshbandi order and Turkish Shaikhs, from Khwājah Yūsuf Hamadānī, whose death is fixed here in A. H. 555 = A. D. 1160, to Shaikh Muḥammad Ma'ṣūm, who was born A. H. 1007 = A. D. 1598, 1599, and thirty-five years old at the time when the author wrote this part of his work, altogether 162 biographies), on fol. 374^b.

باب هشتم در ذکر مشایخ عصر غوث اعظم شاه محیی
(Shaikh Ghauth-i-a'ẓam Muḥyi-aldin 'Abd-alkādir Jilānī, died A. H. 561 = A. D. 1166, his contemporaries and followers down to Shaikh Mūsā bin Māhin, altogether sixty-five biographies), on fol. 453^b.

باب نهم در ذکر مشایخ سهروردیه و کبرویه و چشتیه
(Shaikhs of the Suhrawardī, Kubrawī, and Cīstī orders, from Shaikh Shihāb-aldin Suhrawardī, who died A. H. 632 = A. D. 1234, 1235, to Khwājah Muḥammad bin Aḥmad bin Muḥammad bin Yūsuf Cīstī, whose birth is fixed here in A. H. 507, and his death in A. H. 597 = A. D. 1113-1201, altogether sixty-four biographies), on fol. 508^b.

باب دهم در ذکر مشایخ دهلی و گجرات و غیر آن از
(Shaikhs of Dihli, Gujarāt, and other parts of India, from Khwājah Mu'in-aldin Ḥasan Sijzi, who died A. H. 633, 6th of Rajab or, less correctly, Dhū-alḥijjah, A. D. 1236, March 16 or August 11, to Shaikh Jauhar Sirhindī, who died A. H. 1027 = A. D. 1618, altogether 277 biographies), on fol. 592^a.

باب یازدهم در ذکر شعرا
(Poets, beginning with Amir Kāsim-i-Anwār, who died A. H. 837 = A. D. 1433, 1434, and ending with Bābā Kamāl Khujandī; the last date is

A. H. 835 = A. D. 1431, 1432, that of the death of Shaikh Abū-alwafā, one of Khujandī's pupils, altogether thirty-six biographies, being a selection only of such as were great mystic Shaikhs at the same time), on fol. 756^b.

باب دوازدهم در ذکر نساء عارفات
(Female Saints, from Rābi'ah 'adawiyyah of Baṣrah to Bibi Auliyyā, a contemporary of Sultān Muḥammad Tughluq, buried in Dihli, altogether thirty-eight biographies), on fol. 814^a.

خاتمه در ذکر فضائل و مناقب اهل بیت طاهرن و
(On the excellent qualities and virtues of the house of 'Alī and the first four Khalifs, together with some discourses on Khidr and Ilyās), on fol. 833^a.

The list of authorities, used by the author, is as follows (see fol. 3^a, compared with and supplemented by the following copy, fol. 5^a):

فتوحات مکیه
فصوص الحکم
نصوص اصابه فی معرفه الصحابه
نقش نصوص
عوارف
طبقات سلمی
کشف المحجوب
فصل الخطاب
نفحات الانس
حاشیه مولانا عبد الغفور لاری بر نفحات
رشحات
شرح لمعات
تذکره الاولیا
تأریخ امام یافعی
ملفوظات خواجہ عبد الخالق غجدوانی
مقامات حضرت خواجہ بہاء الدین نقشبند
ملفوظات مخدوم جہانیاں
سلسلہ العارفین و تذکرہ الصدیقین
جواهر الاسرار
رسالہ امیرتہ
رسالہ عبرتہ
مناقب مرتضوی
ملفوظات شیخ شرف یحییٰ منیری
اسرار المشایخ
اسرار الاولیا
جامع التواریخ
تأریخ آئینہ سکندری
(left out in the following copy) اصطلاحات صوفیہ
مکتوبات حضرت شیخ احمد کابلی سرہندی
(also left out in the following copy) اخبار الاخیار

كلمات الصادقين (again left out in the following copy)
ترجمة عوارف
ترجمة فتوح الغيب
رسالة امام قشيري
رسالة اعلام الهدى (رسالة امام
الهدى)

(in the following copy: (الوصول

جامع الاصول (الوصول)
كشف ثعلبي
عين المعاني
اربعين خدابادي
شرح گلشن راز
شرح تعرف
حلية الاوليا
معجزة الكبير
كشاف
صحيح مسلم
صحيح بخاري
حقائق سلمى
تفسير قاضي بياضاي
كتاب الانساب
حدايق الحقائق
تاريخ امام بخاري
تأريخ مشايخ صوفيّه

مناقب السادات (left out in the following copy)
شرف النبوة

مشارك الانوار (left out in the following copy)

سير كبير
جوامع الحكمة
خلاصة السير
حسن الآداب
رسالة خواجه گرگ
عيون المجالس
كتاب الجواهر
آثار نسرین

درجة العلما (left out in the following copy)

روضة العلما
قصص بخاري
غرب السير
مناهج

تهذيب الكامل
كفاية شعبي
دلائل النبوة
شواهد النبوة
دستور الحقائق

تمهيد
عين الحقيقة
غنية الطالبين
قوت القلوب
مخزن الساعات
لوائح
شروح لامية

This copy, which exhibits at the end as date only the 2nd of Rabi'-alawwal, A. H. 1043 (A. D. 1633, September 6), i. e. the date of the completion of the work itself, is undoubtedly in its principal parts the author's own first sketch or 'brouillon,' as the whole aspect of the MS. unmistakably proves. Almost in every page portions are struck out and either replaced by others on the margin or restored later on, which gives quite a unique value to the MS. There are besides numerous marginal corrections and additions. The actual number of biographies, according to our counting, is 1370; on fol. 3^a, first line, the author states that he intends to enumerate 1000 and — biographies (هزار و), carefully avoiding any exact statement. In the following copy this passage has been filled in, and 1511 is given as the proper number, which exceeds that in the present copy by 141, but may very well be correct with regard to a later revised and enlarged edition, of which the following copy is, no doubt, an imperfect specimen. Rather peculiar are the chronological dates given in this work; they often entirely differ from those commonly fixed upon by standard authors.

No. 1647, ff. 939, ll. 19; Nasta'lik, by different hands; size, 12½ in. by 6½ in.

646

Another, but incomplete copy of the same.

This copy, which seems to represent a later redaction of the work, also with a few erasures and numerous marginal corrections and additions, contains only the first half of the work, viz.:

Mukaddimah, on fol. 5^b: Bāb I, on fol. 27^a; II, on fol. 230^a; III, on fol. 366^a; IV, on fol. 406^b; V, on fol. 453^b; VI, on fol. 496^a; VII (containing the index only), on fol. 553^b. There is besides a large lacuna after fol. 382 in the *third bāb*, corresponding to ff. 251^b, last line—257^a, l. 15 in the preceding copy.

Beginning of the preface, on fol. 1^b:
سیاس و ستایش
مصوربرا که لوح عدم را به نگارش عکوس صفائی خود
بیاراست و عرصه وجود را بمجال اسمای ذاتی خویش
مزین ساخت الخ

The proper order of ff. 112—117 is: 112, 114, 113, 116, 115, 117. No date.

No. 1022, ff. 554, ll. 17; Nasta'lik; size, 10 in. by 5½ in.

647

Safinat-alauliyā (سفينة الاوليا).

Biographies of Saints and famous Shaikhs, from the

T

beginning of Islām to the author's time, compiled by prince Dārā Shukūh (the author of the *مجمع البحرين*, the *حسنات العارفين*, and the *نادر النكات*; comp. Rieu i. p. 356; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140. etc.), and finished the 27th of Ramaḍān, A. H. 1049 (A. D. 1640. Jan. 21), in the author's twenty-fifth year; comp. fol. 134^b, last line; see also fol. 79^a, l. 13, and fol. 86^a, l. 4. A complete index of all the persons quoted in this work is found on ff. 1-13^a (the right order of which is 1. 7-12, 6, 2-5, 13). The work itself begins, on fol. 13^b: *الحمد لله رب العالمين والصلوة والسلام على محمد سيد المرسلين وعلى آله واصحابه اجمعين الطاهرين اما بعد* *أكرجه احوال و معجزات حضرت سيد انام الخ*.

Lithographed in Lucknow, A. D. 1872. It contains the following short biographies, which are particularly valuable by a comparative strictness in the chronological order and the full dates they give:

I. *Muḥammad, the first four Khālifas, the twelve Imāms, some Aṣḥāb and Ṭābiʿīn, and the four great legal authorities.*

1. The prophet Muḥammad, died A. H. 11, the 12th of Rabīʿ I, on fol. 16^b.

2. The first Khālif Abūbākr Siddīq, with his real name: 'Abdallāh, son of Abū Kūhāfah (bin) 'Uthmān bin 'Āmir bin 'Amr bin Ka'b bin Sa'd and Umm-alkhair Salmā, died A. H. 13, the 22nd or, according to others, the 23rd of Jumādā II, 63 or 65 years old, on fol. 18^a.

3. The second Khālif 'Umar Fārūq ibn al-Khaṭṭāb, with the Kunyah Abū Ḥafṣ, died A. H. 23, the 28th of Dhū-al-hijjah, 63, or according to others 54, 55, or 58 years old, on fol. 19^a.

4. The third Khālif 'Uthmān bin 'Affān Dhū-al-nurain, with the Kunyah Abū 'Umar, or Abū Lailā or Abū 'Abdallāh, died A. H. 35 (or according to others 36), the 13th or 18th (15th in the following copy) of Dhū-al-hijjah, 88, or according to others 90 or only 75, 82, or 86 years old, on fol. 19^b.

5. The fourth Khālif and first Imām 'Alī Murtaḍā Asad-allāh bin Abī Ṭālib, with the Kunyas Abū-al-ḥasan and Abū-al-turāb, died A. H. 40, the 21st of Ramaḍān (according to others the 17th or 23rd), 63 or 65 years old, on fol. 20^a.

6. Hasan bin 'Alī bin Abī Ṭālib, the second Imām, with the Kunyah Abū Muḥammad and the Laqabs Ṭaqī and Sayyid, born in Madinah in the middle of Ramaḍān, A. H. 3, died 48 (in the following copy 47) years old, A. H. 50, the 11th of Rabīʿ I, on fol. 21^a.

7. Husain bin 'Alī bin Abī Ṭālib, the third Imām, with the Kunyah Abū 'Abdallāh and the Laqabs Shahid and Sayyid, born in Madinah, the 4th of Sha'bān, A. H. 4, killed at Karbalā, 57 years and 5 months old, A. H. 61, on the day 'Āshūrā, i. e. the 10th of Muḥarram, on fol. 21^a.

8. 'Alī bin Husain bin 'Alī al-murtaḍā, the fourth Imām, with the Kunyas Abū Muḥammad, Abū-al-ḥasan, and Abūbākr, and the Laqabs Sajjād and Zain-al-'abidin, born in Madinah, A. H. 33 (according to others 36 or 38), died 61 or 62 (according to others 56 or 58) years old, the 18th of Muḥarram, A. H. 94 or 95; his mother was the daughter of the last Persian king Yazdajird III, on fol. 21^b.

9. Muḥammad bin 'Alī bin Husain, the fifth Imām, with the Kunyah Abū Ja'far and the Laqab Bākir, born in Madinah, A. H. 57, the 3rd of Šafar, died 57 (according to others 58, 63, or 73) years old, A. H. 114 (according to others 117 or 118); his mother was Faṭimah, a daughter of Imām Ḥasan bin 'Alī, on fol. 22^a.

10. Ja'far bin Muḥammad bin 'Alī bin Husain, the sixth Imām, with the Kunyah Abū 'Abdallāh or Abū Isma'īl, and the Laqab Šādīq, born in Madinah, A. H. 80 (or according to others 83), the 17th of Rabīʿ I, died 68 (or 65) years old, at Madinah, the 15th of Rajab, A. H. 148; his mother was a daughter of Kāsim bin Muḥammad bin Abūbākr Šiddīq, on fol. 22^a.

11. Mūsā bin Ja'far al-šādīq, the seventh Imām, with the Kunyas Abū-al-ḥasan and Abū Ibrāhīm, and the Laqab Kāzim, born at Abūh (ابوه), between Makkah and Madinah, the 7th of Šafar, A. H. 128, died 54 (or according to others 55) years old, the 6th, 7th, or in the middle of Rajab, A. H. 183, in the prison of Ḥārūn-al-rashid; his mother was a slave-girl, bought by Imām Muḥammad Bākir and given to Imām Ja'far Šādīq, on fol. 22^b.

12. 'Alī bin Mūsā Kāzim bin Ja'far, the eighth Imām, with the Kunyah Abū-al-ḥasan and the Laqab Ridā, born at Madinah the 11th of Rabīʿ II (or according to others the 6th, 7th, or 8th of Shawwāl), A. H. 153 (or 156), died 49 (or according to others 44, 45, or 50) years old, in Tus, the 21st or 29th of Ramaḍān, A. H. 208, on fol. 23^a.

13. Muḥammad bin 'Alī bin Mūsā bin Ja'far Šādīq, the ninth Imām, with the Kunyah Abū Ja'far (usually called Abū Ja'far the second) and the Laqabs Ṭaqī and Jawād, born in Madinah the 10th of Rajab, A. H. 195, died 25 years old, A. H. 220, the 6th of Dhū-al-hijjah, under the Khālif Mu'taṣim, on fol. 23^b.

14. 'Alī bin Muḥammad bin 'Alī bin Mūsā bin Ja'far Šādīq, the tenth Imām, with the Kunyah Abū-al-ḥasan (usually called Abū-al-ḥasan the third) and the Laqabs Ḥādī, Zaki 'Askari, and Naqī, born in Madinah the 13th of Rajab (according to others on the day 'Arafah, i. e. the 9th of Dhū-al-hijjah), A. H. 214, so to be read instead of the date *چهارم محرم* in the text both of this and the following copy (others say A. H. 213), died 40 or 41 years old, near Baghdād, end of Jumādā I (according to others the 13th of Jumādā II), A. H. 254; under the Khālif Muntaṣir-billah (read Almu'tazz-billah, since Muntaṣir had died six years before that date), on fol. 24^a.

15. Ḥasan bin 'Alī bin Muḥammad bin 'Alī Ridā, the eleventh Imām, with the Kunyah Abū Muḥammad and the Laqabs Zaki, Khāliṣ, Sirāj, and 'Askari, born at Madinah, A. H. 231 (according to others 232), died 29 (or 28) years old, the 6th or 8th of Rabīʿ-al-awwal, A. H. 260, on fol. 24^b.

16. Muḥammad Mahdi bin Ḥasan bin 'Alī bin Muḥammad bin 'Alī Ridā, the twelfth Imām, with the Kunyah Abū-al-kāsim, born A. H. 258, the 23rd of Ramaḍān; in A. H. 265 or 266 he disappeared, according to Shi'ite belief, to turn up again at the end of time; according to Sunnite doctrine he died in one of these two years, on fol. 25^a.

17. Salmān the Persian, with the Kunyah Abū 'Abdallāh, died A. H. 33 at Madā'in, one of the com-

panions of the prophet; some say he was 1500 years old, others 350, others again 250, and the last statement, the author of the book says, is the correct one (واين قول اصح است)!! on fol. 25^b.

18. Uwais Karri, of Najd, one of the Tabi'in, was killed, according to some authorities (see the كشف المحجوب and the تذكرة الاوليا), in the battle of Siffin (A. H. 37), according to others (see the شواهد النبوة), he died A. H. 22, the 3rd of Rajab, on fol. 25^b.

19. Hasan Basri, with the Kunyah Abû Sa'id, another of the Tabi'in, born A. H. 21, died 89 years old, the 5th of Rajab, A. H. 110; buried at Basrah, on fol. 26^a.

20. Kâsim bin Muḥammad bin Abûbâkr al-siddîq, also one of the Tabi'in and one of the seven theologians (فقيه) of Madinah, was brought up in the house of his aunt 'Ā'ishah; he died A. H. 107, 108, 112, or even 102, on fol. 26^a.

21. Imâm-i-a'zam Abû Ḥanifah of Kûfah, the first great legal Imâm, with his real name Nu'mân bin Thâbit, one of the Tabi'in and friend of Imâm Ja'far Ṣâdiq (No. 10), born A. H. 80, died at Baghdâd, the 15th of Rajab, A. H. 150. 70 years old, on fol. 26^b.

22. Mâlik bin Anas bin Mâlik, the second great legal Imâm, with the Kunyah Abû 'Abdallâh, born A. H. 95 (according to others 94 or 97), died the 7th of Rabi'-alâkhar, A. H. 179, on fol. 27^a.

23. Muḥammad bin Idris Shâfi'i, the third great legal Imâm, with the Kunyah Abû 'Abdallâh, of the Kuraish, a pupil of Imâm Mâlik, born A. H. 150, died in Miṣr, 54 years old, the last of Rajab, A. H. 204; his mother was Umm-alḥasan, daughter of Hamzah bin al-Kâsim bin Zaid bin Ḥasan bin 'Alî bin Abi Tâlib; from his father's side he was a descendant of 'Abd-almuṭṭalib bin Ḥâshim, the prophet's grandfather; after his studies under Mâlik he went to 'Irâq and associated with Imâm Muḥammad bin Ḥasan, a pupil of Abû Ḥanifah (No. 26), on fol. 27^a.

24. Aḥmad Hanbal, or with his full name: Aḥmad bin Muḥammad bin Hanbal, the fourth great legal Imâm, Shâfi'i's pupil, with the Kunyah Abû Muḥammad or Abû 'Abdallâh, born in Baghdâd, A. H. 164, died 77 years old, in his native town, the 12th of Rabi'-alawwal, A. H. 241, on fol. 27^b.

25. Imâm Abû Yûsuf (in the following copy wrongly: Muḥammad Yûsuf) Ya'qûb bin Ibrâhîm of Kûfah, a pupil of Abû Ḥanifah, the first who ever got the title of Kâdi-alkudât, born A. H. 112, died 70 years old, the 27th of Rajab, A. H. 182, on fol. 28^a.

26. Imâm Muḥammad Shaibânî, whose father Ḥasan came from Syria to the 'Irâq; he was brought up in Kûfah and became a pupil of Abû Ḥanifah, died the 14th of Jumâdâ II, A. H. 189, on fol. 28^a.

II. *Shaikhs of the Kâdiri order* (which was styled *Junaidi* before the time of Shaikh 'Abd-alkâdir Jilânî).

27. Shaikh Ma'rûf Karkhi, son of Firûz or Firûzân (according to others of 'Alî), with the Kunyah Abû Mahfûz, originally a Christian, but converted to Muhammadanism by the Imâm 'Alî Ridâ bin Mûsâ (No. 12); he became a pupil of Abû Ḥanifah and was instructed in Sûfic lore by Ḥabîb Râ'i, who was himself a pupil of

Salmân the Persian (No. 17), he died A. H. 200, the 2nd of Muḥarram, on fol. 28^b.

28. Shaikh Sari alsaḳaṭi, with the Kunyah Abû-alḥasan, a pupil of the preceding Shaikh, died over 98 years old, the 3rd of Ramaḍân, A. H. 253 (in the following copy A. H. 250), on fol. 29^a.

29. Shaikh Junaid bin Muḥammad bin al-Junaid of Baghdâd, with the Kunyah Abû-alkâsim and the Lakabs Sayyid al-tâ'ifah (because the order was called after him Junaidi), Tâ'us-al'ulamâ, Kawâriri, Zajjâj (the last two on account of the trade of his father, who was a glass-blower in Nabâwand), and Kharrâz: he was born and brought up at Baghdâd and followed the doctrines of Sufyân Thauri (No. 162); he was also the principal pupil and nephew of Shaikh Sari Saḳaṭi (No. 28), and died the 27th of Rajab, A. H. 297; others, but incorrectly, fix his death in A. H. 299, on fol. 29^b.

30. Shaikh Abûbâkr Shibli, with his real name, Ja'far bin Yûnus, pupil of the preceding Shaikh, born, according to some, in Baghdâd, according to others in Sâmirah, died 87 years old, the 27th (in the following copy the 7th) of Dhû-alḥijjah, A. H. 334; he was a follower of the Mâlikite school, on fol. 31^a.

31. Shaikh 'Abd-alwâhid Tammi (in the following copy, Yamani) bin 'Abd-al'azîz bin Harith bin Asad, with the Kunyah Abû-alfadl, a pupil of Shibli, died in Jumâdâ II, A. H. 425, on fol. 32^a.

32. Shaikh Abû-alfarah Ṭartûsi, a pupil of the preceding Shaikh, on fol. 32^a.

33. Shaikh Abû-alḥasan Hakkâri, with his real name, 'Alî bin Muḥammad bin Yûsuf bin Ja'far al-kuraishi alhakkâri, pupil of the preceding Shaikh, died in Muḥarram, A. H. 486, on fol. 32^b.

34. Shaikh Abû Sa'id Mubârak bin 'Alî bin Ḥusain al-mahrûmî (المحرومي), in other places makhzûmî مخزومي and mahzûmî (محزومي), a follower of the Hanbalite school, pupil of the preceding Shaikh and spiritual Pir of 'Abd-alkâdir Jilânî (the famous غوث الغفلي; see below, No. 36), died in Muḥarram, A. H. 513, on fol. 32^b.

35. Shaikh Ḥammâd bin Muslim, with the Kunyah Abû 'Abdallâh and the epithet Dabbâs (the seller of honey made of grapes or fresh dates), the teacher of 'Abd-alkâdir Jilânî, died in Ramaḍân, A. H. 520 (A. H. 525 in the following copy), on fol. 33^a.

36. Ghauth-althakâkin or Ghauth-ala'zam Shâh Muḥyi-aldin Sayyid 'Abd-alkâdir aljili alḥasani alḥusaini, the real founder of the Kâdiri order, and the son of Abû Ṣâlih Mûsâ Jangidûst bin Abi 'Abdallâh bin Yahyâ (al-)Zâhid bin Muḥammad bin Dâ'ud bin Mûsâ-aljûn bin 'Abdallâh Maḥd bin Ḥasan Muthannâ bin Imâm Ḥasan bin 'Alî Murtadâ, who consequently traced his genealogy back to 'Abdallâh Maḥd, whose father Ḥasan was the son of 'Alî's son Ḥasan, and whose mother Faṭimah was the daughter of 'Alî's son Ḥusain; he was born in Jil (i. e. Jilân or Gilân, but according to others a village distant one day's journey from Baghdâd), the 1st of Ramaḍân, A. H. 470 (or according to others 471), went, 18 years old, A. H. 488, to Baghdâd, to apply himself to the study of the Qurân, the traditions, law, and other sciences, and entered upon his preaching and teaching career A. H. 521; he died the 8th or 9th (according to others the 11th, 13th, or 17th) of Rabi'-

alākhar, A. H. 561, 90 (respectively 89) years, 7 months, and 9 days old; in India the عرس or anniversary of his death is celebrated by some on the 11th, by others on the 17th of that month, in Baghdād the 17th, but the author of this work himself (Dārā Shukūh) used to celebrate it on the 9th as the most correct date of the great Shaikh's death. Among 'Abd-alkādir Jilāni's numerous works are mentioned غنية الطالبين (styled غنية لطالبي طريق الحق in Cat. Codd. Or. Lugd. Bat. iv. p. 194 sq.; comp. also H. Khalfā iv. p. 338 and O. Loth, Arabic Catalogue of the India Office Library, p. 168 sq. where, besides, a collection of sermons and another of Sūfic essays are described, see below in No. 40, and a genealogy of 'Abd-alkādir, similar to the above, is given) and فتوح الغيب (see ib. iv. p. 317; H. Khalfā iv. p. 386, and O. Loth, Arabic Cat., loc. cit.), on fol. 33^a.

37. Shaikh Saif-aldin 'Abd-alwahhāb, the eldest son of 'Abd-alkādir Jilāni and his successor in the spiritual office, born in Sha'bān, A. H. 512, died at Baghdād, the 25th of Shawwāl, A. H. 603; he left two sons, Shaikh Abū Maṣṣūr 'Abd-alsalām and Shaikh Abū-alfatḥ Salmān (but see No. 63 further down), on fol. 43^a.

38. Shaikh Sharaf-aldin 'Isā, with the Kunyah Abū 'Abd-araḥmān, 'Abd-alkādir Jilāni's second son, for whom his father composed his فتوح الغيب; he is himself the author of a Sūfic work: جواهر الأسرار, and died A. H. 573 in Miṣr, on fol. 43^b.

39. Shaikh Shams-aldin 'Abd-al'aziz, with the Kunyah Abūbakra, third son of 'Abd-alkādir Jilāni, on fol. 43^b.

40. Shaikh Sirāj-aldin 'Abd-aljabbār, with the Kunyah Abū 'Abd-araḥmān and Abū-alfaraḥ, fourth son of 'Abd-alkādir Jilāni, was mufti of 'Irāq; the author of this work (Dārā Shukūh) possessed 'Abd-alkādir's collection of sermons, styled حلاء خاطر (see O. Loth, Arabic MSS., p. 169, and H. Khalfā ii. p. 605 sq.), in Sirāj-aldin's own handwriting, on fol. 43^b.

41. Shaikh Taj-aldin Abūbakra 'Abd-alrazzāk, 'Abd-alkādir's fifth son, born A. H. 528, died 6th of Shawwāl, A. H. 623; he left five sons: Shaikh Abū Ṣāliḥ Naṣr (in the following copy, Naṣr), Shaikh Abū-alkāsim 'Abd-araḥim, Shaikh Abū Muḥammad Isma'īl, Shaikh Abū-almaḥāsīn Faḍl-allāh, and Shaikh Jamāl-allāh, on fol. 44^a.

42. Shaikh Abū Ishāk Ibrāhim, sixth son of 'Abd-alkādir, died the 25th of Dhū-alka'dah, A. H. 600, on fol. 44^b.

43. Shaikh Ahū-alfadl Muḥammad, seventh son of 'Abd-alkādir, died at Baghdād the 5th (in the following copy again the 25th) of Dhū-alka'dah, A. H. 603 (so no doubt correctly in the following copy; here is given as date again A. H. 600), on fol. 44^b.

44. Shaikh Abū 'Abd-araḥmān 'Abdallāh, eighth son of 'Abd-alkādir, died the 27th of Ṣafar, A. H. 587; he left two sons: Shaikh Abū Muḥammad 'Abd-araḥmān and Shaikh Abū Muḥammad 'Abd-alkādir, on fol. 44^b.

45. Shaikh Abū Zakariyyā (so correct in the index and in the following copy; the text here has Abūbakra Zakariyyā) Yahyā, ninth son of 'Abd-alkādir, born the 6th of Rabī'-alawwal, A. H. 550, died the 14th of Sha'bān (شعب براب), A. H. 600, in Baghdād, on fol. 44^b.

46. Shaikh Abūnaṣr Mūsā, the tenth and last son of 'Abd-alkādir, born the last of Rabī'-alawwal, A. H. 539 (sic! perhaps a mistake for 559), settled in Damascus and died there the first of Jumādā-alākhar, A. H. 618, on fol. 45^a.

47. Shaikh 'Alī bin Hai'ati, a pupil of Shaikh Taj-al'arifin Abū-al'urafā (correctly in the following copy: Abū-alwafā), and both friend and disciple of 'Abd-alkādir Jilāni, died 120 years old, A. H. 564, on fol. 45^a.

48. Shaikh Abū 'Umar (or 'Amr) 'Uthmān Yaḳīnī (so in the text here; the index and the following copy have instead of يقيني some very indistinct word, which must be read, according to the Nafahāt-aluns, Ṣarighinī or Ṣarifinī), pupil of 'Abd-alkādir, without date, on fol. 45^b.

49. Shaikh Abū Sa'id Kīlū'i (كيلوي), so in the index, from قيلوي, as on fol. 46^b, l. 9, is distinctly written, the name of a place in 'Irāq; in the heading he is called فيلوي, got his investiture from 'Abd-alkādir, died A. H. 557, on fol. 46^b.

50. Shaikh Kaḍīb-albān (the following copy has the silly reading: قصب البيان) of Maṣīl, with the Kunyah Abū 'Abdallāh, a pupil of 'Abd-alkādir, died A. H. 570, on fol. 46^b.

51. Shaikh Aḥmad bin Mubārak, a pupil of 'Abd-alkādir, died A. H. 570, on fol. 47^a.

52. Shaikh Ṣaḍākah bin Ḥusain of Baghdād, with the Kunyah Abū-alfaraḥ, a friend and disciple of 'Abd-alkādir, died A. H. 573, on fol. 47^a.

53. Shaikh Baḳāi bin Buttū (بطو), in the following copy بطور Buttūr, but the former is confirmed by the Nafahāt-aluns, No. 1412, fol. 248^a), a pupil of Shaikh Abū-alwafā (No. 313), and disciple of 'Abd-alkādir, died about A. H. 553 (the following copy has 550), on fol. 47^a.

54. Shaikh Muḥammad alawānī (الرواني), known as Ibn-alkā'id (ابن القائد), so in the index, the text on fol. 47^b, last line, and in the following copy; in the heading here he is styled Ibn-alfā'iz, (ابن الفائز), a pupil of 'Abd-alkādir, on fol. 47^b.

55. Shaikh Abū-alsu'ūd bin al-Shibli, a pupil of 'Abd-alkādir, on fol. 48^a.

56. Shaikh Abū 'Umar Kuraishi, with his real name: 'Uthmān bin Marzūk bin Ḥamid bin Ṣaḍākah (in the following copy: Ṣalām), one of the great Shaikhs of Egypt, was a Hanbalite and pupil of 'Abd-alkādir, died more than 70 years old, A. H. 564, and was buried by the side of Imām Shāfi'i's tomb in Miṣr, on fol. 48^a.

57. Shaikh Muwaffik-aldin almakdisi, with his real name: 'Abdallāh bin Muḥammad bin Aḥmad bin Kudāmāh al-Hanbali, a pupil of 'Abd-alkādir and author of many works, maḳāmas, etc., died A. H. 620, on fol. 48^a.

58. Shaikh Muḥammad bin Aḥmad aljuwainī (الجويني), read الجويني, a pupil of Shaikh 'Abdallāh Yahyā (Butā'ih, بطائح, in the following copy), who was himself a pupil of 'Abd-alkādir, died A. H. 650 (according to the following copy, A. H. 558 or 658), on fol. 48^a.

59. Shaikh Abū-Madin Maghribi, with his real name: Shu'aib bin Ḥusain (or Hasan), a pupil of Shaikh Abū-algbazālī Maghribi and spiritual guide of the immediately following Shaikh Muhyi-aldin Ibn

'Arabi, one of the great Shaikhs of Maghrib, died A. H. 590, on fol. 48^b.

60. Shaikh Muḥyī-aldin Ibn 'Arabi, with his real name: Muḥammad bin 'Alī bin 'Arabi, got his investiture, according to the best traditions, from Shaikh Abū Muḥammad Yūnus alqaṣṣār alhāshimī, 'Abd-alkādir's pupil; he was initiated into Sūfism, according to his own statement in his work, كتاب الجلال (in the following copy, كتاب الملايس), by Abū-alḥasan 'Alī bin 'Abdallāh bin Jāmi', and was a friend of Shihāb-aldin Suhrawardi (No. 148); born in Spain (بلاد اندلس), the 17th of Ramaḍān, A. H. 560 (a Monday), died in the night before Friday, the 22nd of Rabi'-alākhar, A. H. 638, at Damascus, on fol. 48^b.

61. Shaikh Ṣadr-aldin Muḥammad bin Ishāq Kūnawī (or Kūniyawi, i. e. of Konia or Iconium), with the Kunyah Abū-alma'ālī, the greatest of Muḥyī-aldin Ibn 'Arabi's pupils, and the teacher of Maulānā Kutb-aldin 'Allāmah in the science of tradition; he was a special friend of Jalāl-aldin Rūmī, the great mystic poet, who died before him, on fol. 49^a.

62. Inām 'Abdallāh bin As'ad Yāfi', with the Kunyah Abū-alsā'ādāt and the Laqab 'Afif-aldin; he was originally of Yaman and dwelt always in the two holy cities, was a Shāfi'ite and a disciple of 'Abd-alkādir in the second or third line; his investiture he got first from Shaikh Maṣ'ūd Ḥāwī (in the following copy: Jādīb, جادب), and later on from Shaikh Abū-alḥasan Nūr-aldin 'Alī bin 'Abdallāh Yamanī Tawāshī (طواشي). In most of his publications, see above, Nos. 642 and 643 in this Cat., viz. the تاريخ يافعي (i. e. the روض روض الرباحين, the تكمله, (مرآة الجنان), and the نشر المحاسن, he relates episodes from 'Abd-alkādir Jilānī's life and miracles worked by him. He died the 21st of Jumādā-alākhar, A. H. 768 (in the following copy: 760), on fol. 49^a.

63. Makhdūm Shaikh 'Abd-alkādir II, a descendant of the great 'Abd-alkādir Jilānī in the eighth generation; his father was Shaikh Muḥammad bin Sayyid Sāmīr (سامير), in the following copy: Shāh Mir شاه مير bin Sayyid 'Alī bin Sayyid Maṣ'ūd bin Sayyid Aḥmad bin Sayyid Saif-aldin 'Abd-alwahrāb bin Sayyid alsādāt Sayyid 'Abd-alkādir Jilānī (comp. No. 37 above, where, however, no son of Sayyid Saif-aldin 'Abd-alwahrāb with the name of Aḥmad is mentioned; in the following copy there is inserted between Sayyid Aḥmad and Sayyid Saif-aldin a Sayyid Ṣafar-aldin, which might be the honorary epithet of one of Saif-aldin's sons). He lived at last at Uch or Ūch in Multān and is reckoned among the greatest Shaikhs of India; he died 78 (in the following copy 77) years old, the 18th of Rabi'-alawwal, A. H. 940, and left two sons, Shaikh 'Abd-alrazzāk (died the 5th of Jumādā-alākhar, A. H. 942) and Sayyid Zain-al'ābidin; the latter died before his father and left a son, Sayyid Muḥammad, descendants of whom were still in existence at the time of this book's composition. 'Abd-alrazzāk's son, Shaikh Ḥāmid (in the following copy: چاند), was his father's successor in the headship of the order, and Shaikh Ḥāmid's son, Shaikh Jamāl-aldin Abū-alḥasan, died the 29th of Dhū-alḥaḍah, A. H. 978, on fol. 49^b.

64. Shaikh 'Abdallāh بهتھی, or, according to the following copy, بهتھی (from بتهه or بهته a place in the district of Dihli), a descendant of 'Abd-alkādir Jilānī in the 13th generation; and son of Sayyid 'Umar bin Sayyid Ḥasan (or Ḥusain) Ḥanbali; he came in his 15th year from Baghdād to India, and died more than 100 years old, the 10th of Rabi'-alawwal, A. H. 1037, on fol. 49^b.

65. Ḥaḍrat Shaikh Mir Muḥammad, known as Miyāu Mir or Miyānjiw, a descendant of the Khalīf 'Umar, born at Siwastān (سیوستان), A. H. 957 (not 938, as Rieu states i. p. 358), lived more than 60 years in Lāhūr, and died there, 88 years old, A. H. 1045, the 7th of Rabi'-alawwal. Dātā Shukūh has given a full account of the life and deeds of this Indian saint and of his chief disciples in a special work of his, the سکنه الارلیا (see Rieu i. pp. 357 and 358). Among his pupils are mentioned: Ḥājī Nīmat-allāh Sirhindī, Shaikh Tanbā, Shaikh Isma'īl, Mullā Khwājah Kalān, Miyān Ḥāmid, Mullā 'Abd-alghafūr Dāuīshmaud, Ḥājī Šālīḥ (all deceased at the time of this book's composition), Mullā Shāh, Mullā Khwājah Bihārī, Shaikh Muḥammad Lāhūrī, Shaikh Aḥmad Sunāmī, Shaikh Aḥmad Dihlawi, etc., on fol. 50^a.

III. Shaikhs of the Naqshbandī order (formerly Taifūrī, see fol. 52^b, l. 3, and fol. 59^b, l. 3 ab infra; both in the heading and index simply styled Salsalu-i-sharif-i-Khwājagān).

66. Shaikh Abū Yazid (commonly called Bāyazīd) Bisṭāmī with the honorary title of Sulṭān-al'arīfīn, whose real name was Taifūr bin 'Isā bin Ādam bin Sarūshān (سروشان). His grandfather was a Parsee, who was converted to Islamism. This founder of the Taifūrī order died the 15th of Shabān, A. H. 261 (according to others 264; the date given by Jāmi, viz. 204, or 234 as the following copy has, see the Majma'-alauliā, fith bāb, is a clerical error), on fol. 52^a.

67. Shaikh Abū-alḥasan Kharakānī (Kharakān is a place near Kazwīn), with his real name: 'Alī bin Ja'far, a disciple of the preceding Shaikh, but born a considerable time after Bāyazīd's death. He died the 10th of Muḥarram, A. H. 425, on fol. 52^b.

68. Shaikh Abū 'Alī Rūdbārī (Rūdbār is in the province of Tūs), whose father was Muḥammad bin Kāsim bin Maṣ'ūr, a descendant of the old Sāsānian kings; he was a pupil of Shaikh Junaid Baghdādī (see No. 29) and died A. H. 322 in Miṣr, on fol. 52^b.

69. Shaikh Abū 'Alī Kātib, lived in Egypt too, and was a disciple of the preceding Shaikh; he died A. H. 346 (according to others 356), on fol. 53^a.

70. Shaikh Abū 'Uthmān Maghribī, with his real name: Sa'īd bin Salām (Islām in the following copy), pupil of Abū-alḥusain Šānī-i-dunyawi (Šālīḥ Dinawari in the following copy) and disciple of the preceding Shaikh; he died in Nishāpūr, A. H. 373, on fol. 53^a.

71. Shaikh Abū-alkāsim 'Alī Gurgānī, was connected through one spiritual guide, Abū 'Uthmān Maghribī (No. 70), with the Jumaidī order, through another, Abū-alḥasan Kharakānī (No. 67), with that of Bāyazīd Bisṭāmī; he was a friend of Abū Sa'īd bin Abū-alkhair (No. 294), and of the author of the كشف المحجوب (No. 298) in his younger years; he died A. H. 450, on fol. 53^a.

72. Shaikh Abū 'Alī of Fārmad (or Fārmadī near Tūs), with his real name: Fuḍāil (Faṣl in the following copy) bin Muḥammad, the Shaikh-alshuyūkh of Khurāsān, a disciple of Imām Abū-alkāsim Kūshairi (No. 299) and pupil of the preceding Shaikh; he had some intercourse with Shaikh Abū Sa'īd bin Abū-alkhair and died A. H. 477, on fol. 53^a.

73. Khwājah Yūsuf bin Ayyūb of Hamadān, with the Kunyah Abū Ya'kūb, a pupil of the preceding Shaikh as well as of Shaikh Abū Isḥāk Shīrāzī; he was acquainted with Shaikh 'Abdallāh Juwainī, Shaikh Hasan Simnānī, and also with the great 'Abd-alkādir Jīlānī. He was born A. H. 440 and died on the way to Marw, A. H. 535, on fol. 53^b.

74. Khwājah Hasan of Andāk (near Bukhārā), with his real name: Hasan bin Husain, and the Kunyah Abū Muḥammad, born somewhat after A. H. 460, died A. H. 552, on fol. 53^b.

75. Khwājah Ahmad Yasawi (Yasī, بسى, being a well-known town in Turkistān), a pupil of Yūsuf Hamadānī (No. 73), died A. H. 562, on fol. 53^b.

76. Khwājah 'Abd-alkhālik of Ghujdawān (six farangs from Bukhārā), son of Imām 'Abd-aljalīl (in the following copy: 'Abd-aljamīl), a descendant of the kings of Rūm and an ancestor of Bahā-aldīn Naqshband (see below, No. 82); he got his investiture from Khwājah Yūsuf of Hamadān, and died A. H. 575, on fol. 54^a.

77. Khwājah 'Ārif of Riwgar (ريوگر in the district of Bukhārā), pupil and successor of the preceding Shaikh, died A. H. 715 (?), on fol. 54^a.

78. Khwājah Maḥmūd, born in a village near Bukhārā (with the name of انجیر فغنوی, in the following copy he is called Abū-alkhair Faghniawi ابو الخير فغنوي), pupil and successor of the preceding Shaikh, died A. H. 715, on fol. 54^a.

79. Khwājah 'Alī Rāmtīnī (of رامتين in the district of Bukhārā), pupil and successor of the preceding Shaikh, died A. H. 721, 130 years old, on fol. 54^a.

80. Khwājah Muḥammad Bābā-i-Samāsi (سماسى, one of the villages near Rāmtīn), the pupil and successor of the preceding Shaikh and the adopted father of the great Bahā-aldīn Naqshband (No. 82), on fol. 54^b.

81. Sayyid Amir Kulāl, one of the best pupils and successors of the preceding Shaikh, born in Sūkhār (سوخر), died the 8th of Jumādā-alawwal, A. H. 772, on fol. 54^b.

82. Khwājah Bahā-aldīn Naqshband, with his real name: Muḥammad bin Muḥammad albukhārī, pupil of the preceding Shaikh, born in Muḥarram, A. H. 718, died 3rd of Rabī'alawwal, A. H. 791, 73 years old, on fol. 54^b.

83. Khwājah Pārsā, with his real name: Muḥammad bin Muḥammad bin Maḥmūd alḥāfiẓi albukhārī, a famous pupil of Bahā-aldīn Naqshband, who found a right royal reception in Makkah, when performing his pilgrimage, in Muḥarram, A. H. 822; the 23rd of Dhū-alḥijjah of the same year he entered Madinah, and died there the 24th of the same month, 73 years old, on fol. 55^b.

84. Khwājah Abū-alnaṣr Pārsā, with the epithets Burhān-aldīn and Ḥāfiẓ-aldīn, son and pupil of the

preceding Shaikh; he accompanied his father on his last pilgrimage; died A. H. 865, on fol. 55^b.

85. Khwājah 'Alā-aldīn 'Aṭṭār, with his real name: Muḥammad bin Muḥammad albukhārī; he was originally of Khwārizm, pupil of Bahā-aldīn Naqshband, died 20th of Rajab, A. H. 802; his eldest son Khwājah Hasan 'Aṭṭār died A. H. 826, on fol. 56^a.

86. Maulānā Ya'kūb Čārkh (Čārkh is a village between Kābul and Ghazna), another famous pupil of Bahā-aldīn Naqshband, on fol. 56^a.

87. Khwājah 'Ubaid-allāh (in the index and in the following copy: 'Abdallāh) Ghujdawānī Aḥrār, with the epithet Naṣīr-aldīn, son of Khwājah Maḥmūd bin Shihāb-aldīn Suhrawardī (the last word is added in the following copy), a famous pupil of the preceding Shaikh, friend of Jāmi's, born in Ramadān, A. H. 806, in Bāghistān, near Tāshkand, died 90 years and a few months old, 29th of Rabī'alawwal, A. H. 895, and was buried in Samarkand, on fol. 56^b.

88. Maulānā Nizām-aldīn Khāmūsh, pupil and successor of Khwājah 'Alā-aldīn 'Aṭṭār, died more than 90 years old, in Samarkand, on fol. 57^a.

89. Maulānā Sa'd-aldīn of Kāshghar, pupil and successor of the preceding Shaikh, died 7th of Jumādā-alākhār, A. H. 860, on fol. 57^a.

90. Maulānā 'Abd-alraḥmān Jāmi, the renowned poet, with the epithets of 'Imād-aldīn and Nūr-aldīn, son of Ahmad bin Muḥammad of Dasht (a place near Isfahān), pupil of Maulānā Sa'd-aldīn Kāshghar, and belonging, according to some to the Hanafite, according to others to the Shāfi'ite school; he was born in Jām, the 22nd of Sha'bān, A. H. 817, and died, 3 years after his contemporary, the great Shaikh Khwājah Aḥrār, the 18th of Muḥarram, A. H. 898, 81 years old, on fol. 57^b.

91. Maulānā 'Abd-alghafūr Lāri, with the epithet Raḍī-aldīn, a pupil of Jāmi, wrote glosses (حاشية) on Jāmi's انيس; he died the 5th of Sha'bān, A. H. 912, and is buried at Harāt, on fol. 58^b.

92. Khwājah 'Abd-alshahīd (in the following copy: 'Abd-alraḥīm), a grandson of Khwājah 'Ubaid-allāh Aḥrār, lived 18 years in India, and died in Samarkand, A. H. 982, on fol. 59^a.

93. Khwājah Bāqī, died 40 years old, in Dihli, A. H. 1012, on fol. 59^b.

94. *a* and *b*. Ḥāshim Khwājah and Sāliḥ Khwājah, two brothers and renowned Shaikhs of Transoxania, the elder of whom, Ḥāshim, died near Samarkand, the 5th of Rabī'alawwal, A. H. 1046, and the younger, Sāliḥ, in Muḥarram, A. H. 1048, at Balkh, 78 (in the following copy 77) years old, on fol. 59^b.

IV. *Shaikhs of the Īshtī order.*

95. Khwājah 'Abd-alwāḥid (bān) Zaid, originally of Baṣrah, and pupil of Hasan Baṣrī (No. 19); he got his investiture from the Imām-i-a'ẓam, i. e. Abū Ḥanīfah (No. 21), whose follower he was, and died the 27th of Ṣafar, A. H. 177, on fol. 59^b.

96. Fuḍāil bin 'Iyād, with the Kunyah Abū 'Alī, originally of Kūfah (according to others of Marw in Khurāsān, of Samarkand, or even of Bukhārā), a pupil of the preceding Shaikh and contemporary with Ibrāhīm Adham (No. 97), Sufyān Thaurī (No. 162), and others; he was a follower of Abū Ḥanīfah, and died in

Muḥarram, A. H. 187 (in the following copy 188), and was buried in Makkah, on fol. 60^a.

97. Sulṭān Ibrāhīm Adhamī, with the Kunyah Abū Ishāk, son of Sulaimān bin Maṣūr Balkhī, of the old royal family of Balkh, and ruler of Balkh himself for some time, till he renounced worldly splendour, entered upon the mystic path and went to Makkah; he was a follower of Abū Ḥanīfah and got his investiture from Fuḍail bin 'Yād; he died the 16th of Jumādā-alawwal, A. H. 162 (or according to others A. H. 161, in the following copy A. H. 160), on fol. 60^b.

98. Khwājah Hudhaifah of Mar'ash, a pupil of the preceding Shaikh, died the 14th of Shawwāl (year omitted), on fol. 61^b.

99. Khwājah Hubairah of Baṣrah, a pupil of the preceding Shaikh, died the 18th of Shawwāl (year omitted), on fol. 61^b.

100. Shaikh 'Ulū Dinawari, pupil of the preceding Shaikh, different from Shaikh Mamsḥād Dinawari (who appears further down, in No. 140), died the 14th of Muḥarram (year omitted), on fol. 61^b.

101. Khwājah Abū Ishāk Shāmi, pupil of the preceding Shaikh, died the 14th of Rabi'-alākhar (year omitted), on fol. 62^a.

102. Khwājah Abū Aḥmad Abdāl Cīstī, the real founder of the Cīstī order, who, like Ibrāhīm Adham, renounced a princely position and became a follower of Abū Ishāk Shāmi, born A. H. 260, died the 10th of Jumādā-alawwal or Jumādā-alākhar, A. H. 355 (350 in the following copy), and was buried in Cīstī, on fol. 62^a.

103. Khwājah Muḥammad Cīstī, son and pupil of the preceding Shaikh, said to have greatly contributed by his sanctity and good counsel to the conquest of Sūmanāt by Maḥmūd of Ghazna, whom he accompanied, 70 years old, on that expedition; he died the 1st of Rajab, A. H. 411, and was buried in Cīstī, on fol. 62^b.

104. Khwājah Yūsuf bin Muḥammad Sim'ān (سمعان, in the heading سمون) the Syrian, with the Laqab Naṣīr-aldin, a nephew of the preceding Shaikh by sister's side, born in Cīstī, died the 4th of Rabi'-alākhar, A. H. 459, 84 years old; he appointed as his spiritual successor his eldest son, Khwājah Kuṭb-aldin Maudūd (see the following Shaikh), on fol. 62^b.

105. Khwājah Kuṭb-aldin Maudūd Cīstī, who knew in his seventh year the whole Qur'ān by heart; his father died when he was 26 years old, and then he assumed the spiritual leadership, but placed himself nevertheless for some time under the tuition of the Shaikh-alislām Shaikh Aḥmad-i-Jām (No. 308) in Harāt; he died the 1st of Rajab, A. H. 527, on fol. 62^b.

106. Khwājah Aḥmad bin Maudūd bin Yūsuf Cīstī, pupil of his father, made the pilgrimage and lived six months in Madinah as Jār-allāh; after his return he went to Baghdād and visited Shaikh Shihāb-aldin Suhrawardī (No. 148); he was born A. H. 500, and died A. H. 577 (so correctly according to the following copy), on fol. 63^a.

107. Shāh-i-Sanjān, with the epithet Rukn-aldin and his real name Maḥmūd, originally of Sanjān near Khwāf, a pupil of Khwājah Maudūd Cīstī, died A. H. 597, on fol. 63^b.

108. Khwājah Ḥājī Sharīf Zandani, a pupil of the same Maudūd, between whom and the subordinate order or silsilah of Khwājah Mu'in-aldin Cīstī he forms the connecting link; died the 6th of Rajab (year omitted), on fol. 63^b.

109. Shaikh 'Uthmān of Hārūn (near Nishāpūr), pupil of the preceding Shaikh, died the 16th of Shawwāl (year omitted), on fol. 63^b.

110. Khwājah Mu'in-aldin Sijzi Cīstī, born in Sijistān, but brought up in Khurāsān, son of Khwājah Ghiyāth-aldin Ḥasan (Ḥusain in the following copy), pupil of the preceding Shaikh, and head of the Cīstī order in Hindūstān; when he had renounced worldly aspirations, he travelled to Samarkand and Bukhārā, and thence to the 'Irāk-i-'Arab; in Hārūn he put himself under Shaikh 'Uthmān's tuition and remained 20 years with him. He afterwards visited for a longer time Shaikh 'Abd-alkādir Jilānī (No. 36), Shaikh Najm-aldin Kubrā (No. 124), Khwājah Yūsuf Hamadānī (No. 73), Shaikh Abū Sa'īd Tabrizi and Shaikh Husain Zanjānī in Lāhūr; from Lāhūr he went to Dihli and at last to Ajmīr, where he settled for the remainder of his life. He was born A. H. 537 and died in Ajmīr the 6th of Rajab (according to others the 3rd or, as the following copy reads, the 9th of Dhū-alḥijjah), A. H. 633. The statement therefore, made here on fol. 65^a, first line, and in the following copy too, that he lived 104 years (تکصد و چهار سال) is wrong; it ought to be 100 years less 4. The author of this work, prince Dārā Shukuh, remarks incidentally at the end of Mu'in-aldin's biography, that he himself was born in Ajmīr, the last of Ṣafar, in the middle of the night, A. H. 1024, when his mother was 24 years old, as the first son after three daughters, on fol. 64^a.

111. Shaikh Ḥamid-aldin al-ūfi al-ṣafīd al-nagūri, with the Kunyah Abū Aḥmad and the epithet Sulṭān-altārikin (or, according to the following copy, Sulṭān-alsalikin), one of the great spiritual successors of the preceding Shaikh. He exchanged a series of letters (مراسلات) on the Sūfī topics of فقر and غنا with Shaikh Bahā-aldin Zakariyyā Multānī (No. 152), and died the 29th of Rabi'-alākhar, A. H. 673, in Nagūr, on fol. 65^a.

112. Khwājah Kuṭb-aldin Ūshī Kākī, with his real name: Bakhtiyār bin Aḥmad bin Mūsā, born in Ūsh, near Farghāna; he was a pupil of Khwājah Mu'in-aldin Cīstī (No. 110), went later on to Baghdād, to enjoy Shaikh Shihāb-aldin Suhrawardī's (No. 148) tuition, and proceeded at last to Multān, where he became attached to Shaikh Bahā-aldin Zakariyyā Multānī. Shaikh Farid-aldin Ganj-i-shakar (No. 113) became his pupil there. The last years of his life he spent in Dihli and in Ajmīr in intimate friendship with Mu'in-aldin Cīstī, and died in the same year as his spiritual teacher and friend, viz. A. H. 633, the 14th of Rabi'-alawwal; he was buried in Dihli; on fol. 65^a.

113. Shaikh Farid-aldin Ganj-i-shakar, the pupil and spiritual successor of the preceding Shaikh, with his real name: Mas'ūd bin 'Aziz-aldin ('Izz-aldin in the following copy) Maḥmūd, a descendant of the Khāṭīf 'Umar on his father's side; his mother was the daughter of Maulānā Wajih-aldin Khujandi; he was born in کهرول وال, a village near Multān, and died 95 years old, A. H. 664, the 5th of Muḥarram; he was buried in

Patan (i. e. Pākpatan or Ajwadhan, see Rieu i. p. 41^b, footnote), half-way between Multān and Lāhūr, on fol. 66^b.

114. Shaikh Nizām-al-dīn Auliya, with his real name: Muḥammad bin Aḥmad bin Dāniyāl Badā'ūni and the epithet سلطان المشايخ, pupil and successor of the preceding Shaikh; he was born A. H. 636, and died the 18th of Rabi'-alākhar, A. H. 725. The most renowned of his disciples are the following four: Amir Khusrau (No. 115), Shaikh Naṣir-al-dīn Ġirāgh (No. 116), Shaikh Burhān-al-dīn Gharīb (No. 117), and Shaikh Ḥasan Dihlawī, on fol. 67^a.

115. Amir Khusrau of Dihli, of the princely family of Hazārah and of Turkish descent, the greatest Persian poet of India, born in Mu'minābād, died A. H. 725, shortly after his spiritual teacher's death, which affected him very deeply, on fol. 67^b.

116. Shaikh Naṣir (in the text Naṣr)-al-dīn Ġirāgh of Dihli, with his real name: Maḥmūd (in the following copy: Muḥammad); he became Nizām-al-dīn Auliya's pupil when he was 40 years old, and died the 18th of Ramaḍān, A. H. 757, on fol. 68^b.

117. Shaikh Burhān-al-dīn Gharīb, the third disciple of Nizām-al-dīn Auliya, without date of birth or death, on fol. 69^a.

118. Shaikh 'Abd-alkuddūs (or alkaddūs, see the Bodleian Cat., No. 1275) of Gangū, near Dihli, a pupil of Shaikh Muḥammad bin Shaikh 'Ārif bin Shaikh Aḥmad 'Abd-allaḥk (Shaikh Muḥammad was the pupil of his father 'Ārif, 'Ārif that of his father Aḥmad 'Abd-allaḥk; the last mentioned was the pupil of Shaikh Jalāl of Pānīpat, the pupil of Shaikh Shams-al-dīn Turk of Pānīpat, the pupil of Shaikh 'Āli Šābir, the pupil of Farīd-al-dīn Ganj-i-shakar, No. 113, see fol. 69^b); he had many sons, among whom Shaikh Rukn-al-dīn gained the highest reputation as derwish, and died A. H. 945, in Gangū, on fol. 69^a.

119. Shaikh Jalāl Thānisari, son of Kādi Maḥmūd, originally of Balkh, and pupil of the preceding Shaikh, died 96 years old, the 25th of Dhū-alḥijjah, A. H. 989, on fol. 69^b.

V. Shaikhs of the Kubrawī order.

120. Shaikh Abūbākr bin 'Abdallāh Nassāj (نَسَاج), originally of Tūs, a pupil of Shaikh Abū-alkāsim Gurgāni (see No. 71), and a contemporary and friend of Abūbākr Dinawari, on fol. 70^a.

121. Shaikh Aḥmad Ghazālī, originally of Tūs, pupil of the preceding Shaikh and brother of the famous Ḥujjat-alislām Imām Muḥammad Ghazālī, died A. H. 517, and was buried at Kāzwin, on fol. 70^a.

122. Shaikh Abū-alnajib Suhrawardi, with his real name 'Abd-alkāhīr (in the following copy: 'Aḍud-alkāhīr) and the honorary title of Diyā-al-dīn, a descendant of the Khalīf Abūbākr in the 13th generation, and disciple both of Aḥmad Ghazālī and of his uncle Shaikh Wajīb-al-dīn (No. 147); he died in the night of the 12th of Jumādā-alākhar, A. H. 563, and was buried at Baghdād, on fol. 70^a.

123. Shaikh 'Ammār-i-Yāsir (ياسر, or Yāsir ياسير), as he is styled on fol. 71^a, line 7), a pupil of the preceding Shaikh, on fol. 70^b.

124. Shaikh Najm-al-dīn Kubrā, with his real name: Aḥmad bin 'Umar alkiwaḳi, and the Kunyah Abū-aljanāb (in the following copy: جنان), disciple both of 'Ammār-i-Yāsir, who traced his doctrines back to Abū-alkāsim Gurgāni, and of Shaikh Isma'il Kaṣṣari. The latter got his investiture from Muḥammad bin Mālkīl (here مَانَكَبَل, but مالَكَبَل is confirmed by a marginal gloss in the Nafahāt-aluns, No. 1412, fol. 198^a, line 9), who was connected with the prophet by the following line of Shaikhs: Muḥammad bin Dā'ūd, Abū-al-abbās Idrīs, Abū-alkāsim bin Ramaḍān, Abū Ya'kūb (Tabari, as the Nafahāt-aluns add), Abū 'Abdallāh bin 'Uthmān, Abū Ya'kūb (Ya'kūb in the Nafahāt-aluns) Nahrjuri, Abū Ya'kūb Sū-i, 'Abd-alwāḥid bin Zaid, Kumail bin Ziyād, 'Alī bin Abū Tālib, the fourth Khalīf. Shaikh Najm-al-dīn died the 10th of Jumādā-alawwal, A. H. 618, the year when Hūlāgū entered Khwārizm, more than 60 years old; his chief companions and disciples were, besides the five immediately following Shaikhs, Bābā Kamāl Khujandi (or according to the Nafahāt-aluns, Jaudi), Shaikh Jamāl-al-dīn Kālī (کَلِي), and according to some, also Maulānā Bahā-al-dīn Walad, the father of Jalāl-al-dīn Rūmī (No. 136), on fol. 70^b.

125. Shaikh Majd-al-dīn (in the following copy: Majid-al-dīn) Baghdādī, with his real name: Sharaf (in the following copy: Sharif) bin al-Mu'ayyad bin Abū-alfath, and the Kunyah Abū Sa'id, pupil of the preceding Najm-al-dīn Kubrā, died A. H. 607 or, according to others, 616, and was buried in Asfārā'im, on fol. 71^b.

126. Shaikh Sa'd-al-dīn Hummū'i, with his real name: Muḥammad bin Mu'ayyad bin Abibākr bin alḥasan (Abi-alḥasan according to the Nafahāt-aluns), another pupil of Najm-al-dīn Kubrā, died 63 years old, A. H. 650, the 10th of Dhū-alḥijjah (عيد الفصحى), and was buried in Baḥrābād in Khurāsān, on fol. 71^b.

127. Shaikh Saif-al-dīn Bākhari, also pupil of Najm-al-dīn Kubrā, died 73 (in the following copy 70) years old, A. H. 658, and was buried in Bukhārā, on fol. 71^b.

128. Shaikh Najm-al-dīn Rāzi, known as Dāya, pupil of the same Najm-al-dīn Kubrā, and author of many works, for instance, the تفسير بحر الدقائق, died A. H. 654, and was buried at Baghdād, on fol. 72^a.

129. Shaikh Raḍi-al-dīn 'Alī Lālā, with his real name: 'Alī bin Sa'id bin 'Abd-aljahl Lālā of Ghazna, pupil of Najm-al-dīn Kubrā; he made among other journeys one to India, and died the 3rd of Rabi'-alawwal, A. H. 642, and was buried at Ghazna, on fol. 72^a.

130. Shaikh Jamāl-al-dīn Aḥmad Jūrfāni (جورفاني), so further down and in the following copy as well as in the Nafahāt-aluns, No. 1412, fol. 207^a, l. 6; here Jūr-kāni, (جورقاني), a pupil of the preceding Shaikh, died end of Rabi'-alākhar, A. H. 669, on fol. 72^b.

131. Shaikh Nūr-al-dīn 'Abd-alraḥmān of Asfārā'in or rather of Kasirk (کَسِرَن), a dependency of that town, a pupil of the preceding Shaikh, born in Shawwāl, A. H. 639, died the 14th of Jumādā-alawwal, A. H. 700, buried in Baghdād, on fol. 72^b.

132. Shaikh Rukn-al-dīn 'Alā-aldaulah Simnāni, with his real name: Aḥmad bin Muḥammad bin Abānki

of the greatest pupils and spiritual successors of Shihâb-aldin Suhrawardî, born A. H. 566, died the 7th of Safar, A. H. 666, 100 years old; he is buried in Multân, on fol. 77^a (the headings of Nos. 150-152 are in great confusion in the text, but both the index and the following copy enable the correction of the text).

153. Shaikh Fakhr-aldin 'Irâkî, pupil of the preceding Shaikh, well known as author of a diwân and of the *لمعات*; he was originally of Hamadân and died the 8th of Dhû-alka'dah, A. H. 688 (read in the text here, as well as in the following copy, *ششم* instead of *هشتصد*), 82 years old; he was buried in Damascus, on fol. 77^b.

154. Amîr Husaini Sâdât, with his real name: Husain bin 'Âlim bin Abi-alhusain, originally of Ghûr, author of the *كنز الرموز*, *زاد المسافرين*, *نزهة گلشن راز*, and the questions put in Shabistari's *الارواح*; he was a pupil of Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 152), and died in Harât the 10th (18th in the following copy) of Shawwâl, A. H. 718, on fol. 78^a.

155. Shaikh Šadr-aldin Muḥammad, with the Kunyah Abû-alna'â'im (أبو النعائم), son, pupil, and spiritual successor of his father Bahâ-aldin (No. 152), died the 23rd of Dhû-alhijjah, A. H. 684, and was buried in Multân by the side of his father, on fol. 78^a.

156. Shaikh Rukn-aldin, with the Kunyah Abû-alfath and the epithet Faql-allâh, son, pupil, and spiritual successor of the preceding Shaikh Šadr-aldin; he filled his holy office 52 years, and died the 9th of Jumâdâ-alawwal, A. H. 735, 88 years old; he was buried by his father's and grandfather's side, on fol. 78^a.

157. Ḥadrat Makhdûm-i-Jahâniyân, i. e. Sayyid Jalâl Bukhârî (see the *Siyar-al'arifin*, No. 13), whose grandfather, Sayyid Jalâl Bukhârî Surkh (سرخ), was the first of this order who went from Bukhârâ to India and became a pupil of Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 152); he had three sons, viz. Sayyid Ahmad Kabir, Sayyid Bahâ-aldin, and Sayyid Muḥammad; the eldest of these had again two sons: Makhdûm-i-Jahâniyân Sayyid Jalâl and Sayyid Râjû Kattâl. Makhdûm-i-Jahâniyân received his spiritual tuition both from his father and from Shaikh Rukn-aldin bin Shaikh Šadr-aldin bin Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 156); in Makkah he formed a sincere friendship with the Imâm 'Abdallâh Yâfi'î (No. 62), and after his return to India he became in Dihli closely associated with Shaikh Našir-aldin Ġirâgh of Dihli (No. 116) and finally a member of the Ġishti order. He was born the 14th of Sha'bân (جمعة براءت), A. H. 707, and died the 10th of Dhû-alhijjah (عيد الضحى), A. H. 785, 78 years, 3 months, and 26 days old, on fol. 78^b.

158. Burhân-aldin Kuṭb-i-'âlam, with his real name: 'Abdallâh bin Nâsir-aldin Maḥmûd bin Makhdûm-i-Jahâniyân, and the Kunyah Abû Muḥammad, grandson of the preceding Shaikh, born the 14th of Rajab, A. H. 790, died the 8th of Dhû-alhijjah, A. H. 856, 66 years (so correctly in the following copy; here is written by mistake *و هشت و شصت* instead of *شصت و هشت*), 4 months, and 24 days old, on fol. 79^a.

159. Ḥadrat Sirâj-aldin Muḥammad Shâh 'Âlam, with his real name: Muḥammad bin Kuṭb-i-'âlam, and the Kunyah Abû-albarakât, son and pupil of the preceding Shaikh, born the 17th of Dhû-alka'dah, A. H. 817, died 63 years old, A. H. 880, the 20th of Jumâdâ-alâkhar (so correctly in the following copy), on fol. 79^a.

VII. *Shaikhs who had little or no connection with any of the before-mentioned orders* (منابع متفرقة).

160. Mâlik-i-Dinâr, one of the Tubbâ-i-Tâbi'in, friend of Ḥasan Bašrî (No. 19); his surname is explained in the following miraculous way: when once on a voyage, the crew of the ship demanded passenger-money from him, and beat him several times in consequence of his declaration that he had none; at last a number of fishes appeared, each with a dinâr or gold piece in its mouth; Mâlik-i-Dinâr took one and paid therewith his passage; the crew worshipped him as a saint, but he stepped out upon the sea and walked over the waves; he died A. H. 137, on fol. 80^a.

161. Shaikh Ḥabîb-i-'ajami ('Umar, as the following copy adds), with the Kunyah Abû Muḥammad, a native of Fârs and pupil of Ḥasan Bašrî, died A. H. 156 and was buried in Bašrah, on fol. 80^b.

162. Sufyân Thaurî, son of Sa'îd Kûfi, with the Kunyah Abû 'Abdallâh, died in Bašrah the 3rd of Sha'bân, A. H. 161 or 162, 63 years old, on fol. 80^b.

163. Dâ'ûd bin Našr Tâ'i, with the Kunyah Abû Sulaimân (in the following copy Abû Salmân), disciple of Abû Ḥanifah of Kûfah (No. 21), pupil of Ḥabîb Râ'i (comp. No. 27), and friend of Fuḍail bin 'Iyâd (No. 96) and Ibrâhîm Adham (No. 97), died A. H. 162 or 165 and was buried in Baghdâd, on fol. 81^a.

164. 'Atabah bin al-Ghulâm (in the following copy bin Salâm, in the *Haft Iklim*, No. 49, fol. 67^b *ibn-al'allâm*, ابن العلم), son of Âbân bin Jum'ah, one of the Tubbâ-i-Tâbi'in and pupil of Shaikh Ḥasan Bašrî, died A. H. 160 (167 in the following copy), on fol. 81^b.

165. Imâm 'Abdallâh bin Mulârak, a disciple of the Imâm-i-a'zam, i. e. Abû Ḥanifah, and contemporary with Sufyân Thaurî (No. 162) and Fuḍail bin 'Iyâd (No. 96); he was born A. H. 118 and died in Ramaḍân, A. H. 181, on fol. 81^b.

166. Muḥammad bin Šabîḥ (صبح), in the following copy Šubhî, صبح, known as Ibn Sammâk (سمك according to a marginal gloss in the *Nafahât-aluns*, No. 1412, fol. 34^b), with the Kunyah Abû-alabbâs, friend of Sufyân Thaurî, died A. H. 183, on fol. 82^a.

167. Shaikh Shaḳîḳ bin Ibrâhîm Balkhî, with the Kunyah Abû 'Alî, a Hanafite, friend of Ibrâhîm Adham and personally acquainted with the seventh Imâm Mûsâ Kâzîm (No. 11), died as martyr, A. H. 194, on fol. 82^a.

168. Yûsuf-i-Ašbât, who inherited 70,000 dirhems and gave all of them to the poor, died A. H. 196, on fol. 82^b.

169. Abû Sulaimân (Abû Salmân in the following copy) Dârânî, with his real name: 'Abd-alrahmân bin Ahmad bin 'Atiyyah, one of the great Shaikhs of Syria (Dârân is a village near Damascus); he died A. H. 215 and was buried in Dârân, on fol. 82^b.

170. Fath bin 'Ali of Mauṣil, died the 10th of Dhū-alḥijjah (عيد الفصحى), A. H. 220, on fol. 82^b.

171. Bashar Ḥāfi, son of Ḥārith bin 'Abd-alraḥmān bin 'Aṭā bin Ḥamān bin 'Abdallāh, with the Kunyah Abū Naṣr, friend of Aḥmad Hanbal (No. 24) and Fudail biu 'Iyād (No. 96), born in Baghdād A. H. 150, died the 10th of Muḥarram, A. H. 227, and was buried outside the town of Baghdād, on fol. 83^a.

172. Aḥmad bin Abi-alḥawāri (الحواري), so to be read instead of الجواري both in the text here and in the following copy, according to fol. 90^a, l. 7, and the Nafahāt-aluns), with the Kunyah Abū-alḥasan, originally of Damascus, pupil of Abū Sulaimān Dārānī (No. 169), died A. H. 230, on fol. 83^a.

173. Ḥātim bin 'Unwān (عنوان, so correctly in the Nafahāt-aluns; here and in the following copy عفوان) alasmam (the deaf one), with the Kunyah Abū 'Abd-alraḥmān, originally of Balkh, pupil of Shaikh Shaḥīk Balkhī (No. 167) and a Ḥanafite, died A. H. 237, on fol. 83^b.

174. Shaikh Aḥmad bin Khidrawaih, with the Kunyah Abū Ḥamid (in the following copy Abū 'Ābid), originally of Balkh, pupil of the preceding Shaikh; he was personally acquainted with Ibrāhīm Adham, Shaikh Bāyazīd Bisṭāmī (No. 66), Abū Turāb Bakhshī (who died, according to the Nafahāt-aluns, A. H. 245, in the same year as Dhū-alnūn Miṣri), and Abū Ḥafṣ Ḥaddād (No. 184); he died A. H. 240, 95 years old, and was buried in Balkh, on fol. 83^b.

175. Shaikh Abū-al'abbās Ḥamzah bin Muḥammad of Harāt, died A. H. 241, on fol. 84^a.

176. Shaikh Ḥārith (in the following copy 'Āris, عارس) bin Asad Muḥāsabi, with the Kunyah Abū 'Abdallāh, of Baṣrah, died in Baghdād, A. H. 243, on fol. 84^a.

177. Ḥadrat Shaikh Dhū-alnūn Miṣri, with his real name: Tūbān (here ثوبان) bin Ibrāhīm, and the Kunyah Abū-alfaiḍ, a follower of the Imām Mālik (No. 22), and a pupil of Isrāfil, died the 26th of Sha'bān, A. H. 245 (so correctly in the following copy), on fol. 84^a.

178. Abū Turāb Nakhshabi, with his real name: 'Askar bin alḥaṣin (بن الحصين), or according to others: 'Askar bin Muḥammad bin alḥaṣin (the following copy reads alḥusain), a great Shaikh of Khurāsān, contemporary and friend of Abū Ḥātim 'Attār Baṣri and Ḥātim alasmam (No. 173), died the 17th of Jumādā-alawwal, A. H. 245, on fol. 85^a.

179. Ibrāhīm bin 'Isā, of Isfahān, was in friendly intercourse with Ma'rūf Karkhī (No. 27), died in Isfahān, A. H. 247, on fol. 85^a.

180. Zakariyyā bin Yahyā alharawī, praised by the Imām Ḥanbal (No. 24), died in Harāt in the month Rajab, A. H. 255, on fol. 85^a.

181. Abū 'Abdallāh alsiḥzi, one of the great Shaikhs of Khurāsān, friend of Abū Ḥafṣ Ḥaddād (No. 184), died A. H. 255, on fol. 85^b.

182. Muḥammad bin 'Ali Ḥakim altirmidhī, with the Kunyah Abū 'Abdallāh, founder of the طريفة حكيمة, died A. H. 255; he is called one of the special friends (از خواص باران) of the Imām-i-a'zam, i. e. Abū Ḥanifah (No. 21); but this can scarcely be taken in the literal sense of the word, as Abū Ḥanifah died

A. H. 150; a great stress is also laid upon his continual intercourse with the prophet Khidr, on fol. 85^b.

183. Yahyā bin Ma'adh Rāzi, with the Kunyah Abū Zakariyyā and the Laḳab Wā'iz, died A. H. 258, and was buried in Nishāpūr, on fol. 86^a.

184. Abū Ḥafṣ Ḥaddād, with his real name: 'Amr bin Salamah (عمرو بن سلمة), of Nishāpūr, pupil of Abū 'Abdallāh Bāwardī (باوردي), teacher of Abū 'Uthmān Hiri (No. 205), and contemporary with Junaid (No. 29), died A. H. 264 or 265, on fol. 86^b.

185. Shaikh 'Ali bin Muwaffaq Baghdādi, who had met with Dhū-alnūn Miṣri (No. 177), and performed the pilgrimage seventy times, died A. H. 265, and was buried in Harāt, on fol. 86^b.

186. Aḥmad bin Wahab, with the Kunyah Abū Ja'far, died A. H. 270, on fol. 87^a.

187. Shāh Shujā' Kirmāni, with the Kunyah Abū-alfawāris, of royal descent, and pupil of Abū-alḥafṣ Ḥaddād (No. 184); he was a friend of Abū Turāb Nakhshabi (No. 178), Abū Dharrā' Baṣri, Abū 'Ubaid Baṣri, etc., and died after A. H. 270, on fol. 87^a.

188. Shaikh Ḥamdūn Kaṣṣār, with the Kunyah Abū Ṣāliḥ, son of 'Umārāh (in the following copy 'Imād); he founded the طريفة قصارى, was a follower of Sufyān Thauri (No. 162), and a friend of Abū Turāb Nakhshabi (No. 178), 'Ali Kaṣrābādi (read Naṣrābādi or Naṣirābādi), and Abū Ḥafṣ (No. 184), and died A. H. 271, on fol. 87^a.

189. Fath bin Shakhraf (شخرف), with the Kunyah Abū Naṣr, born in Marw, died the 15th of Sha'bān, A. H. 273, on fol. 87^b.

190. Shaikh Abū 'Abdallāh (in the following copy Abū Muḥammad) Mukhtār, son of Muḥammad bin Aḥmad, born in Harāt; he was the Pir of Shaikh Abū-al'ali bin Mukhtār al'alawi alḥusaini (alsakhi in the following copy), and died in Harāt, A. H. 277, on fol. 87^b.

191. Abū 'Abdallāh Maghribī, with his real name: Muḥammad bin Isma'il, the spiritual guide of Ibrāhīm Khawwāṣ (No. 199) and Ibrāhīm bin Shaibān Kirmānshāhi (No. 232), and the pupil of Abū-alḥasan (Abū-alḥusain in the following copy) 'Ali Zarzin, who was himself a disciple of Khwājāh 'Abd-alwāhid Zaid (No. 95), whose teacher Shaikh Ḥasan Baṣri (No. 19) had been; he died, 122 years old, A. H. 279, on fol. 87^b.

192. Shaikh Abū 'Abdallāh Khāḳān alshūfi, of Baghdād, died A. H. 279, on fol. 88^a.

193. Sahl (in the following copy Suhail) bin 'Abdallāh Tustari, with the Kunyah Abū Muḥammad, a Ḥanafite, pupil of Dhū-alnūn Miṣri (No. 177), died in Muḥarram, A. H. 283, 80 years old, on fol. 88^a.

194. Abū Sa'id Kharrāz, with his real name: Aḥmad bin 'Isā, born in Baghdād, and founder of the طريفة خزازت; he was a pupil of Muḥammad bin Maṣṣūr Ṭusi, and friend of Dhū-alnūn Miṣri (No. 177), Sari Saḳāṭi (No. 28), Bashar Ḥāfi (No. 171), and others, and died at Makkah, A. H. 286 (according to others 285 or 287), on fol. 88^b.

195. 'Abbās bin Ḥamzah Nishāpūri, with the Kunyah Abū-alfadl, friend of Dhū-alnūn Miṣri and Bāyazīd Bisṭāmī (No. 66), died in Rabi'-alawwal, A. H. 287 (288 in the following copy), on fol. 89^a.

196. Abū Ḥamzah Baghdādi, with his real name:

Muhammad bin Ibrāhīm, friend of Bashār Hāfi, Sarī Saḳaṭī, and Abū Turāb Nakhshabī (No. 178), pupil of Hārith Muḥāsabī (No. 176), and contemporary with Abū-alḥusain (in No. 201 and in the following copy Abū-alḥasan) Nūri and Khair alnassāj (No. 221), died A. H. 289, on fol. 89^a.

197. Abū Hamzah Khurāsāni, born in Nishāpūr, friend of Abū Turāb Nakhshabī and Abū Saʿid Kharrāz (No. 194), and contemporary with Shaikh Junaid (No. 29), died A. H. 290, on fol. 89^a.

198. Shaikh Abūbākr Daḳḳāk, with his real name: Muḥammad bin ʿAbdallāh, contemporary with Abū-alḥusain Nūri and Abū Hamzah Khurāsāni, died A. H. 290, on fol. 89^b.

199. Ibrāhīm alkhawwāṣ, with the Kunyah Abū Ishāk, of Baghdād, belonging to the same group of friends and contemporaries as the previous Shaikhs; he died A. H. 291, and the statement of a conversation between him and Abū-alḥasan Kharakāni who died A. H. 425 (No. 67) must needs be wrong, unless a mere spiritual intercourse is meant, on fol. 89^b.

200. Zakariyyā bin Dulūya (دلویه), with the Kunyah Abū Yahyā, of Nishāpūr, died A. H. 294, on fol. 90^a.

201. Abū-alḥasau (according to Nos. 196, 198, and 222, and the Nafahāt-aluns: Abū-alḥusain) Nūri, with his real name: Aḥmad bin Muḥammad or Muḥammad bin Muḥammad, known as Ibn Baghawī, his father having been a native of Baghshūr between Harāt and Marw (see on Baghshūr, also called Bagh, with the nisbah Baghawī, Barbier de Meynard's Dictionnaire géographique etc., p. 109); he was born and brought up at Baghdād, pupil of Sarī Saḳaṭī, friend of Muḥammad bin ʿAlī Kaṣṣāb and Aḥmad bin (Abī) alḥawārī (No. 172), and contemporary with Shaikh Junaid and Dhū-alnūn Miṣri; the Shaikhs of his time gave him the honorary epithet of أمير القلوب or prince of hearts; he instituted the طريقه نوریه, and died A. H. 295 (others fix, less correctly, his death in A. H. 286), on fol. 90^a.

202. Shaikh ʿAmr (in the following copy ʿUmar) bin ʿUthmān Makki Šūfi, with the Kunyah Abū ʿAbdallāh, pupil of Junaid, and teacher of Ḥusain bin Manṣūr Hallāj (No. 211), died in Baghdād, A. H. 296 (according to others, A. H. 291 or most likely 297, the same year in which Junaid died), on fol. 90^b.

203. Abū ʿUthmān Wāʿiz, with his real name: Saʿid bin Ismaʿil bin (Saʿid bin) Manṣūr, born and brought up in Rai, lived afterwards in Nishāpūr, where he died, A. H. 298, on fol. 91^a.

204. Samnūn bin Muḥibb (according to the Nafahāt-aluns: bin Hamzah almuḥibb) Kadhdhāb, with the Kunyah Abū-alḥusain or Abū-alḥasan (according to others Abū-alkāsim), friend of Sarī Saḳaṭī (No. 28), Muḥammad bin ʿAlī Kaṣṣāb, and Abū Aḥmad Kalānisi, died A. H. 298, on fol. 91^a.

205. Abū ʿUthmān Hiri, with his real name: Saʿid bin Ismaʿil Hiri Nishāpūri (Hirah is a quarter of Nishāpūr), originally of Rai, pupil of Shāh Shujāʿ (No. 187), Abū Haṣṣ Haddād (No. 184), and Yahyā bin Maʿādh Rāzi (No. 183, in the following copy the latter two are called his friends, not his teachers), and friend of Shaikh Junaid, Ruwaim (No. 143), Yūsuf bin Ḥusain (No. 208), and Muḥammad bin Faḍl Balkhi (No. 217), died in Rabiʿ-alawwal, A. H. 298, on fol. 91^a.

206. Shaikh Aḥmad bin Muḥammad bin Masrūk, with the Kunyah Abū-alʿabbās, originally of Tūs, teacher of Shaikh ʿAlī Rūdbāri and pupil of Hārith Muḥāsabī (No. 176), died A. H. 299 (this Shaikh is entirely wanting in the following copy), on fol. 91^b.

207. Talḥah (so to be read instead of طلیح both in text and index, according to the Nafahāt-aluns) bin Muḥammad Ṣabāḥ Nili, pupil of Shaikh Abū ʿUthmān Hiri (No. 205), died A. H. 302, on fol. 91^b.

208. Yūsuf bin Ḥusain Rāzi, with the Kunyah Abū Yaʿqūb, pupil of Dhū-alnūn Miṣri, and follower of Imām Ḥanbal, died A. H. 303 or 304, on fol. 92^a.

209. Abū-alʿabbās Busti, with his real name: ʿAbdallāh bin Muḥammad bin Nāfi (bin Muḥammad, as the following copy adds) Mukarram, died in Ramaḍān or Muḥarram, A. H. 304, on fol. 92^a.

210. Abū ʿAbdallāh bin Jallā (so according to No. 224, the following copy and the Nafahāt-aluns, No. 1412, fol. 58^b; the text here has جلد instead of جلّاء), with his real name: Aḥmad bin Yahyā, originally of Baghdād, lived in Ramlah (near Damascus), pupil of Abū Turāb Nakhshabī (No. 178) and Dhū-alnūn Miṣri, and friend of Junaid and Nūri (No. 201), died A. H. 306, on fol. 92^a.

211. Ḥusain bin Manṣūr Hallāj, with the Kunyah Abū-almughith, originally of Baiḍā in Fārs; the views of the greatest Šāfiʿ Shaikhs are utterly at variance with regard to his spiritual authority; some, like his own Pir ʿAmr bin ʿUthmān Makki (No. 202), Abū Yaʿqūb Nahrajūri (No. 228), and ʿAlī bin Sahl (in the following copy again Suhail, comp. No. 193) Isfahāni, reject him altogether; whereas Shaikh Abūbākr Shibli (No. 30), Abū-alʿabbās bin ʿAtā (in the following copy incorrectly ʿAṭṭār, No. 212), Shaikh ʿAbdallāh (correctly Abū ʿAbdallāh in the following copy) bin Khafif (No. 144), Shaikh Abū-alkāsim Naṣrābādi (No. 267), Shaikh Abū Saʿid bin Abū-alkhair (No. 294), Khwājah ʿAbdallāh Anṣārī (No. 300), Shaikh Abū-alkāsim Gurgāni and Pir ʿAlī Hujwiri, the author of the كشف المحجوب (No. 298), fully believe in him. Khwājah Muḥammad Pārsā (No. 83) in his فصل الخطاب refutes the common idea that Shaikh Junaid had written a fatwā for the execution of Hallāj, by simply referring to the fact of Junaid having died eleven or twelve years before his alleged victim. Hallāj was put to death in Baghdād on the 25th of Dhū-alkaʿdah, A. H. 309, on fol. 92^b.

212. Shaikh Abū-alʿabbās bin ʿAtā, with his real name: Muḥammad bin Aḥmad of Baghdād, friend of Junaid and Shaikh Abū Saʿid Kharrāz (No. 194), died in Dhū-alkaʿdah, A. H. 309 (according to others, but less correctly, A. H. 311, in the following copy this Shaikh is wanting), on fol. 93^a.

213. Abūbākr Rāzi, with his real name: Muḥammad bin Zakariyyā, died A. H. 310, on fol. 93^a.

214. Abū-alkhair Himsi, died A. H. 310, on fol. 93^b.

215. Abū Muḥammad Jursiri (جریری), with his real name: Aḥmad bin Muḥammad bin Ḥusain (according to others: Ḥusain bin Muḥammad, and even: ʿAbdallāh bin Yahyā), one of the most excellent pupils of Shaikh Junaid and friend of Sahl bin ʿAbdallāh Tustarī (No. 193), died A. H. 312 (according to others, A. H. 314), on fol. 93^b.

216. Nabân bin Muḥammad alḥammâl, originally of Wâsiṭ, lived in Miṣr, was a friend of Shaikh Junaid, and one of the spiritual teachers of Nûrî (No. 201), died in Ramaḍân, A. H. 316, on fol. 93^b.

217. Muḥammad bin Fadl (Fudail in the following copy), with the Kunyah Abû 'Abdallâh, born in Balkh and pupil of Shaikh Ahmad bin Khidrawaih (No. 174), died A. H. 319, and was buried in Samarḳand, on fol. 93^b.

218. Abû-alḥusain (in the following copy and the Nafahât-aluns: Abû-alḥasan) Warrâk, with his real name: Muḥammad bin Sa'd, one of the great Shaikhs of Nishâpûr, pupil of Abû 'Uthmân Ḥirî (No. 205), died A. H. 319, on fol. 94^a.

219. Shaikh Abû-alḥasan aldarrâj, born in Baghdâd, was a pupil of Ibrâhîm Khawwâs (No. 199), and died A. H. 320, on fol. 94^a.

220. Shaikh Abû 'Umar (in the following copy Abû-bakr) Dimishki, friend of Abû 'Abdallâh bin Jallâ (No. 210), and one of the companions of Dhû-alnûn Miṣrî, died A. H. 320, on fol. 94^a.

221. Shaikh Khair aluassâj, with the Kunyah Abû-alḥasan, and the real name of Muḥammad bin Isma'il, originally of Sâmirah, lived in Baghdâd and was a pupil of Sarî Saḳatî, as well as a contemporary of Shaikh Junaid, Ibrâhîm Khawwâs (No. 199), and Shibli, died 120 years old, A. H. 322, on fol. 94^a.

222. Shaikh Abûbâkr alwâsiṭî, with his real name: Muḥammad bin Mûsâ, known as Ibn Farḡhânî, one of the old companions of Shaikh Junaid and Abû-alḥusain (or Abû-alḥasan, as the following copy has) Nûrî (No. 201), died in Marw, A. H. 320 (according to others, after A. H. 320), on fol. 94^b.

223. Shaikh Abûbâkr Kitâbî (كتابي, in the following copy and the Nafahât-aluns Katâni, كتناني), with his real name: Muḥammad bin 'Ali bin Ja'far, originally of Baghdâd, pupil of Shaikh Junaid, honoured by the epithet جراح حرم, because he spent 30 years in the حرم or precincts of the temple of Makkah, and died there, A. H. 322, on fol. 94^b.

224. Shaikh Ibrâhîm bin Dâ'ûd alkaṣṣâr alraḳḳî (so according to the Nafahât-aluns, No. 1412, fol. 81^b marginal gloss; the text here has الرقي or الرقي), with the Kunyah Abû Ishâk, one of the Syrian Shaikhs, contemporary with Junaid, Dhû-alnûn Miṣrî, and Abû 'Abdallâh bin Jallâ (No. 210), died A. H. 326, on fol. 95^a.

225. Abû-alḥasan (according to the Nafahât-aluns, No. 1412, fol. 80^a, Abû-alḥusain) bin Muḥammad al-muzayyin (المزني), with his real name 'Alî, of Baghdâd, friend of Junaid and Sahl (in the following copy again Suhail) bin 'Abdallâh Tustari (No. 193); there are said to have been two Shaikhs with the name Muzayyin, viz. Muzayyin-i-Kabir and Muzayyin-i-Ṣaghîr, the greater and the smaller Muzayyin; the present Shaikh is Muzayyin-i-Ṣaghîr, who died in Makkah, A. H. 327 or 328, on fol. 95^a.

226. Abû 'Ali Thakâfi (ثعفي, confirmed by a marginal gloss in the Nafahât-aluns, No. 1412, fol. 97^b; in the text of the Nafahât and the following copy الشففي), with his real name: Muḥammad bin 'Abd-alwahhâb, contemporary with Abû Ḥafṣ Haddâd (No. 184) and Ḥamdûn Kaṣṣâr (No. 188), died A. H. 328 (so correctly

according to the following copy, instead of 308 سيمد وهشت, as is written here), on fol. 95^b.

227. Shaikh Abû Muḥammad Murta'ish, with his real name: 'Abdallâh bin Muḥammad Nishâpûrî, lived in Baghdâd, and was a pupil of Abû Ḥafṣ Haddâd and of Shaikh Junaid (No. 29); he died A. H. 328, on fol. 95^b.

228. Shaikh Abû Ya'qûb Nahrajûrî, with his real name: Ishâk bin Muḥammad, pupil of Abû Ya'qûb Ṣûfî and friend of Junaid and 'Amr (in the following copy again 'Umar) bin 'Uthmân (No. 202), stayed many years in Makkah, and died there A. H. 330, on fol. 95^b.

229. Shaikh Abû-alḥasan alṣâ'igh (الصائع) Dinawarî, with his real name: 'Ali bin Muḥammad bin Suhail (in the Nafahât-aluns, No. 1412, fol. 80^b, Sahl), lived in Miṣr, pupil of Shaikh Abû Ja'far Ṣaidalâni (in the following copy Ṣailâni), and spiritual guide of Abû-alḥasan (according to others Abû-alḥusain) Karâfi (قرافي, nishah of قراف, a town in Egypt) and Abû 'Uthmân Maghribî; he died the 15th of Rajab, A. H. 331 (or according to others 330), and was buried in Miṣr, on fol. 96^a.

230. Shaikh Abûbâkr bin Tâhir Abharî, with his real name: 'Abdallâh bin Tâhir bin Ḥarith Tâ'i, contemporary with Shibli, and friend of Yûsuf bin Ḥusain (No. 208); he was one of the great Shaikhs of 'Irâk-i-'ajam (البلد) and died A. H. 330, on fol. 96^a.

231. Shaikh 'Abdallâh Manâzil (according to the Nafahât-aluns, No. 1412, fol. 100^a, bin Muḥammad bin Manâzil), pupil of Ḥamdûn Kaṣṣâr (No. 188), died A. H. 331, on fol. 96^a.

232. Shaikh Ibrâhîm bin Shaibân alkirmânsihî, with the Kunyah Abû Ishâk, a Shaikh of 'Irâk-i-'ajam and friend of Abû 'Abdallâh Maghribî (No. 191) and Ibrâhîm Khawwâs (No. 199), died A. H. 337, on fol. 96^a.

233. Shaikh Abû 'Ali Mashtûlî (in the following copy Mashghûlî, مشغولي, Mashtûl or Mashghûl being a village, 10 farsangs from Miṣr), with his real name: Ḥasau bin 'Ali bin Mûsâ, disciple of Abû 'Ali Kâtîb and Abû Ya'qûb Mûsâ, died A. H. 340, and was buried in Mashtûl or Mashghûl, on fol. 96^a.

234. Shaikh Abûbâkr Ṭamistânî, originally of Fârs, lived in Nishâpûr, and was a disciple of Shaikh Abûbâkr Shibli (No. 30), died in Nishâpûr, A. H. 340, on fol. 96^b.

235. Shaikh Abû Sa'id A'râbî, with his real name: Ahmad bin Muḥammad, originally of Baṣrah, dwelt in Makkah; he was a friend of Junaid, and died A. H. 340 or 341, on fol. 96^b.

236. Ja'far alḥadhdhâ (الحداء), in the following copy alḥuldi (الكلدي), with the Kunyah Abû Muḥammad, friend of Junaid, died A. H. 341 (so correctly, according to the following copy, instead of 301 in the text here, جہل being omitted) in Shîrâz, on fol. 96^b.

237. Ibrâhîm bin Ahmad (bin) almuwallad alṣûfî, with the Kunyah Abû Ishâk, one of the great Shaikhs of Raḳḳah, friend of Abû 'Abdallâh bin Jallâ (No. 210) and Ibrâhîm Kaṣṣâr alraḳḳî (No. 224), died A. H. 342, on fol. 96^b.

238. Shaikh Abû-alḳâsim alḥakim al-samarḳandî, with his real name: Ishâk bin Muḥammad Isma'il, friend of Abûbâkr Warrâk (No. 264), and author of a تفسير on several verses of the Kurân, died the 10th of Muḥarram, A. H. 342, in Samarḳand, on fol. 96^b.

239. Shaikh Abū-alkāsim bin 'Īsā (bin 'Alī in the following copy) albaghdādī, with his real name Fāris (Fārid, فارض in the following copy), one of the spiritual successors of Ḥusain bin Maṣūr Hallāj (No. 211), died the same 10th of Muḥarram, in the same year, 342, in Samarkand, on fol. 97^a.

240. Shaikh Abū-al'abbās Sayyārī (سایاری), grandson of Aḥmad bin Sayyār, with his real name: Kāsim bin Kāsim bin Maḥdī, pupil of Abūbākr Wāsiṭī (No. 222), born in Marw, died there, A. H. 342, on fol. 97^a.

241. Shaikh Abū-alkhair altainātī (التيناتي, Taināt being a village near Miṣr, or according to others, near Maṣiṣah in Maghrib) alakṭā', with his real name Hamād, friend of Junaid and Abū 'Abdallāh bin Jallā, died A. H. 343, on fol. 97^a.

242. Abūbākr Miṣrī, with his real name: Muḥammad bin Ibrāhīm, the teacher of Abūbākr Daḳḳī (No. 253) and Karāfi (comp. No. 229), pupil of Zaḳḳāk-i-Kabir and friend of Junaid and Nūri, died in Miṣr, A. H. 345, in Ramaḍān, on fol. 97^a.

243. Abūbākr 'Aṭūfi (عطوفی), with his real name: Muḥammad bin 'Alī bin Ḥusain bin Wahab 'Aṭūfi, pupil of Junaid, died in Ramlah, A. H. 345, on fol. 97^b.

244. Abū Muzāḥim (أبو مزاحم), in the following copy: Abū Marāhim (أبو مزاحم) of Shīrāz, contemporary with Junaid and Shibli (No. 30), died A. H. 345, on fol. 97^b.

245. Abū 'Amr ('Umar in the following copy) alzajjī, with his real name Ibrāhīm, according to others: Muḥammad bin Ibrāhīm, originally of Nishāpūr, friend of Junaid, Ruwaim (No. 143), Abū 'Uthmān Hiri (No. 205), and Ibrāhīm Khawwās (No. 199), lived forty years in Makkah, died A. H. 348 (in the following copy 347), on fol. 97^b.

246. Shaikh Ja'far bin Muḥammad bin Nuṣair (Nuṣr in the following copy) alkhuldi (الخلدي, Khuld is a quarter of Baghdād), with the Kunyah Abū Muḥammad, disciple of Junaid and Ibrāhīm Khawwās (therefore Ja'far himself is styled in the Nafahāt-aluns الخواص, alkhawwās) and spiritual guide of Shaikh Abū-al'abbās Nahāwandī (No. 145), friend of Nūri, Ruwaim, Samnūn (No. 204), and Jurairi (No. 215), died 95 years old, A. H. 348, and was buried in Baghdād by the side of Sari Saḳāṭī and Junaid (Nos. 28 and 29), on fol. 97^b.

247. Abū-alḥusain (according to the Nafahāt-aluns: Abū-alḥasan) alṣūfi alḥushanjī, with his real name: 'Alī bin Aḥmad bin Suhail (Sahl, according to the Nafahāt-aluns, No. 1412, fol. 107^b), born in Fūshanj or Pūshang, near Harāt, friend of Abū-al'abbās bin 'Aṭā (No. 212) Jurairi (No. 215), Ṭā'ir (correctly Ṭāhir in the following copy) Maḳḳisī, and Abū 'Umar Dimishḳī, died A. H. 348, on fol. 98^a.

248. Abūbākr bin Dā'ūd Dinawari, lived in Syria, and was in friendly intercourse with 'Abdallāh bin Jallā (No. 210), died A. H. 350, on fol. 98^a.

249. Shaikh 'Abdallāh, with the Kunyah Abū Muḥammad, son of Muḥammad bin 'Abdallāh, born in Nishāpūr (although his family originally belonged to Rai), was a friend of Junaid, Muḥammad bin alfaḍl (in the following copy again bin Fudail) Balkhī (No. 217), Ruwaim, Samnūn (No. 204), Abū 'Alī Jurjānī, and Muḥammad Ḥāmid (in the following copy again 'Ābid, comp. No. 174), and died A. H. 353, on fol. 98^b.

250. Shaikh Bundār bin Ḥusain bin Muḥammad bin al-muhallab Shīrāzī, with the Kunyah Abū-alḥusain (Abū-alḥasan in the following copy), pupil of Shibli (No. 30), teacher of Abū 'Abdallāh bin Khafif, and friend of Abū Ja'far Ḥaddād, died in Arjān, A. H. 353, on fol. 98^b.

251. 'Abd-almalik bin 'Alī bin 'Abdallāh bin 'Umar alkāzarūnī, with the Kunyah Abū 'Umar, died the 26th of Dhū-alḥijjah, A. H. 358, on fol. 98^b.

252. 'Alī bin Bundār bin Ḥusain alṣūfi alṣairafi, with the Kunyah Abū-alḥasan, of Nishāpūr, friend of Junaid, Ruwaim, Samnūn, Ibn 'Aṭā (No. 212), Jurairi (No. 215), and Shaikh Abū 'Abdallāh bin Khafif (No. 144), died A. H. 359, on fol. 98^b.

253. Shaikh Abūbākr aldaḳḳī, with his real name: Muḥammad bin Dā'ūd Dimishḳī (others call him Duwari), pupil of Zaḳḳāk-i-Kabir, lived in Syria and died there, 120 years old, A. H. 359; he had enjoyed personal acquaintance with Junaid, on fol. 99^a.

254. Abū-alḥasan (Abū Ḥusain in the following copy) bin Sālim Baṣrī, the last pupil of Sahl (again Suhail in the following copy) bin 'Abdallāh Tustari (No. 193) and teacher of Abū Ṭālib Maḳḳī (No. 278), died A. H. 360, on fol. 99^a.

255. Abūbākr Mufid, with his real name: Muḥammad bin Aḥmad bin Ibrāhīm, born in Jarjarābād, had personally known Yūsuf bin Ḥusain (No. 208) and Junaid, died A. H. 364, on fol. 99^a.

256. Shaikh Isma'īl Nishāpūri, died A. H. 365, on fol. 99^a.

257. Abū 'Umar (according to the Nafahāt-aluns, No. 1412, fol. 108^a, Abū 'Amr) bin Nuṣaid, with his real name: Isma'īl bin Nuṣaid bin Aḥmad alsullamī, the grandfather of Shaikh Abū 'Abd-alraḥmān Sullamī (No. 284), had personally known Shaikh Junaid, died A. H. 365 or 366, on fol. 99^a.

258. Abū 'Abdallāh Muḳrī, with his real name: Muḥammad bin Aḥmad almuḳrī (Nafahāt-aluns, No. 1412, fol. 127^a, almaghribī), friend of Abū Yūsuf (in the following copy Yūsuf) bin Ḥusain, 'Abdallāh Kharrāz of Rai, Muṣaffar Kirmānshāhī, Ruwaim, Jurairi, Ibn 'Aṭā, and others, died A. H. 366, on fol. 99^b.

259. Abūbākr Kaṭrī, Ḥāfiẓ and Imām of Baghdād, was in the science of tradition (حديث) a pupil of 'Abdallāh bin Aḥmad bin Hanbal and had also personally known Shaikh Junaid; he died in Baghdād, Dhū-alḥijjah, A. H. 360 (a mistake for A. H. 368, see the Nafahāt-aluns, No. 1412, fol. 96^a), on fol. 99^b.

260. Shaikh Abū Muḥammad (Abū Aḥmad in the following copy), son of Muḥammad bin 'Īsā Nishāpūri, died A. H. 368 (so to be read according to the following copy, instead of 308 سبعمد و هشت, the word شصت being omitted), on fol. 99^b.

261. Abū 'Abdallāh Rūdbāri, with his real name: Aḥmad bin 'Aṭā, one of the Syrian Shaikhs, lived in Šūr (Tyros) and died there, A. H. 369; his grave is now covered by the sea, on fol. 99^b.

262. Abū Sahl (in the following copy again Abū Suhail) Ṣa'lūki (فقیه=معلوكی), with his real name: Muḥammad bin Sulaimān Ṣa'lūki al-faḳir, born in Nishāpūr, A. H. 290, died 79 years old, A. H. 369; he was a friend of Shibli, Murta'ish (No. 227), and Abū

'Ali Thakafi (or Shafaḳī, as the text of the Nafahāt-aluns spells the name again, No. 1412, fol. 146^b; comp. No. 226 above), on fol. 99^b.

263. Shaikh Ibrāhīm bin Thābit, with the Kunyah Abū Ishāq, friend and older contemporary of Shaikh Abū 'Abd-alrahmān Sullami (comp. No. 257), died A. H. 369, on fol. 99^b.

264. Shaikh Abūbākr Warrāḳ, with his real name: Muḥammad bin 'Umar alḥakīm, originally of Tirmidh, but lived in Balkh; he was the pupil of Muḥammad bin 'Ali Ḥakīm Tirmidhī (No. 182), and the author of a diwān and of several other works; he had studied the Pentateuch, the Gospels, and Psalms, died A. H. 370 and was buried in Tirmidh, on fol. 100^a.

265. Abūbākr Farrā (the following copy has an incorrect *فرار*), with his real name: Muḥammad bin Aḥmad bin Ḥamdūn Farrā, of Nishāpūr, friend of Abū 'Ali Thakafi (here the Nafahāt-aluns, No. 1412, fol. 92^b, also read distinctly *ثقفى*, see No. 226 above), 'Abdallāh Manāzil (No. 231), Abūbākr Shibli, Abūbākr bin Ṭāhir Alḥarī (No. 230), and Murta'ish (No. 227), died A. H. 370, on fol. 100^a.

266. Abū-alḥusain Ḥuṣrī, with his real name: 'Ali bin Ibrāhīm, originally of Baṣrah, lived in Baghdād; he was a Hanbalite, pupil of Shaikh Shibli, and died in Dhū-alḥijjah, A. H. 371, on fol. 100^a.

267. Abū-alkāsim Naṣrābādī, with his real name: Ibrāhīm bin Muḥammad bin Maḥmūyah (*محمويه*), born in Nishāpūr, pupil of Shaikh Shibli and friend of Abū 'Ali Rūdbārī (No. 68), Murta'ish, and Abūbākr bin Ṭāhir Abhari; at the end of his life he settled in the holy precincts of Makkah; he died, according to the Nafahāt-aluns, A. H. 372, according to Yāfi, the *محاسن الاخبار*, and others in the month Rabi'-alawwal, A. H. 367, which seems to be more correct, on fol. 100^a.

268. Abūbākr alṭarsūsi, with his real name: 'Ali bin Aḥmad bin Muḥammad Ṭarsūsi; he was a disciple of Abū-alḥaramain (probably Abū-alḥusain, as the following copy reads) Māliki, friend of Ibrāhīm bin Shaibān Kirmānshāhi (No. 232), and received the nickname of *طاووس الحرمين*, 'the peacock of the two holy places (Makkah and Madinah),' in consequence of a lengthened stay in Makkah; he died A. H. 374 and was buried in Makkah, on fol. 100^b.

269. 'Abd-alwāḥid bin 'Ali alsayyārī, nephew and pupil of Abū-al'abbās Sayyārī (No. 240), died A. H. 375 (the following copy has—no doubt incorrectly—370), on fol. 100^b.

270. Shaikh Abū 'Abdallāh albarḳī, born in Barḳ, a suburb of Khwārizm, where he also spent his life; he died A. H. 376, on fol. 100^b.

271. Abū Naṣr Sarrāj, with his real name: 'Abdallāh bin 'Ali alṭūsī, with the nickname *طاووس الغر*, 'the peacock of the dervishes;' among his numerous works is the *كتاب المع* on Ṣūfism; he was a pupil of Abū Muḥammad Murta'ish (No. 227) and had personally known Sari Saḳāṭi (I see No. 28) and Sahl (in the following copy again Suhail) Tustari (No. 193), died in Tūs, A. H. 370 (correctly 378, as the following copy has), on fol. 100^b.

272. Abū-alkāsim Rāzi, with his real name: Ja'far bin Aḥmad bin Muḥammad, lived in Nishāpūr and was a friend of Ibn 'Atā (No. 212), Muḥammad bin Abi-aljawārī (correctly alḥawārī, as in No. 172), and Abū 'Ali Rūdbārī (No. 68), died in Rai, A. H. 378, on fol. 101^a.

273. Abū-alkāsim almuḳrī, with his real name: Ja'far bin Aḥmad bin Muḥammad almuḳrī, brother of Abū 'Abdallāh Muḳrī (No. 258), one of the Shaikhs of Khurāsān and friend of Ibn 'Atā, Jurairi, Abūbākr bin Abi Sa'dān, Abū 'Ali Rūdbārī, and Abūbākr Mamshād, died in Nishāpūr, A. H. 378, on fol. 101^a.

274. Abūbākr Kalābādī (*كلابادي*), with his real name: Muḥammad bin Ibrāhīm bin Ya'qūb alkalābādī albukhārī, author of a *كتاب تعرف*, died in Bukhārā the 19th of Jumādā-alawwal, A. H. 380 (according to others A. H. 384 or 385), on fol. 101^a.

275. Shaikh Abū-alkhair (*ابو الخير*), so according to the index on fol. 2^a, the following copy, and the Nafahāt-aluns, No. 1412, fol. 102^b, last line; the text here reads Abū-aljunaid, (*ابو الجنييد*) Ḥabashi, with the nickname of *طاووس الحرمين* (like Abūbākr alṭarsūsi, see No. 268; but a marginal note in the Nafahāt-aluns, No. 1412, fol. 103^a, declares this to be a mistake), for sixty years he stayed in the holy places and died in Makkah, A. H. 383, on fol. 101^a.

276. Aḥmad bin Ibrāhīm almusawwami (*المسومي*), in the following copy (*متوفى*), with the Kunyah Abū 'Ali, one of the Shaikhs of Baghdād, died 83 years old, A. H. 386, in the month Sha'bān; he is called here a friend of Shaikh Sari Saḳāṭi, which is an impossibility, since that Shaikh died fifty years before Aḥmad bin Ibrāhīm was born (see No. 28), on fol. 101^b.

277. Shaikh Abū-alḥusain bin Sam'un, with his real name Muḥammad (in the Nafahāt-aluns more fully: Muḥammad bin Aḥmad bin Isma'il bin Sam'un) and the Laḳab *بالحكمة*, *ناطق بالحكمة*, 'wisdom-speaking,' a contemporary of Shaikh Shibli, born A. H. 300, died 15th of Dhū-alḳa'dah or Dhū-alḥijjah, A. H. 386 or 387, on fol. 101^b.

278. Shaikh Abū Ṭalib Makki, with his real name: Muḥammad bin 'Ali bin 'Atīyyah alḥarithi, pupil of Shaikh Abū-alḥasan (or Abū-alḥusain) Muḥammad bin Abi 'Abdallāh Aḥmad bin alsālim albaṣri, died in Jumādā-alākhār, A. H. 386, on fol. 102^a.

279. Abūbākr alsūsi, with his real name: Muḥammad bin Ibrāhīm alsūfi alsūsi, lived in Syria and died in Damascus in Dhū-alḥijjah, A. H. 386, on fol. 102^a.

280. Shaikh Abū-alkāsim Dinawarī Wā'iz, with his real name: 'Abd-alṣamad bin 'Umar bin Muḥammad bin Ishāq, died the 24th of Dhū-alḥijjah, A. H. 397, and was buried by the side of Imām Ḥanbal, on fol. 102^a.

281. Khwājah Yahyā bin 'Anmār alshaiḥbāni, originally of Sijistān; he had personally known Shaikh Abū 'Abdallāh bin Khafif (No. 144), and Khwājah 'Abdallāh Anṣārī (No. 300) had known him when a boy; he died A. H. 402, on fol. 102^a.

282. Shaikh 'Uthmān bin Abū 'Amr (Abū 'Umar in the following copy) Baḳilāni, died in Rajab, A. H. 402, 84 years old, on fol. 102^a.

283. Shaikh Abū 'Ali Daḳḳāḳ, with his real name: Ḥasan bin Muḥammad Daḳḳāḳ, pupil of Shaikh Abū-

alkâsim Naṣrâbâdî (No. 267); Abû-alkâsim Kushairî (No. 299) was his disciple and son-in-law; Abû 'Alî died in Nishâpûr in the month Dhû-alka'dah, A. H. 405 or 406, on fol. 102^b.

284. Shaikh Abû 'Abd-alrahmân (comp. Nos. 257 and 263; in No. 294 and in the following copy simply 'Abd-alrahmân) Sullamî, with his real name: Muḥammad bin Husain bin Muḥammad bin Mûsâ Sullamî, pupil of Shaikh Abû-alkâsim Naṣrâbâdî (No. 267) and Shaikh Shibli; Shaikh Abû Sa'id bin Abû-alkhair got his investiture from him, after the death of his Pir Abû-alfadl; Abû 'Abd-alrahmân is the author of the *تفسير حقائق* and the *طبقات مشايخ*, and died in Sha'bân, A. H. 412, on fol. 102^b.

285. Shaikh Abû Sa'id Mâlinî (Barbier de Meynard, *Dictionnaire géographique etc. de la Perse*, p. 511, calls him Abû Sa'id), with his real name: Ahmad bin Muḥammad bin Ahmad bin Isma'il bin Ḥafṣ (حفص), so distinctly in the following copy; here is written *حفص* or *حصص* (حصص), born in Mâlin near Harât, died in Shawwâl, A. H. 412, in Egypt, on fol. 102^b.

286. Abû-alḥasan (according to the following copy and the Nafahât-aluns Abû-alḥusain) bin Jahdam Hamadâni, with his real name 'Alî, disciple of Kaukabi and Ja'far Khuldi (No. 246), author of a work *حجة الاسرار*, in which the life and miracles of the Ghauth-alazam 'Abd-alkâdir Jili are alleged to be related (sic! 'Abd-alkâdir was born A. H. 470, i. e. 56 years after the death of his imaginary biographer Abû-alḥasan, see No. 36); he died A. H. 414, on fol. 102^b.

287. Shaikh Abû 'Abdallâh Ṭâqî (طائي), with his real name: Muḥammad bin Fadl bin Muḥammad alṭâqî alsijistâni alharawî, pupil of Mûsâ bin 'Amrân Jiratti (or according to a marginal note in the Nafahât-aluns, No. 1412, fol. 158^a, Jirufti, Jiratt or Jiruft being a town in Kirmân), died the 1st of Ṣafar, A. H. 416, in Harât, on fol. 103^a.

288. Shaikh Abû 'Abdallâh Dâstâni, with his real name: Muḥammad bin 'Alî Dâstâni, and the Laqab Shaikh-alnashâyikh, contemporary with Abû-alḥasan Kharakâni (No. 67), died in Rajab, A. H. 417, 59 years old, on fol. 103^a.

289. Shaikh Abû Manṣûr Iṣfahâni, died in Ramaḍân, A. H. 418, on fol. 103^a.

290. Sâlâr-i-Ma'sûd Ghâzî, according to Shaikh 'Abd-alḥaqq Dihlawî one of the great generals of Sulṭân Maḥmûd of Ghazna, fought many battles in India and was killed there, A. H. 419; his grave is visited every year by many pious people, on fol. 103^a.

291. Shaikh Abû 'Alî Siyâh, of Marw, was a contemporary with Abû-al'abbâs Kaṣṣâb and a friend of Abû 'Alî Daḳḳâk (No. 283), died in Marw in Sha'bân, A. H. 424, on fol. 103^b.

292. Shaikh Abû Ishaq bin Shahriyâr Kâzarûni, with his real name Ibrâhîm, originally of Fârs; Shaikh Abû 'Alî Ḥusain bin Muḥammad alfirûzâbâdî alakkâr was his instructor in Sûfism; he had personally known Abû-alḥusain bin Jahdam (No. 286), and died in Dhû-alka'dah, A. H. 426, on fol. 103^b.

293. Shaikh Abû Manṣûr Muḥammad al-Anṣârî, the father of the famous Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî (No. 300) and pupil of Sharif Ḥamzah 'Akîl as

well as of Abû-almuzaḥfar Tirmidhî, died in Sha'bân, A. H. 430, and was buried in Balkh by the side of Sharif Ḥamzah 'Akîl, on fol. 103^b.

294. Shaikh Abû Sa'id bin Abû-alkhair, the great rnbâ'i-writer, with his real name Faḍl-allâh, born in Mahaa in Khurâsân; he was first a pupil of Shaikh Abû-alfadl bin Ḥasan of Sarakhs (who himself had as teacher Abû Naṣr Sarîj, No. 271, the pupil of Abû Muḥammad Murta'ish, No. 227, whose Pir had been Shaikh Junaid Baghdâdî, No. 29), and after the death of that Shaikh he got his investiture from Shaikh (Abû) 'Abd-alrahmân Sullamî (No. 284); he also studied one year with Abû-al'abbâs Kaṣṣâb Âmulî; he was born A. H. 357, and died the 4th of Sha'bân, A. H. 440, 1000 months old (= 83 years and 4 months), on fol. 104^a.

295. Shaikh 'Ammû (عمو, not عمور, as the following copy has), a nickname (paternal uncle) given to Ahmad bin Muḥammad bin Ḥamzah Sûfî, with the Kunyah Abû Isma'il, by Shaikh Abû-al'abbâs Nahâwandi (No. 145); he died in Rajab, A. H. 441, 92 years old, on fol. 105^a.

296. Shaikh Abû 'Abdallâh (in the following copy 'Abdallâh) Ibn Bâkûyah (ابن باكونه), with his real name: 'Alî bin Muḥammad bin 'Abdallâh; he had, in his youth, personally known Shaikh Abû 'Abdallâh bin Khafîf (No. 144) and had friendly intercourse with Abû-alkâsim Kushairî (No. 299), Shaikh Abû Sa'id (No. 294), and Shaikh Abû-al'abbâs Nahâwandi; he died A. H. 442 in Shirâz, on fol. 105^a.

297. Shaikh Abû-alḥasan Rûzî, with his real name: 'Alî bin Maḥmûd bin Ibrâhîm (in the following copy: 'Alî bin Muḥammad bin Maḥmûd bin Ibrâhîm), pupil of Shaikh Abû-alḥasan (more correctly Abû-alḥusain) Ḥuṣrî (No. 266), and friend of 'Abd-alrahmân (or Abû 'Abd-alrahmân) Sullamî; he died in Ramaḍân, A. H. 451, 85 years old, on fol. 105^a.

298. Ḥaḍrat Shaikh Pir 'Alî Hujwîrî, son of 'Uthmân Ibn 'Alî aljullâbi alghaznawî, with the Kunyah Abû-alḥasan, the famous author of the *كشف المحجوب*, pupil of Shaikh Abû-alfadl bin Ḥasan (or Ḥusain) alkhnttali (who himself was a pupil of Shaikh Ḥuṣrî, whose teacher had been Shaikh Shibli); he was personally acquainted with Shaikh Abû-alkâsim Gurgâni, Shaikh Abû Sa'id bin Abû-alkhair, and Shaikh Abû-alkâsim Kushairî, and followed the Hanafite doctrine; he spent a considerable time in Lâhûr and found there many disciples; he died either A. H. 456 or 464 in Lâhûr (see the objection to both these dates in Rieu i. p. 343), on fol. 105^a.

299. Shaikh Abû-alkâsim Kushairî, with his real name: 'Abd-alkarîm bin Hawâzin alqushairî, one of the Shaikhs of Khurâsân and author of the *رساله* *تفسير لطائف الاشارات* and *تفسيره* *تشبيهه*; he was the pupil and son-in-law of Shaikh Abû 'Alî Daḳḳâk (No. 283), and spiritual guide of Shaikh Abû 'Alî Fârmadî (No. 72), and died in Rabî' alâkhar, A. H. 465, on fol. 106^a.

300. Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî, son of Abû Manṣûr Muḥammad Anṣârî (No. 293), with the Kunyah Abû Isma'il, of Harât; he was a descendant of Abû Manṣûr Matt (مت) alansârî ibn Abû Ayyûb Anṣârî, who, in the reign of the Khalîf 'Uthmân, went

with Alnaf bin Kais to Khurāsān and settled in Harāt, was born in Sha'bān, A. H. 396, and died, 85 years old, A. H. 481, 9th of Rabi'-alākhar, on fol. 106^a.

301. Abū-alḥasan Najjār, died the 22nd of Dhū-alḥijjah, A. H. 481, 84 years old, on fol. 106^b.

302. Abū Naṣr alḥarawī alkhānjabādī (الخانجيه بادي), with his real name: Muḥammad bin Aḥmad bin Abi Ja'far, originally of Kirmān, died 124 years old, in Khānjabād, A. H. 500, on fol. 106^b.

303. Ḥujjat-alislām Imām Muḥammad bin Muḥammad al-Ghazālī altūsī, with the Kunyah Abū Ḥamid and the Lakab Zain-al-dīn, who had as teacher in Ṣūfism Shaikh Abū 'Alī Fārmadī (No. 72); he was a Shāfi'ite and author of many important works, for instance, *أحياء العلوم*, *تفسير باقوت التأويل*, *أحياء العلوم*, etc. (in the *Nafahāt-aluns* there is added the *الأنوار* (مشكوة). He was a brother of Imām Aḥmad Ghazālī, was born A. H. 450, and died, 54 years old, the 14th of Jumādā-alākhar, A. H. 505, in Baghdād, on fol. 107^a.

304. Abū-al'abbās Ḥurri, with his real name: Aḥmad bin Ja'far, died A. H. 507 (so correctly in the following copy; here is written by mistake *هفتاد و هفتاد*), on fol. 107^a.

305. Ḥakim Sanā'i Ghaznawī, with his real name: Abū-almajd Majdūd bin Ādam, the famous author of the 'Hadīkah,' a pupil of Khwājah Yūsuf Hamadānī (No. 73); his death is fixed here in A. H. 525, and this ta'rikh is stated to be inscribed on Sanā'i's tomb in Ghazna, which Darā Shukūh, the author of this work, states to have visited himself, on fol. 107^a.

306. Shaikh Abū 'Abdallāh Juwainī (جويني), so to be read instead of *جوني*, which is found both in index and text here, and also in the following copy), with his real name: Muḥammad bin Ḥummūyah (حُمُود), one of the Shaikhs of Khurāsān and friend of Shaikh Abū-alḥasan Bustī, died, 90 years old, A. H. 530, on fol. 107^b.

307. Hadrat 'Ain-alkudāt of Hamadān, with his real name: Abū-alfadā'il 'Abdallāh bin Muḥammad almiyānī, a friend of Shaikh Muḥammad bin Ḥummūyah and Imām Aḥmad Ghazālī, author of various Arabic and Persian works, died A. H. 533, on fol. 107^b.

308. Shaikh-alislām Hadrat Shaikh Aḥmad-i-Jām, son of Abū-alḥusain, with the Kunyah Abū Naṣr, born in Nāmaḡ near Jām, a descendant of that Jarir bin 'Abdallāh alṭajalli to whom the Khalīf 'Umar ibn al-Khaṭṭāb had given the name Yūsuf bin Ummat; he had 39 sons and 3 daughters, and 17 of these children (including the daughters) survived him; the mother of the emperor Akbar, the great-grandfather of the author of this work, was also a descendant of Shaikh Aḥmad-i-Jām; Shaikh Zahir-al-dīn 'Isā, one of the Shaikh's sons, reports in his *رموز الحقائق*, that his father, during his lifetime, had brought 600,000 (in the following copy only 300,000) persons to repentance. According to a legend, told here in detail, Abū Sa'id bin Abū-alkhair, who died one year before Aḥmad-i-Jām's birth, had a prophetic vision of this coming great ornament of Ṣūfism, and charged in his last will his son Abū Tāhir (to whom he also afterwards appeared in a dream) to hand to Aḥmad-i-Jām, as soon

as he was grown up, his (the father's) own garment (خرقة) as token of investiture, a commission which was duly executed. One of the greatest pupils of Aḥmad-i-Jām was Khwājah Maudūd Cīstī (No. 105). The Shaikh was born A. H. 441 and died, 95 years old, A. H. 536, on fol. 107^b.

309. Shaikh Abū-al'abbās bin 'Irīf, with his real name: Aḥmad bin Muḥammad alṣanhāji (الصنهاجي), so correctly in the following copy and in the *Nafahāt-aluns*, No. 1412, fol. 250^b, where the father's name is spelt 'Irif) alandalusi, died A. H. 536, on fol. 108^b.

310. 'Abd-alsalām bin 'Abd-alrahmān bin Abi-alrijāl alalāhī alashbili (الاشبيلي), in the following copy (الاشبيلي), with the Kunyah Abū-alḥikam (or Abū-alḥakim, as the following copy has), author of the *شرح اسماء الحسنی*, died A. H. 536, on fol. 108^b.

311. Shaikh Abū-albayān bin Maḥfūz alkurashi, called Ibn-aljawāri (الjawāri?), died A. H. 551, on fol. 108^b.

312. Shaikh 'Abd-alawwal bin 'Isā bin Shu'aib alṣanjari alḥarawī, with the Kunyah Abū-alwaqt, was in the science of tradition a pupil of Jamāl-alislām Dā'ūdī and a friend of Khwājah 'Abdallāh Anṣārī (No. 300); he went from Khurāsān to Baghdād, was born in Dhū-alka'dah, A. H. 458, and died in Dhū-alka'dah, A. H. 553, in Baghdād; 'Abd-alkādir Jilānī (No. 36) read the burial service over his grave, which is close to that of Ruwaim (No. 143), on fol. 108^b.

313. Shaikh Tāj-al'arīfin Abū-alwafā, with his real name, Kākish (كاكيش), contemporary with 'Abd-alkādir Jilānī, who visited him, when still young, in Baghdād. Tāj-al'arīfin, who recognised at once in 'Abd-alkādir the future spiritual greatness, demonstrated it to the audience of his majlis in a rather drastic way. He got 'Abd-alkādir twice turned out from the majlis, both times the youth humbly went out and humbly returned, and the third time the Shaikh embraced him and showed him to all people present as a really god-like man; Tāj-al'arīfin died, more than 80 years old, after A. H. 500 (550?), in Baghdād, on fol. 109^a.

314. Shaikh 'Adī (عدي) bin alnuṣāfir alshāmī (in the following copy, alshāfi'i) alḥakkāri (الهكاري), friend of 'Abd-alkādir Jilānī, Shaikh Ḥammād Dabbās (No. 35), one of the spiritual guides of the former, and 'Uḡail Manijī (or Manijī, as it is pointed in the *Nafahāt-aluns*, No. 1412, fol. 251^b marginal gloss), went from Syria to the Ḥakkari hill near Maṣīl, and built there a cell for himself, where he died, A. H. 557, on fol. 109^b.

315. Shaikh Mājid Kurdi, pupil of Tāj-al'arīfin Abū-alwafā (No. 313), died A. H. 561 (560 in the following copy), on fol. 110^a.

316. Sayyid Aḥmad bin Abū-alḥasan alrafā'i, a descendant of the seventh Imām Mūsā Kāzīm (No. 11) and a direct successor in the spiritual leadership (through five generations) of Shaikh Shibli (No. 30); he was a Shāfi'ite and died the 12th of Jumādā-alawwal, A. H. 578, more than 80 years old, on fol. 110^b.

317. Shaikh Ḥayāt bin Kais alḥarrānī (فتح حاء و), marginal gloss in *Nafahāt-aluns*, No. 1412, fol. 253^a), died end of Jumādā-alākhar, A. H. 581, in Ḥarrān, on fol. 111^a.

318. Shaikh Shihāb-al-dīn Suhrawardī almaḡtūl,

with his real name, Yahyà bin Jaish, put to death in Ḥalab by the orthodox 'Ulamās, A. H. 587, 36 or 37 years old, on fol. 111^b.

319. Shaikh Jāgīr (جاگیر), originally of Kurdistān, lived in Sāmīrah and died there A. H. 590, on fol. 111^b.

320. Shaikh 'Abd-alrahīm (in the following copy 'Abd-alrahīmān) Maghribī, with the Kunyah Abū Muḥammad, died A. H. 592, 70 years old, on fol. 111^b.

321. Shaikh Abū 'Alī bin Muslim, of 'Irāq, died 90 years old, A. H. 594, on fol. 112^a.

322. Shaikh Nizāmī of Ganjah, the great epic poet, here called a pupil of Akhi Faraj (in the following copy again Farrukh, see No. 146) Zanjāni (!), died A. H. 596, on fol. 112^a.

323. Shaikh Abū 'Abdallāh alḡurashī (alḡuraishī in the following copy) alḡashīmī, with his real name, Muḥammad bin Ibrāhīm, died A. H. 599, on fol. 112^a.

324. Shaikh Rūzbahān Baqlī, with the Kunyah Abū Muḥammad bin Abi Naṣr, pupil of Sirāj-al-din Maḥmūd bin Khalifah, author of many publications, among others, of the (in the following copy: عرائض) تفسیر عرائض; 50 years he preached in Shirāz, and died in the middle of Muḥarram, A. H. 606, on fol. 112^b.

325. Shaikh Abū-alḡasan Karduwaish (كَردَوَيْش), lived in Shirāz and died the end of Muḥarram, A. H. 606, on fol. 112^b.

326. Shaikh Abū Ishāq Aghrab (اغرب), with his real name, Ibrāhīm bin 'Alī, lived in Baṭā'ih (بطائح) and died there, A. H. 609, on fol. 112^b.

327. Ibn Ṣabbāgh, with his real name, 'Alī bin Ḥamid alṣa'idi, and the Kunyah Abū-alḡasan, died the 15th of Sha'bān, A. H. 612, and was buried in one of the villages of Miṣr, on fol. 112^b.

328. Shaikh 'Alī bin Idris (so correctly in the index of this copy and the text of the following one; the text here has Uwaīs) Ya'qūbī, with the Kunyah Abū Muḥammad, who had received much instruction from 'Abd-alkādir Jilānī; he was a pupil of Shaikh 'Alī bin Hai'ati (No. 47), whose teacher Tāj-al'ārifin Abū-alwafā (No. 313) had been; he died the last of Dhū-alḡa'dah, A. H. 619, in the رباط يعقوب (Jacob's hospice), on fol. 113^a.

329. Shaikh Yūnus bin Yūsuf (so in the index and in the following copy; the text here has Saif) Shai-bānī, founder of the طائفة يونسية, died A. H. 619, on fol. 113^a.

330. Shaikh Kuraishi, with his real name 'Alī, and the Kunyah Abū-alḡasan, died A. H. 621, on fol. 113^a.

331. Shaikh Farid-al-din 'Aṭṭār, the great mystic poet, born near Nishāpūr in Sha'bān, A. H. 513, spent 85 years in Nishāpūr and was put to death A. H. 627, 114 years old. He was a pupil of Shaikh Majd-al-din Baghdādī. Of his works mentioned here are: تذكرة, منطق الطير, ميسر نامه, الهی نامه, الاولیاء.

332. Shaikh Ibn Fāriḡ almiṣri, with his real name, 'Umar bin Fāriḡ alhamawī, with the Kunyah Abū-alḡafṣ and the Laḡab Sharaf-al-din; he was born in Egypt, spent his life there, and belonged to the Banū Sa'd; he wrote the famous mystic ḡasidah التائبة ḡasidah, and died the 2nd Jumādā-alawwal, A. H. 632 (here is written by mistake وششم ودو, in the following copy وششم ودو);

a combination of both وششم ودو gives the correct year), on fol. 113^b.

333. Shaikh Auḡad-al-din Ḥāmid alkirmānī, pupil of Shaikh Rukn-al-din Sanjāsī (سنجاسی), whose teacher had been Shaikh Kuṭb-al-din Abhari, the pupil of Shaikh Abū-alnajib 'Abd-alkāhir Suhrawardī (No. 122); he was a friend of Shaikh Muḡyī-al-din (ibn) 'Arabi (No. 60), and died A. H. 635 (contrary to the common statement, A. H. 697, see Bodleian Cat., No. 1904, 19; A. Sprenger, Catal., p. 48, and Ricu ii. p. 619^a, and compare the remark under No. 349 below), on fol. 113^b.

334. Maulānā Shams-al-din Tabrizī, with his real name: Muḡammad bin 'Alī bin Malakdād, Jalāl-al-din Rūmī's spiritual guide; he was a pupil of Shaikh Abū-bakr Sallabāf (the basket-maker) Tabrizī, or according to others: of Shaikh Ruku-al-din Sanjāsī (comp. No. 333), or according to others again: of Bābā Kamāl Jandī; he died A. H. 645, on fol. 114^a.

335. Shaikh Abū-alḡhaith Jamil Yamānī, was originally a highwayman, but a heavenly voice converted him; he first became the pupil of Shaikh Ibn al'ākli (al'ākilah in the following copy; alafah, which is probably the correct form, in the Nafahāt-aluns, No. 1412, fol. 267^a, l. 5) alyamānī, and afterwards of Shaikh-i-Kabir 'Alī Ahdal (or, as the Nafahāt point, Uhdul); he died A. H. 651, on fol. 114^a.

336. Shaikh Abū-alḡasan Shādhilī, with his real name: 'Alī bin 'Abdallāh, of Maghrib, lived in Iskandariyyah; he died in Makkah, A. H. 654 or 656, on fol. 114^b.

337. Shaikh 'Alī al-Khabbāz (the baker), of 'Irāq, died A. H. 656, on fol. 114^b.

338. Shaikh 'Abdallāh Balyānī (بَلْيَانِي), son of Diyā-al-din Mas'ūd bin Muḡammad bin 'Alī bin Aḡmad bin 'Umar bin Isma'il bin Shaikh Abū 'Alī Daḡḡāk, and honoured by the epithet Kamāl Auḡad-al-din; he received the investiture from his father, who traced his own back through four generations to Shaikh Abū-alnajib Suhrawardī (No. 122); he died the 10th of Muḡarram, A. H. 686 (680 in the following copy), on fol. 114^b.

339. Shaikh Yāsīn almaghribī alaswad, the Ḥajjām, or barber, among whose pupils is particularly conspicuous Imām Muḡyī-al-din Nawāwī (or, as the following copy reads probably more correctly, Nawawī); he died in Rabi'alawwal, A. H. 687 (so correctly in the following copy and in the Nafahāt-aluns, No. 1412, fol. 269^a, lin. penult.; here is written by mistake 677), 80 years old, on fol. 115^a.

340. Shaikh 'Afīf-al-din Tilimsānī, with his real name: Sulaimān bin 'Alī, died A. H. 690, on fol. 115^a.

341. Shaikh Sa'dī Shirāzī, the great didactic and moral poet, with his real name: Muṣliḡ bin 'Abdallāh, and the Laḡab: Musharrif-al-din (in the following copy Sharaf-al-din), died in Shawwāl, A. H. 691, in Shirāz, on fol. 115^b.

342. Shaikh Ḥasan Bulḡhārī (in the following copy Bāzārī), born in Nakhjuwān; he traces his investiture through two generations back to Shaikh Abū-alnajib Suhrawardī, died A. H. 698, 93 years old, on fol. 115^b.

343. Shaikh Abū Muḡammad (in the following copy: Shaikh Muḡammad) Marjānī, with his real name: 'Abdallāh bin Muḡammad, of Marjān in Maghrib, died in Tūnis, A. H. 699, on fol. 115^b.

344. Ibn Muṭarrāf of Andalus, with the Kunyah Abū 'Abdallāh, lived a long time in the precincts of Makkah, and died, over 90 (in the following copy 97) years old, A. H. 707, on fol. 116^a.

345. Shaikh Shams-al-din, with his real name: Muḥammad bin Aḥmad دنایائی Ṣūfī, a Ḥanbalite, died A. H. 711, on fol. 116^a.

346. Shaikh Ḥammād-al-din (in the following copy: 'Imād-al-din), with his real name: Aḥmad (or according to the following copy: Muḥammad bin Aḥmad) bin Shaikh-alḥarāmīyah Ibrāhīm bin 'Abd-alraḥmān (or according to the following copy: bin 'Abdallāh Ibrāhīm bin 'Abd-alraḥmān) of Wāsiṭ, died, 54 years old, in A. H. 711, on fol. 116^a.

347. Shaikh Sulaimān Turkmān, lived in Damascus, died A. H. 714, on fol. 116^a.

348. Shaikh Najm-al-din, with his real name: 'Abdallāh bin Aḥmad bin Muḥammad alisfahānī, a pupil of Abū-al'abbās almuṣṣā (المرسی) alshādhilī, lived for some time in the precincts of Makkah, and died there in Jumādā-alākhār, A. H. 721, 78 years old, on fol. 116^a.

349. Shaikh Aḥḥādī Isfahānī, the author of the *جام جم*, said to have been a companion of Shaikh Aḥḥād-al-din Kirmānī (see No. 333); he died A. H. 738 in Tabriz, on fol. 116^a.

350. Maulānā Maḥmūd (so in the text here and in the following copy, but the index has Muḥammad) Zāhid Murghābī, with the Laḡab Jalāl-al-din, a pupil of Maulānā Nizām-al-din Harawī in the *علوم ظاهری* or exoteric sciences, died in Dhū-alḥijjah, A. H. 778, and was buried in Murghāb, near Harāt, on fol. 116^b.

351. Maulānā Zain-al-din Abūbākr (ابابکر) Tābyādi, son of Shaikh 'Alī bin Shaikh Abūbākr bin Shaikh Aḥmad bin Shaikh Muḥammadshāh bin Shaikh Maḥmūd bin Shaikh Suhail Tābyādi (Tābyād is a village near Jām), likewise a pupil of Nizām-al-din Harawī, and spiritual guide of Khwājah Bahā-al-din Naqshband (No. 82); he died the last of Muḥarram, A. H. 791 (so correctly instead of the wrong *نود و یک* here), on fol. 116^b.

352. Khwājah Ḥāfīz of Shirāz, the great lyrical poet, with his real name Muḥammad, the Laḡab Shams-al-din, and the honorary epithet Lisān-alghaib, the tongue of the invisible world; he is said to have been a pupil of Khwājah Bahā-al-din Naqshband, and died in Shirāz, A. H. 792, on fol. 116^b.

353. Maulānā Zāhir-al-din Khalwatī, pupil of Shaikh Saif-al-din Khalwatī, who died A. H. 793 (in the following copy 783), and contemporary with Zain-al-din Abūbākr Tābyādi (No. 351), he died A. H. 800, on fol. 117^a.

354. Shaikh Kamāl (or Kamāl-al-din) Khujandī, died in Tabriz, A. H. 803, on fol. 117^a.

355. Maulānā Muḥammad Shirin, with the takhalluṣ Maghribī, pupil of Shaikh Isma'il Sisi, who was a companion of Shaikh Nūr-al-din 'Abd-alraḥmān of Asfarā'in (No. 131) and a contemporary of Shaikh Kamāl Khujandī; he died A. H. 809, 60 years old, on fol. 117^b.

356. Shāh Kāsim-i-Anwār, originally of Ādharbaijān, born and brought up in Tabriz; he was first a pupil of Shaikh Ṣadr-al-din Ardabili, and later on of Shaikh Ṣadr-al-din 'Alī Yamānī, whose teacher Shaikh Aḥḥād-

al-din Kirmānī (No. 333) had been, and also of Khwājah Bahā-al-din Naqshband, died A. H. 837 in Kharjird, near Jām, on fol. 117^b.

357. Shaikh Zain-al-din Khwāfi, with the Kunyah Abūbākr, pupil of Shaikh Nūr-al-din 'Abd-alraḥmān Kuraishī Miṣri (who was himself a pupil of Shaikh Yūsuf Kūrānī, whose Pir had been Shaikh Tāj-al-din Ḥasan Shamsbīrī, the pupil of Shaikh Maḥmūd Isfahānī, whose spiritual guide Shaikh 'Abd-alṣamad Naṣarī had been under the tuition of Shaikh 'Alī bin Buzghush of Shirāz, No. 150, the pupil of the Shaikh-alshnyūkh Shihāb-al-din Suhrawardī, No. 148); he died the 2nd of Shawwāl, A. H. 838, on fol. 118^a.

358. Ḥadrat Shaikh (in the following copy Sayyid) Badī'al-din, with the Laḡab: Shāh Madār, a pupil of Shaikh Muḥammad Taifūr Shāmī, died the 17th of Jumādā-alawwal, A. H. 840, in Makanpūr near Kānnūj; his grave is visited every year in that month by an innumerable crowd of male and female devotees, on fol. 118^b.

359. Maulānā Jalāl-al-din Būrānī (or Pūrānī), with the Kunyah Abū Yazid, friend and disciple of Maulānā Zāhir-al-din Khalwatī (No. 353), died the 10th of Dhū-alḥajjah, A. H. 862, on fol. 118^b.

360. Khwājah Shams-al-din Muḥammad al-kūsū'i (Kūsū is a village near Harāt, where he was born) aljāmi (or bin aljāmi, according to the following copy), a descendant of the Shaikh-alislām Aḥmad aljāmi alnāmaki (No. 308); he was a pupil of Shaikh Zain-al-din Khwāfi (No. 357), and a friend of Shaikh Bahā-al-din 'Umar (Tabrizi is added in the following copy); his majlis was frequented by famous Shaikhs like Maulānā Sa'd-al-din Kāshgharī (No. 89), Maulānā Shams-al-din Muḥammad Asad, Maulānā Jalāl-al-din Būrānī, and others; he died the 26th of Jumādā-alawwal, A. H. 863, in Harāt, on fol. 119^a.

361. Maulānā Shams-al-din Muḥammad Rūji (Rūj is a village, nine farsangs from Harāt), a pupil of Maulānā Sa'd-al-din Kāshgharī; he was born in the night of the 14th Sha'bān (شب برات), A. H. 820, and died the 16th of Ramadān, A. H. 904; his grave is close by that of Khwājah 'Abdallāh Anṣārī, the Shaikh-alislām, on fol. 119^b.

362. Shaikh Ṣūfī 'Alī, of Jām, pupil of Zain-al-din Khwāfi, died A. H. 908, on fol. 120^a.

363. Amir Sayyid 'Alī Kīwām, one of the Sayyids of *سوارنه* or *سوانه* near Sirhind, and pupil of Shaikh Bahā-al-din Jaupūrī, died in Jaunpūr, A. H. 950, on fol. 120^a.

364. Makhdūmī Shaikh Ḥusain Khwārizmī, pupil of Ḥadrat Makhdūmī-a'zam Shaikh Ḥājī Muḥammad Khabūshānī of the Kubrawī order (who was himself a pupil of Shaikh Shāh 'Alī Bidāwarī, whose Pir, Shaikh Rashīd-al-din Muḥammad Asfarā'inī, had been under the tuition of Amir 'Abdallāh بزمشادی, the pupil of Shaikh Ishāq خلانی, who had received his spiritual education from Amir Sayyid 'Alī Hamadānī); the Makhdūmī a'zam died A. H. 937 (in the following copy 930), Shaikh Ḥusain Khwārizmī, A. H. 956, in Syria, on fol. 120^b.

365. Shaikh 'Alī Muttakī, son of 'Abd-almalik bin Kādikhān almuttakī al-kādīrī alshādhilī almadani al-ḥishti, one of the great saints of India; his ancestors

came from Jaunpūr, he himself was born in Burhānpūr and was first a pupil of Shāh Bājū Cīstī, who lived in the same town; after having received the Cīstī investiture from Shāh Bājū's son, Shaikh 'Abd-allahkū, he went to Multān, and later on to Makkah and Madīnah, where he obtained from Shaikh Muḥammad bin Muḥammad alsakhāwī the Kādīrī and Shādhilī investiture (the latter order having been founded by Shaikh Nūr-al-dīn Abū-alḥasan 'Alī alḥusainī alshādhilī, No. 336); he died in Madīnah the 2nd of Jumādā-alawwal, A. H. 975, 90 years old, on fol. 120^b.

366. Shaikh Adhan (ادھن) of Jaunpūr, son of Shaikh Bahā-aldīn, died in Jaunpūr, A. H. 976, more than 100 years old, on fol. 121^a.

367. Shaikh Salīm Faṭḥpūri, son of Shaikh Bahā-aldīn, born in Dihlī, pupil of Khwājah Ibrāhīm (who was a descendant of Khwājah Fuḍail bin 'Iyād, see No. 96) of the Cīstī order; the Shaikh himself was a descendant of Shaikh Farīd-al-dīn Ganj-i-shakar, and originally a soldier by profession; the emperor Akbar held him in high esteem, and it was in his house that Jahāngīr was born (therefore his name Salīm). The Shaikh was born A. H. 897, and died the 29th of Ramaḍān, A. H. 979; he was buried in the principal mosque in Faṭḥpūr, on fol. 121^a.

368. Shaikh Nizām-al-dīn of Abnitah (ابنیتہ), a village near Lakṣmāu, pupil of Shaikh Ma'rūf Jaunpūri, whose Pir had been Shaikh Ilāhdād, the commentator of the *Kāfiyah* and the *Hidayah*; he died A. H. 979, on fol. 121^b.

369. Shaikh Dā'ūd Ḥannidāl (چھتئی) is a village near Lāhūr, whose forefathers had come from Arabia to India; he was first a pupil of Maulānā Ismā'il of Uḥ (أجد), whose Pir the great poet 'Abd-alrahmān Jāmi had been; he joined the Kādīrī order, and died A. H. 982, on fol. 121^b.

370. Shaikh Nizām of Nārnaul in India, a pupil of Shaikh Khānū (خان) Cīstī, who lived in Gwāliyār and died A. H. 940; Shaikh Nizām died A. H. 997, on fol. 122^a.

371. Shaikh Wajih-al-dīn Gujarātī, lived in Aḥmadābād, and was a disciple of Shaikh Muḥammad Ghauth; he died the 1st of Ṣafar, A. H. 998; Muḥammad Ghauth died the 15th of Ramaḍān, A. H. 970, in Akbarābād, 80 years old, and was buried in Gwāliyār, on fol. 122^a.

372. Sayyid 'Alā-al-dīn of Audh, put to death, A. H. 998, on fol. 122^b.

373. Khwājah 'Abd-alhakk Jāmi, a descendant of the Shaikh-alislām Aḥmad-i-Jām; he lived in Zandajān (زندجان) near Harāt, and died A. H. 1005; when 'Abd-allāhkhān Uzbek came from Transoxania, in order to subdue Khurāsān, and entered the Khwāja's majlis in Zandajān, the latter entreated him to spare the holy men, and predicted to him the conquest of Harāt in nine months, nine days, and nine hours, a prediction which was actually fulfilled; his disciple, Shaikh Faṣīh-al-dīn, the father of Ḥaḍrat Mirak Shaikh (see fol. 124^b, line 2 of this copy), who was Dārā Shukūh, the author's own Pir, died the 22nd of Ramaḍān, A. H. 1019, in Lāhūr, on fol. 122^b.

374. Shāh Abū-alma'ālī, of the Kādīrī order, pupil of Shaikh Dā'ūd Ḥannidāl (No. 369), settled in later years in Lāhūr; he was born the 10th of Dhū-alḥijjah,

A. H. 960, and died the 16th of Rabī'alawwal, A. H. 1024; he is the author of a work on the life and miracles of 'Abd-alkādir Jilānī (غوث اعظم), entitled *Taḥfah al-madīrīyah*, on fol. 123^a.

375. Shaikh Muḥammad bin Faḍl-allāh bin Shaikh Muḥammad Ṣadr, a descendant of the Khalīf Abūbakr Ṣiddīq; his ancestors had settled in Jaunpūr, but he was born at Aḥmadābād in Gujarāt; he was first a pupil of Makhdūm Ṣafī Gujarātī, performed then his pilgrimage to Makkah and Madīnah, and stayed 12 years in the former town, where he enjoyed the tuition of Shaikh 'Alī Muttāqī (No. 365); after his return to Aḥmadābād, he became for a further 12 years a disciple of Shaikh Wajih-al-dīn Gujarātī (No. 371); he belonged to the Cīstī order, and died in Burhānpūr, the 2nd of Ramaḍān, A. H. 1029, on fol. 123^b.

376. Shaikh Aḥmad Kābul alSirhindī, a descendant of the Khalīf 'Umar, a Hanafite and a Naqshbandī, being in the latter capacity a pupil of Khwājah Bākī, whose Pir Maulānā Khwājagī انکنی (in the following copy, and on fol. 124^b, line 9 of this copy, انکنکی) had been under the tuition of his own father, Maulānā Darwish Muḥammad. He also got instruction from Kādīrī and Cīstī Shaikhs, and died in Sirhind, A. H. 1034, 63 years old, on fol. 124^a.

377. Shaikh Balāwal, born in a village called شیخو (or شیخود امن), in the Panjāb, lived in Lāhūr; he was, in the doctrines of the Kādīrī order, a pupil of Shaikh Shams-al-dīn, whose Pir had been Shaikh Abū Ishāq, the disciple of Shaikh Dā'ūd Ḥannidāl (No. 369). He died the 28th of Sha'bān, A. H. 1046, 70 years old. The author of this book had enjoyed his tuition for some time, on fol. 125^a.

VIII. Female Saints. (a) *The prophet's wives.*

378. Ḥaḍrat Khadijah Kubrā, the first wife of the prophet, with the Kunyah Umm Hind, daughter of Khuwailid bin Asad bin 'Abd-al'uzzā bin Kusayy bin Kilāb, and Faṭimah bint Zā'idah bin alāṣamm, of the Bani 'Amir bin Luwayy; she was 40 when she married Muḥammad, who was then in his 25th year; she died, 65 years old, the 10th of Ramaḍān, in the 10th year of Muḥammad's prophetic mission (three years before the Hījrah, A. D. 619), on fol. 125^b.

379. Ḥaḍrat 'Ā'ishah Ṣadiqah, with the Kunyah Umm 'Abdallāh, Muḥammad's third and best beloved wife after Khadijah, daughter of Abūbakr, died the 17th of Ramaḍān, A. H. 58, 66 years old, and was buried in the cemetery Al-Baqī' in Madīnah; Abū Hurairah read the prayer over her body, on fol. 125^b.

380. Zainab, daughter of Khuza'imah bin Hārith bin 'Abdallāh bin 'Amr bin 'Abd-Manāf bin Hilāl bin 'Amir bin Sa's'ah (معصده), Muḥammad's fifth wife, married to him in Ramaḍān, A. H. 3, died the first of Rabī'alākhar, A. H. 4 (in Muir's *Life of Mahomet*, A. H. 4 and 5 respectively are given), on fol. 126^b.

381. Zainab bint Jahsh, with the Kunyah Umm-allukm, whose mother Umamah (in the following copy Aminah) bint 'Abd-almuttalib was Muḥammad's aunt, the prophet's seventh wife, married to him in the month Dhū-alḥajjah, A. H. 5; her original name was Bariah, and her first husband Zaid, Muḥammad's adopted son; she died A. H. 20 or 21, on fol. 126^b.

382. Saudah, with the Kunyah Umm-alaswad, daughter

of Rabi'ah bin Kais bin 'Abd Shams bin 'Abd . . . bin Nasr bin Malik bin Hanbal bin 'Amir bin Luwayy bin Ghaliib al-kurashiyah al-'amiriyah, and Bint Kais bin 'Amr, Muhammad's second wife, whom he married in the tenth year of his prophetic mission, shortly after Khadijah's death; she died at the end of the Khalif 'Umar's reign or (according to a less trustworthy authority) during the reign of Mu'awiyah, on fol. 127^a.

383. Safiyyah, daughter of Hayy bin Akhtab bin Sa'batah (سعبته) bin Tuqailah (تفيلة) and Hurrah (so in the following copy حرة; here it is spelt خرة) bin Samwan (سموان, in the following copy سموال), a Jewess, Muhammad's ninth wife; she died A.H. 36, or according to others, A.H. 50 or 52, or even, as some assert, in Khalif 'Umar's reign, on fol. 127^a.

384. Umm Habibah, daughter of Abu Sufyan, and Safiyyah bint al-'as (in the following copy Abi-al-'as) bin Umayyah bin 'Abd-al-hams, the aunt of the Khalif 'Uthman. Umm Habibah was Muhammad's tenth wife, whom he married in her 35th year in Madinah, A.H. 7, her dowry was 400 gold dinars, or according to others, 4000 silver dirhams; she died A.H. 42 or 44, on fol. 127^b.

385. Hafsa, daughter of 'Umar the second Khalif, and Zainab bint Ma'fun bin Habib bin Wahab, Muhammad's fourth wife, married to him A.H. 2 or 3; she was born 5 years before Muhammad's prophetic mission, and died A.H. 45 or 47 (in the following copy a third alternative, viz. A.H. 41, is given), on fol. 127^b.

386. Juwairiyah, daughter of Harith bin Abi Darar (Darari in the following copy) bin Habib bin 'Abid bin Malik, married to Muhammad as his eighth wife in Sha'ban, A.H. 5 or 6; she died in Madinah, A.H. 55 or 56, 65 years old, on fol. 127^b.

387. Maimunah, daughter of Harith bin Huza bin Bahr bin al-Hazm, and Hind bint 'Auf bin Zamir bin al-Harb, married to the prophet as his eleventh wife, A.H. 7; she died, according to the most trustworthy authorities, A.H. 51, according to others, A.H. 61, 63 or 66, on fol. 128^a.

388. Umm Salmah, with her real name: Hind bint Abi Umayyah, married to the prophet in Shawwal, A.H. 4, as his sixth wife; she died the 3rd of Rabi'-al-akhar, A.H. 61 or 59, 84 years old; Abu Hurairah read the prayer over her body, on fol. 128^a.

(b) *The prophet's daughters.*

389. Hadrat Fatimah Zahrâ, with the Kunyah Umm Muhammad, and the Laqabs Tahirah, Zakiah, Radiah, Mardiyah, and Batul; she was the youngest daughter of the prophet, and married to 'Ali in Ramadan, A.H. 2, after his return from the battle of Badr, when she was 15 or (more correctly) 18 years old; she bore him three sons, Hasan, Husain, and Muhsin, and three daughters, Zainab, Umm Kulthum, and Ruqayyah; Muhsin and Ruqayyah died quite young; Zainab, who was married to 'Abdallah Ja'far, and Umm Kulthum, who was married to the (Khalif) 'Umar, left no children behind; Fatimah was born five years before Muhammad's prophetic mission, and died the 3rd of Ramadan, A.H. 11, six months after the prophet's death, 28 years old, on fol. 128^a.

390. Hadrat Zainab, the eldest daughter of the prophet, married to her cousin Abu-al-'abbas bin al-

Rabi'; issue: one son, 'Ali, and one daughter, Inamah, who became 'Ali's wife after Fatimah's death; the son, 'Ali, died when he had just reached manhood; Zainab was born before the prophetic mission, and died A.H. 8, on fol. 128^b.

391. Hadrat Ruqayyah, Muhammad's second daughter, born after Zainab, married to the (Khalif) 'Uthman, to whom she bore one son, who died in his second year; she was born before the prophetic mission, and died A.H. 2 (so correctly in the following copy: در سال دوم از هجرت; here it is written by mistake: در سال هشتم از هجرت), on fol. 128^b.

392. Hadrat Umm Kulthum, Muhammad's third daughter, born after Ruqayyah, and before Fatimah; her real name was Aminah (آمنه), in the following copy Aminah (امينه); she was married to 'Uthman after her sister Ruqayyah's death, A.H. 3, and died A.H. 9, on fol. 129^a.

(c) *Other famous women.*

393. Zaidah, a slave-girl of (the Khalif) 'Umar, on fol. 129^a.

394. Shu'wanah (شُعَوَانَة), a Persian by birth, settled in Ubullah (four farsangs from Basrah), where her majlis was frequented by many learned and pious men; she was contemporary with Fadil bin 'Iyad (No. 96) and died A.H. 175, on fol. 129^b.

395. Hadrat 'Ukairah (عَكِيرَة), in the Nafahât-aluns: 'Ufairah) al-'abidah, of Basrah, died A.H. 180, on fol. 129^b.

396. Hadrat Rabi'a-i-'adawiyyah of Basrah, contemporary with Sufyan Thauri (No. 162); she was the fourth daughter of her father, therefore her name Rabi'ah; her pilgrimage to Makkah occupied 14 years, because at every step in the desert she said a full prayer. She died A.H. 185, on fol. 129^b.

397. Nafiyyah (نَفِيَّة), perhaps Nakiyyah (?) of Mîsr: Imâm Shafi'i (No. 23) visited her, and when he died in Mîsr, his corpse was taken into her house; she died in Ramadan, A.H. 208. Her husband, Ishak bin Ja'far, wanted to bury her in Madinah, but the people of Mîsr insisted on her interment in their own city, on fol. 130^b.

398. Fatimah of Nishapur, dwelt for some time in the holy city of Makkah, and also in Jerusalem; Shaikh Bayazid Bishtami (No. 66), her contemporary, admired and praised her very much; she died A.H. 223, on fol. 131^a.

399. Tuhfah, originally a slave-girl, whose romantic rescue through the agency of Shaikh Sari Sa'atî (No. 28) is here related with all details, on fol. 131^a.

400. Umm 'Isa, daughter of Ibrahim Harbi, a great authority in legal matters, died in Rajab (according to others, in Ramadan), A.H. 328, on fol. 133^a.

401. Umm Muhammad, the mother of Shaikh 'Abdallah (or Abu 'Abdallah) bin Khafif (No. 144), in whose company she made by sea the pilgrimage to Hijaz, on fol. 133^a.

402. Ummat-al-walid, with her real name ستميه (in the following copy سنيمه), daughter of Husain bin Isma'il Hakimi, famous as Kurân-reader, traditionist, legal authority, etc.; she died in Ramadan, A.H. 377, more than 90 years old, on fol. 133^a.

403. Ummat-alsalam, daughter of Kadi Abubakr bin Kamil bin Khalaf and disciple of Muhammad bin

Isma'il بصلانی (in the following copy بصلانی); her pupils were Tanūkhī, Zāhidi, and Abū-al'ali; she was born in Rajab, A. H. 318 (the date is omitted here, in the following copy only هژده appears), and died in Rajab, A. H. 390, on fol. 133^a.

404. Maimūna-i-Wā'izah, daughter of Shākhūlah (شاقوله), in the following copy شاقولی, and mother of 'Abd-alšamad, died A. H. 393, on fol. 133^b.

405. Khadijah, with the kunyah Umm Salmah, daughter of Mūsā bin 'Abdallāh, died A. H. 407 (or according to the following copy, 437, و چهار صد و سی و هفت, which is probably the correct reading), on fol. 133^b.

406. Umm Muḥammad, the aunt of Shaikh 'Abd-alkādir Jilāni, on fol. 133^b.

407. Khadija-i-Wā'izah, daughter of Muḥammad bin 'Alī bin 'Abdallāh and intimate friend of Ibn Sam'ūn (No. 277), was born A. H. 374, died A. H. 460, 86 years old; she was buried by the side of Ibn Sam'ūn, on fol. 133^b.

408. Karimah of Marw, daughter of Ahmad bin Muḥammad bin Abi Hātim, died A. H. 460 or (according to the following copy) 463, on fol. 134^a.

409. Fātima-i-Wā'izah, daughter of Ḥusain bin Ḥasan bin Faḍlawaih (or Faḍlūyah), died A. H. 521, on fol. 134^a.

410. Fātimah, daughter of Naṣr bin 'Aṭā, who during her whole life had only three times left her house; she died A. H. 573, on fol. 134^a. The author adds here a few remarks (taken from Imām 'Abdallāh Yāfi'i's تاریخ (روض الراحين) about a pious Egyptian woman, who stood for thirty years in the same place, unmoved by cold or heat, never sleeping and never taking any food, and about another woman in Khwārizm, who for twenty-five years neither slept nor ate; he also quotes (from Jāmi's Nafahāt-aluns) a report of Abū Sa'id bin Abū-alkhair's about a pious old lady in Marw.

411. Bibi Jamāl Khātūn, daughter of Kādi Sā'in-lata (سائین دت) and sister of Hadrat Miḡān Mir (No. 65), on fol. 134^b; she was over 60 years old, and lived in Siwastān, when this work was composed in A. H. 1049.

No date; but this copy appears to be older than the following (dated) one, and is, with very few exceptions, much more correct in the spelling of names as well as in the dates.

No. 660, ff. 135, ll. 17; Nasta'liq; size, 8½ in. by 6½ in.

648

Another copy of the same.

This copy concludes on fol. 129^a, and is dated the 12th of Dhū-alhiḡjah, A. H. 1120 (A. D. 1709, February 22), by 'Alā-aldin, known as Lār Muḥammad bin 'Alī Ridā. Ff. 130-134 are written by quite a different hand, and filled with some traditions in Arabic, beginning: قال على ابن ابى طالب رضى الله عنه وكرم وجهه سمعت النبی الهی

The proper order of the leaves is: ff. 1-89, 97-105, 90-96, 106-134.

No. 1363, ff. 134, ll. 17 (except ff. 130-134, ll. 10); clear Nasta'liq; size, 8½ in. by 5½ in.

649

The same.

A very badly written copy, spoiled and damaged in many places. Dated the 20th of Rabi'-althāni, A. H. 1179 (A. D. 1765, October 6), by Fadl-allāh, son of Ghulām Mahdi (sixth year of Shāh 'Ālam's reign).

No. 1878, ff. 108, ll. 15-19; irregularly written, partly in careless Nasta'liq, partly in Shikasta; size, 8½ in. by 5 in.

650

Fātiḡ-alḡulūb (فاتح الغلوب).

History of the life and wonderful deeds of the great Shaikh Mir 'Abdallāh ibn Mir Muḡaffar alḡusaini altirmidhi (who died A. H. 1035=A. D. 1626, according to the two chronograms on fol. 19^a: زدنای دنی قطب و روضه جاوید زمان رفت شیخ زمانه, a date also given in Beale's Oriental Biogr. Dictionary, p. 6^b, whereas, according to another chronogram on the same page, viz. شیخ زمانه, and the statement on fol. 18^b, line 7, see also Rieu i. p. 154^a, his death took place ten years sooner, in A. H. 1025=A. D. 1616), by one of his disciples, divided into twelve bābs, and beginning: الحمد لله . . . بعد از بیان توحید و ثنای باری عز اسمه و نعت سید المرسلین و خاتم النبیین امیرالمؤمنین و امامان دین علیهم السلام و مدح اصحاب مستطاب الخ

Mir 'Abdallāh Tirmidhi, with the takhalluṡ Waṡfī, was a clever calligrapher, who got from the emperor Akbar the honorary epithet of Mushkin Kalam, and a good poet too, see Rieu, loc. cit., and Bodleian Catal., No. 1894.

The last year that appears in this little work, mentioned as date of the death of one of the Shaikh's great pupils, is A. H. 1054 (A. D. 1644, 1645), on fol. 31^a, l. 15.

This copy was finished the 23rd of Dhū-alka'dah, in the 20th year (either of Shāhjahān, which would be A. H. 1056=A. D. 1646, December 31, or more likely of 'Ālamgir, A. H. 1087=A. D. 1677, January 27). On fol. 1^b the work is simply styled: تاریخ میر عبد الله.

No. 645, ff. 32, ll. 17; Nasta'liq; worm-eaten; size, 8½ in. by 4½ in.

651

Rāḡat-alarwāḡ (راحت الارواح).

The life, miracles, and maxims of the great Sūfi Shaikh 'Aziz-allāh (born in Lāhūr, the 3rd of Jumādā II, A. H. 1047=A. D. 1637, October 23, died 37 years, 4 months and 17 days old, the 20th of Shawwāl, A. H. 1084=A. D. 1674, January 28), by Ḥafīz Muḡammad Sa'id bin Ḥafīz (see fol. 2^a, ll. 6 and 7; fol. 3^a, line 4; and fol. 5^a, line 4), who commenced the compilation of this work in the beginning of Rajab, A. H. 1084 (A. D. 1673, October 12), and finished it after some interval during prince Muḡammad Sulṡān's campaign against Kābul, A. H. 1085=A. D. 1674, 1675 (comp. fol. 4^a, ll. 3 and 4, and fol. 253^b, ll. 4 and 5). It is divided into the following five bābs:

1. در تاریخ ولادت و احوال ایام طفولیت و اخذ نعمت در آنحضرت از اعتراف زمانه, on fol. 5^b.

2. در معاش و لباس آنحضرت, on fol. 15^a.
 3. در اخلاق و شمائل و صرف اوقات و شمه از ریاضات آنحضرت, on fol. 20^b.
 4. در خوارق عادات آنحضرت, on fol. 52^a.
 5. در ملفوظات و تأریخ وفات آنحضرت, on fol. 133^a.
 Beginning: الحمد لله الذى ارسل عبده الذى هو عزير
 الله الخ.
 Dated the 11th of Jumâdâ I, A. H. 1108 (A. D. 1696, December 6).

No. 1165, ff. 255, ll. 11; large Nasta'lik; size, 9 $\frac{3}{4}$ in. by 6 in.

652

Manâqib-alḥaḍarât (مناقب الحضرات).

A more modern history of the great Shaikhs of the Naḡshibandî order, especially of Shaikh Aḥmad Fârûkî, who died in Sirhind, A. H. 1034 or 1035 = A. D. 1625 or 1626 (referred to as ايشان), Shaikh Muhammad Sa'id Ma'sûm 'Umari, the son of the preceding Shaikh, who died, according to Beale, Oriental Biogr. Dictionary, p. 190^b, A. H. 1079 = A. D. 1668 (simply styled مخدومى or معصوم الزمانى), and Shaikh Âdam Naḡshbandî (called خليفة الزمانى or سيدى), the same who wrote in A. H. 1035-1037 (A. D. 1626-1628) the خلاصة المعارف, their contemporaries and disciples. The full title of the book is: مناقب آدميه و حضرات احمديه, and it is divided, according to the index on ff. 2^b and 3^a, into a mukaddimah, three matlabs, eleven bâbs, and a khâtimah. But unfortunately the MS. is in a hopeless confusion; many leaves are misplaced, several lacunas are found besides, and a great number of catchwords being torn away, it is impossible to restore order. There are three distinct beginnings in the book, the *first*, on fol. 1^b: الحمد لله رب العالمين والصلوة الخ; the *second*, on fol. 40^b: الحمد لله رب العالمين الرحمن الرحيم مالك; الحمد لله الذى; the *third*, on fol. 189^b: يوم الدين الخ; جعل الامكان مرآة للوجوب الخ.

Accordingly we have three large divisions, probably comprising the mukaddimah, the three matlabs, and the khâtimah, respectively.

Mukaddimah (در ترغيب بر محبت نيكان و سبب) تأليف اين كتاب و مناقب سلسله نقشبنديه و تنبيهات (و فوائد ضروريه), on fol. 3^a.

Matlab I, in four faṣls, on fol. 163^a, margin: faṣl 1. در مناقب اجمالى حضرت شيخ احمد فاروقى; 2. در مناقب اجمالى حضرت شيخ محمد سعيد عمرى; 3. در فضائل اجمالى حضرت شيخ محمد معصوم نقشبندى; 4. فضائل, on fol. 177^a; 5. اجمالى بعضى از مشايخ خليفة الزمانى, on fol. 185^a, margin.

Matlab II. در مناقب حضرت خليفة الزمانى, on fol. 188^b, margin, in nine bâbs, only eight of which are found in this copy, viz. the *first*, on fol. 188^b, margin; the *third*, on fol. 116^a, margin; the *fourth*, on fol. 118^a;

the *fifth*, on fol. 122^a, margin; the *sixth*, on fol. 129^a, margin; the *seventh*, on fol. 133^a, margin; the *eighth*, on fol. 140^b, margin; and the *ninth*, on fol. 152^b, margin.

The beginning of the *third Matlab* (در بيان احوال در بعضى از خلفاى ايشان) and of the *Khâtimah* (در بعضى از مكتوبات و ملفوظات عرفانيه و سلوك و موعظه) cannot be traced anywhere; but the greater portion of both is undoubtedly contained in this copy. There appears an *eleventh bâb*, on fol. 49^a: در بيان احوال بعضى خلفا, probably belonging to the *third Matlab*.

On fol. 189^b, margin, in the *third beginning*, there seems to be given the author's name, viz. Muhammad Murâd bin Ḥabîb-allâh bin Sa'dî, who is probably identical with the holy Shaikh of Kashmir, Muhammad Murâd Naḡshbandî, who died, according to Rieu i. p. 300^a, A. H. 1134 (A. D. 1722); in the *first beginning*, on fol. 2^b, margin, is stated, that this work is the third kism of the نتائج الحرمين.

It was written, according to the colophons on ff. 39^b and 226^a, in A. H. 1139 and 1140 (A. D. 1726-1728).

No. 1940, ff. 226, centre-column, ll. 13, and a margin-column, ll. 32-34; Nasta'lik; many little damages throughout; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

653

Maṭlûb-alṭâlibîn (مطلوب الطالبين).

A detailed biography of the great Shaikh of the Cîshtî order, Nizâm-aldin Muhammad Auliya, who was born in Badâ'un, the 27th of Šafar, A. H. 636 (A. D. 1238, October 9), became a pupil of Shaikh Farid-aldin Ganj-i-shakar, the 15th of Rajab, A. H. 655 (A. D. 1257, July 29), was nominated by him his Khalfah or spiritual successor, the 2nd of Rabî'al-awwal, A. H. 656 (A. D. 1258, March 9), died the 18th of Rabî'al-âkhar, A. H. 725 (A. D. 1325, April 3), and was buried in Ghiyâthpûr, near Dihli (see fol. 113^b, line 11 sq., and compare the Safinat-alauliyâ, No. 114), together with a full account of his deeds and doctrines, of the other great Shaikhs of the Cîshtî order from Farid-aldin upwards, his relations and disciples, as well as of the pedigree of the compiler of this work, Muhammad Bûlâk bin Shaikh Abû Muhammad Khâlidî Dihlawî bin Shaikh 'Alî Akbar, who was a descendant of the hero of this biography, and completed this history of the life of his great ancestor A. H. 1111 = A. D. 1699, 1700 (see the two chronograms on fol. 2^a, line 9, and fol. 2^b, line 2). Nizâm-aldin Auliya was the spiritual teacher of the two great poets of Dihli, Amir Khusrau and Amir Hasan.

The work is divided into the following 17 matlabs:

1. Pedigree and birth of Nizâm-aldin, account of his parents, and genealogy of the author of this work در بيان حسب و نسب و مولد سلطان المشايخ و اجمال احوال والدين شريفين وى و مجملا ذكر آباء و اجداد (اين احقر العباد راقم اوراق محمد بلاق الخ), on fol. 5^b. Nizâm-aldin's father is called here Khwâjah Aḥmad bin Khwâjah 'Alî of Bukhârâ (died the 5th of Dhû-al-hijjah, A. H. 641 = A. D. 1244, May 15, five years after the birth of his son; his mother was Bibi Zalikhâ).

2. Nizām-aldin's earlier education in the exact sciences (در بیان تعلّم و تفرّس سلطان المشايخ و تفصيل). on fol. 10^a.

3. Nizām-aldin's journey from Badā'un to Dihli, and thence to Ajwadhan, in Multān, to become a pupil of Shaikh Farid-aldin Ganj-i-shakar in Sūfic lore (در بیان بسا آمدن محبّت شيخ الاسلام شيخ فرید گنجشکر در دل سلطان المشايخ و رسیدن وی بدان اخلاص از شهر ندان بشهر دهلی و از آنجا رو نهادن بطرف اجودهن که (مسکن خاصّ شيخ فرید گنجشکر بود و هم مدفن اوست), on fol. 12^a. The death of Farid-aldin Ganj-i-shakar, the pupil of Khwajāh Kutb-aldin Bakhtiyār Kākī Ūshī and the spiritual guide of Nizām-aldin Auliya, is fixed in this work, on fol. 124^a, in A.H. 668, the 5th of Muḥarram (A.D. 1269, September 4), instead of the usual date, given in all other biographies, see the Safināt-alauliyā. No. 113, cf. A.H. 664=A.D. 1265, October 17 (comp. also No. 640 above in this Catalogue).

4. Nizām-aldin's arrival in Ajwadhan, and beginning of his studies under Farid-aldin Ganj-i-shakar (در بیان رسیدن سلطان المشايخ در شهر اجودهن و ارادت آوردن وی (در خدمت شيخ فرید الدین گنجشکر), on fol. 14^a.

5. Nizām-aldin's steadiness, devotion, confidence, and obedience as Farid-aldin's pupil, the Shaikh's tender affection for him, explanation of the rules and rites of the Bai'at or initiation, the duties and relations of Pir and Murid, and account of Bibi Faṭimah Sām (در بیان رسوخیت و فدویت و اعتقاد و انقیاد سلطان المشايخ در خدمت ببر خود فرید الدین گنجشکر و شفقت و مرحمت شيخ در باب او و تشریح آداب بیعت و ارادت و توضیح حقوق پیری و مربدی و اجمال احوال حضرت بی بی فاطمه (سَم). on fol. 15^a. Bibi Faṭimah Sām, a very spiritual woman, was the adopted sister of Shaikh Farid-aldin, and his brother Shaikh Najib-aldin Mutawakkil, see fol. 19^a.

6. Nizām-aldin's nomination as Khalifah of Farid-aldin, and explanation of the various kinds of the Khilāfat, the origin of the Khirḳah or devotee's garment, the Kulah or cowl, and other matters pertaining thereto (در بیان یافتن خلافت سلطان المشايخ از خدمت پیر خود فرید الدین گنجشکر و توضیح اقسام خلافت و شروح (اصل خرقة و کلاه و اسباب خلافت باطنی و غره فوائد), on fol. 29^b.

7. Nizām-aldin's setting up a Sūfic convent in Ghiyāthpūr, near Dihli, and account of Shaikh Malikyār-i-Parrān and Shaikh Abūbakr Ṭūsī Haidari (در بیان تشریف آوردن سلطان المشايخ در شهر دهلی از خدمت ببر خود شيخ فرید الدین گنجشکر و سکونت اختیار کردن در موضع غیاث پور باشاره غیبی و موجب نعمت خانقاه و اجمال احوال شيخ ملکبار نران و شيخ ابا بکر (طوسی حمیدی), on fol. 37^a. The renowned Shaikh Nūr-aldin Malikyār-i-Parrān came from Lār to Dihli in the reign of Ghiyāth-aldin Balban (A.H. 664-686=A.D.

1266-1287) and entered there into close friendship with Shaikh Abūbakr Ṭūsī Haidari, see fol. 40^b.

8. Nizām-aldin's practice of poverty, resignation, trust in God, worship, ascetism, and spiritual exertions in his earlier years in Ajwadhan and Dihli (در بیان فقر و قناعت و توکل و اطاعت و بعضی رياضات و مجاهدات اوائل حال سلطان المشايخ که در ديار اجودهن و دهلی (کشفه و بران شاکر و صابر مانده), on fol. 41^a.

9. Nizām-aldin's offerings and donations, and princes coming to beg at his door, together with an account of the seven Sultāns of Dihli, who were his contemporaries and partly hostile, partly friendly to him (در توضیح فتح و فتوح و بذل و ایشار و انعام و اطعام سلطان المشايخ و آمدن بادشاهان با تمجد گدائی بر در او و اجمال احوال هفت سلاطین دهلی که معاصر آن حضرت بودند بعضی (مخالف و بعضی مخلص), on fol. 46^a. The seven Sultāns are: 1. Ghiyāth-aldin Balban, reigned 21 years, and died A.H. 686 (A.D. 1287); 2. Mu'izz-aldin Kai-kubād bin Nāsir-aldin, grandson of the former, the same to whom Amir Khusrau dedicated his *Qurrān al-saʿdīn*, reigned three years, and was killed A.H. 689 (A.D. 1290) by 3. Jalāl-aldin Khilji, one of his Amirs, who became his successor, reigned six or seven years, and was in his turn killed in Ramadān, A.H. 695 (A.D. 1296, July), by 4. 'Alā-aldin, his nephew and son-in-law, who reigned twenty years, and died the 6th of Shawwāl, A.H. 715 (A.D. 1316, January 3; the usual date is A.H. 716=A.D. 1316, December 22); 5. Kutb-aldin, son of the former, commonly known as Mubārakshāh, who killed his three brothers Khidrkhān, Shādikhān (both pupils of Shaikh Nizām-aldin), and Shihāb-aldinkhān; he was, contrary to his predecessors, hostile to the Shaikh, and was killed after a reign of four years and four months, A.H. 720=A.D. 1320 (so here distinctly; the usual date of his death is A.H. 721=A.D. 1321), by Khusraukhān, who usurped the throne for four months, after which he was slain in his turn by 6. Ghiyāth-aldin Tughluq, the governor of Multān, who became king, A.H. 720 (again distinctly: (سبعمانه یعنی در سال هفصد و بیست), the same to whom Amir Khusrau dedicated his *Qurrān al-saʿdīn*; he was crushed by the fall of a pavilion in A.H. 725 (A.D. 1325); 7. Muḥammad bin Ghiyāth-aldin Tughluq (A.H. 725-752=A.D. 1325-1351), in the beginning of whose reign the Shaikh died.

10. Nizām-aldin's great forbearance with and kind affection to high and low, his intercourses with Shaikh Rukn-aldin Abū-alfath and their mutual humility and civility (در بیان تحمل و تأمل و بردباری و دلداري سلطان) المشايخ که با خاصّ و عامّ داشت و ذکر بعضی مجالس که در میان سلطان المشايخ و شيخ رکن الدین ابو الفتح نمبره شيخ بهاء الدین زکریا واقع شده و تواضع و سلوک (نمودن این هر دو بزرگ با یکدیگر), on fol. 55^a. Shaikh Rukn-aldin Abū-alfath was the son of Shaikh Šadr-aldin Arif, and grandson of Shaikh Bahā-aldin Zakariyyā; he died A.H. 735, the 9th of Jumādā-alawwal (A.D. 1335, January 5), comp. the Safināt-alauliyā, No. 156.

11. Stories of Nizām-aldin's supernatural powers and the miracles worked by him, with an explanation of the various stages of the mystic road, the different kinds of Wilāyat or saintship, the terms Akṭāb or 'poles,' Abdāl or 'lieutenants,' the condition of the 'beloved,' and the like (در بیان حکایات تصرفات و کشف کرامات) سلطان المشايخ و تفصيل مراتب سلوك و اقسام ولايت و تفسير تعداد اساميهاي اقطاب و ابدال و غيره که قيام عالم بوجود شان موقوف است و تشریح مرتبه (محبوبی يعنى معشوقی), on fol. 61^b.

12. Nizām-aldin's Samā' and some of its ceremonies (در بیان شنیدن سماع سلطان المشايخ و بعضی آداب آن), on fol. 76^a.

13. Nizām-aldin's humility, asceticism, and devotions in his later years, and account of the prayers, fastings, and breviaries of himself and other Cīstī Pīrs (در بیان خشوع و خضوع و بعضی ریاضات و عبادات آخر عمر حضرت سلطان المشايخ و ترتیب و توصیف نماز و روزه و اوراد که معمول آن حضرت و غيره بپیران چشت است), on fol. 88^b.

14. Nizām-aldin's last illness, death, and burial (در بیان حقایق زحمت کشیدن و خزامیدن سلطان المشايخ (از دار دنیا سوی روضه عقبی و کماهی تکفین و تجهیز و تزیین), on fol. 108^a.

15. Account of the prominent Shaikhs of the Cīstī order, its fourteen Khānwādas or families, and its fourteen branches (در بیان اجمال احوال هر يك از پیران) شجره عالیّه چشتیه و بعضی وطن و مسکن و مدفن و مدت حیات و تأریخ وفات ایشان و مجملًا مذکور چهار پیر و چهارده خاندان (خانواده) اصل و (چهارده فرع (فروع), on fol. 114^b.

The chain of the Cīstī Pīrs is the usual one, but in an inverted order, comp. Rieu i. pp. 359 and 360^b, viz. 1. Farīd-aldin Ganj-i-shakar (see above in the third maṭlah), who had five sons, viz. (a) Shaikh Naṣr-aldin, the father of Maulānā Kamāl-aldin; (b) Shaikh Shihāb-aldin; (c) Shaikh Badr-aldin Sulaimān, who occupied his father's position with the consent of his brothers, and was succeeded by his famous son, Maulānā 'Alā-aldin; (d) Shaikh Nizām-aldin, the father of Khwājah Ibrāhīm, and grandfather of another renowned Shaikh, Maulānā 'Aziz-aldin; and (e) Shaikh Ya'qūb, the father of Maulānā A'azz-aldin (اعزّ الدین) and Khwājah Kādī; and three daughters, viz. (a) Bibi Mastūrah; (b) Bibi Sharīfah, and (c) Bibi Fātimah, the wife of Maulānā Badr-aldin Ishāq, and mother of Khwājah Muḥammad and Khwājah Mūsā; 2. Khwājah Kutb-aldin Bakhtiyār Kākī, son of Khwājah Kamāl-aldin Ahmad bin Mūsā Ūshī (Ūsh is a village in Transoxania, according to others in Farghāna, see the Safinat-alauliyā, No. 112); 3. Khwājah Mu'in-aldin Cīstī, see the Safinat-alauliyā, No. 110. His death is fixed here in A. H. 632, 6th of Rajab (A. D. 1235, March 27), that is, before Kutb-aldin's, who died A. H. 633, 14th of Rabi'-alawwal (A. D. 1235, Nov. 27). 4. Khwājah 'Uthmān Hārūnī (Hārūn is a village in Khurāsān, or according to others in Farghāna), see the Safinat-alauliyā, No. 109. He died A. H. 607, 6th or 16th of Shawwāl (A. D. 1211, March 23 or April 2).

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5. Khwājah Hājī Sharīf Zandani, see the Safinat-alauliyā, No. 108. He died the 3rd or 6th of Rajab (year not known, سنه وفاتش در نظر نیامده). 6. Khwājah Kutb-aldin Maudūd Cīstī, see the Safinat-alauliyā, No. 105. He was the son, pupil, and spiritual successor of Khwājah Nāṣir Yūsuf (in No. 7, and in Rieu, loc. cit.: Abū Yūsuf) Cīstī, and died the first of Rajab, A. H. 527 (A. D. 1133, May 8). 7. Khwājah Nāṣir-aldin Abū Yūsuf Cīstī (in the Safinat-alauliyā, No. 104, Yūsuf), son of Muḥammad Sim'an, nephew, pupil, and spiritual successor of Khwājah Abū Muḥammad Cīstī, died A. H. 459, the 4th of Rabi'-alākhar (A. D. 1067, February 22). 8. Khwājah Abū Muḥammad (in the Safinat-alauliyā, No. 103, Muḥammad) Cīstī, whose death is fixed here in A. H. 414, the first of Rajab (A. D. 1023, September 19). 9. Khwājah Abū Ahmad Cīstī (No. 102 in the Safinat-alauliyā), father of the preceding and pupil of the following Shaikh, born A. H. 260, the 3rd of Jumādā-althāni (A. D. 874, March 26), died the 10th of Jumādā-althāni, A. H. 355 (A. D. 966, June 3). 10. Khwājah Abū Ishāq Shāmi, afterwards Cīstī, pupil and spiritual successor of the following Shaikh; year of his death unknown (see the Safinat-alauliyā, No. 101). 11. Khwājah Mamshād 'Ulū Diuawarī, pupil of the following Shaikh; year of his death likewise unknown (see the Safinat-alauliyā, Nos. 100 and 140, where a distinction is made between 'Ulū Dinawarī and Mamshād Diuawarī, the death of the latter being fixed in A. H. 299=A. D. 911, 912). 12. Khwājah Hubairah Baṣrī, pupil of the following Shaikh, year of death again unknown (see the Safinat-alauliyā, No. 99). 13. Khwājah Hudhaifah Mar'ashī, pupil of the following Shaikh, year of death unknown (see the Safinat-alauliyā, No. 98). 14. Khwājah Ibrāhīm bin Adham, who got his tuition and investiture from the following Shaikh; his death is fixed here in A. H. 161, the first of Shawwāl=A. D. 778, July 2 (comp. the Safinat-alauliyā, No. 97, and the Majma'-alauliyā, third bāb, where he is incorrectly styled Ibrāhīm Adham). 15. Khwājah Fudāl bin 'Iyāḍ, pupil of the following Shaikh, he died in Muḥarram, A. H. 187=A. D. 803, January (see the Safinat-alauliyā, No. 96). 16. Khwājah 'Abd-alwāhid bin Zaid, pupil of the following Shaikh; his death is fixed here in A. H. 176, the 27th of Ṣafar=A. D. 792, June 23 (comp. the Safinat-alauliyā, No. 95). 17. Khwājah Ḥasan Baṣrī, with the Kunyas Abū Sa'īd and Abū Muḥammad, died the first of Rajab, A. H. 110 (A. D. 728, Oct. 10), 89 years old (comp. the Safinat-alauliyā, No. 19, and the Majma'-alauliyā, second bāb). 18. Amir-almu'minin 'Alī bin Abī Ṭalīb. 19. Muḥammad the prophet.

The fourteen families of the Cīstī order are: 1. The Zaidīs, beginning with No. 16 in the preceding list of Cīstī Shaikhs. 2. The 'Iyādis, beginning with No. 15. 3. The Adhamīs, beginning with No. 14. 4. The Hubairīs, beginning with No. 12. 5. The Cīstīs, beginning with No. 11 (or 10). 6. 'Ajāmīs, beginning with Ḥabīb-i-'ajamī, pupil of Ḥasan Baṣrī (see the Safinat-alauliyā, No. 161). 7. The Ṭāfurīs, beginning with Bāyazīd Bistāmī (see the Safinat-alauliyā, No. 66, and the Majma'-alauliyā, fifth bāb). 8. The Karkhīs, beginning with Ma'rūf Karkhī (see the Safinat-alauliyā, No. 27, and the Majma'-alauliyā, fourth bāb). 9. The Saḳātīs, beginning with Sarī Saḳāṭī (see the Safinat-alauliyā, No. 28). 10. The

Junaidis, beginning with Junaid Baghdādī (see the Safinat-alauliyā, No. 29, and the Majma'-alauliyā, sixth bāb). 11. The Kāzarūnis, beginning with Abū Ishāk Kāzarūnī (see the Safinat-alauliyā, No. 292). 12. The Tūsis, beginning with 'Alā-aldin Tūsi, the pupil and spiritual successor of Shaikh Wajih-aldin Abū Ḥafṣ (see the Safinat-alauliyā, No. 147). 13. The Suhrawardis, beginning with Diyā-aldin Abū Najīb Suhrawardī, likewise a pupil and successor of Wajih-aldin Abū Ḥafṣ (see the Safinat-alauliyā, No. 122). 14. The Firdausis, beginning with Najm-aldin Kubrā Firdausi (see the Safinat-alauliyā, No. 124).

The fourteen branch-families (خانوادهای or فروع, otherwise styled silsilas, i. e. subordinate orders, see Rieu i. p. 360^b) are: 1. The Kādiris or Ghanthis (قادرية غوثية), beginning with 'Abd-alkādir Jilānī (see the Safinat-alauliyā, No. 36, and the Majma'-alauliyā, eighth bāb). 2. The Yasawis, beginning with Aḥmad Yasawī, the pupil and successor of Khwājah Abū Yūsuf Hamadānī (usually called Yūsuf Hamadānī, comp. on both the Safinat-alauliyā, Nos. 73 and 75, the Majma'-alauliyā, seventh bāb, and the Makāmāt-i-Sayyid Atā'i, No. 644 in this Catalogue). 3. The Nakshbandis, beginning with Bahā-aldin Nakshband (see the Safinat-alauliyā, No. 82). 4. The Nūris, beginning with Abū-alḥasan Nūri (see the Safinat-alauliyā, No. 201). 5. The Khidrawis, beginning with Aḥmad bin Khidrawāhī (see the Safinat-alauliyā, No. 174). 6. The Shattāris or 'Ishkis (شطارية عشقیه), beginning with 'Abdallāh Shattār, the pupil and spiritual successor of Shaikh Muḥammad 'Ārif. 7. The Husainis or Bukhāris (حسینیه بخاریه), who trace their line from Sayyid Jalāl Makhdūm-i-Jahānīyān Bukhārī (see the Safinat-alauliyā, No. 157) back to Imām Ḥusain and 'Alī bin Abī Ṭālib. 8. The Zāhidis, beginning with Khwājah Badr-aldin (in Rieu, loc. cit., Badr-aldin) Zāhid, the pupil and spiritual successor of Fakhr-aldin Zāhid. 9. The Anṣāris, beginning with 'Abdallāh Anṣārī (see the Safinat-alauliyā, No. 300). 10. The Ṣafawis, beginning with Ṣafī-aldin Ishāk Ardabili, pupil, son-in-law, and successor of Shaikh Zāhid Ibrāhīm Jilānī. 11. The 'Aidarūsīs, beginning with Sayyid 'Abdallāh 'Aidarūsī, the pupil and successor of Shaikh Abūbākr. 12. The Kalandaris, beginning with Shaikh Haidar Kalandar and Shāh Ḥusain Balkhī Kalandar; this order, often called the Kalandari and Cīstī branch (خانواده چشتیه قلندرک) was spread in India by Shāh Khidr-i-Rūmī, a pupil of Khwājah Kuṭb-aldin Bakhtiyār Kāki (No. 2 in the list of Pirs above; comp. also Bodleian Cat., No. 1997). 13. The Uwaisis, who trace their line back to Uwais Karni (see the Safinat-alauliyā, No. 18); Nizāmī of Ganja was one of the prominent Shaikhs of this order. 14. The Madāris, beginning with Badī-aldin Shāh Madār, whose life has been described by his pupil Shaikh Maḥmūd in his ایمان محمودی (see the Safinat-alauliyā, No. 358, and Rieu i. p. 361).

16. Nizām-aldin's relations, spiritual successors, down to the author of this book, and pupils (در بیان احوال اقربای صالحین و خلفای راشدین و بعضی مریدان سلطان المشايخ و تفصيل شجره این رافم اوراق که بحضرت سلطان المشايخ (سلطان المشايخ منتهی میشود, on fol. 144^b).

Principal relations: 1. Khwājah Muḥammad, pupil and nephew of Nizām-aldin, son of his sister Bibi Jannat. 2. Khwājah Rafī-aldin Hārūn, son of Khwājah Muḥammad. 3. Khwājah Naf'-aldin Nūh, son of a younger brother of Rafī-aldin Hārūn, who bore likewise the name of Khwājah Muḥammad. 4. Khwājah Abūbākr, a son, or son-in-law, as it seems, of Bibi Jannat, and father of Khwājah 'Aziz-aldin.

The first ten Khalifas or spiritual successors: 1. Naṣir-aldin Muḥammad Cīrāgh of Dihli, son of Shaikh Yahyā Audhī (see the Safinat-alauliyā, No. 116, and the Siyar-afārifin, No. 12). 2. Shaikh Shams-aldin Muḥammad bin Yahyā. 3. Shaikh Kuṭb-aldin Muawwar bin Shaikh Burhān-aldin bin Shaikh Jamāl-aldin Hānawī; his son was Shaikh Nūr-aldin. 4. Shaikh Ḥusām (so correct instead of جسام in the text) -aldin Multānī. 5. Shaikh Fakhr-aldin Zarāwī. 6. Shaikh 'Alā-aldin 'Alī. 7. Shaikh Burhān-aldin Gharīb (see the Safinat-alauliyā, No. 117), died the 12th of Ṣafar, A. H. 732 (A. D. 1331, Nov. 14), at Daulatābād. 8. Shaikh Wajih-aldin Yūsuf II. 9. Shaikh Shihāb-aldin Imām, died in Dihli. 10. Shaikh Sirāj-aldin 'Uthmān, known as Akhī Sirāj. All these ten Khalifas survived Nizām-aldin by a few years only.

The chain of Khalifas which connects Shaikh Sirāj-aldin with the author of this work, Muḥammad Būlāk, is as follows: 11. Shaikh 'Alā-alḥaḳḳ wa-aldin Bangālī, pupil and successor of Akhī Sirāj, and son of 'Umar bin As'ad Lāhūrī. 12. Shaikh Nūr Kuṭb-i-'ālam, son and successor of the preceding Shaikh. 13. Makhdūm Shaikh Ḥusām (here again spelt جسام) -aldin of Mānikpūr (a place in Audh, see W. Pertsch, Berlin Cat., p. 998). 14. Sayyid Rāji Hāmidshāh. 15. Shaikh Ḥasan Ṭāhir, originally of Jaunpūr, came under Sultān Sikandar (i. e. Sikandar Shāh Lūdi, A. H. 894-923 = A. D. 1489-1517) to Dihli. 16. Kādikhān Yūsuf Nāṣihī (in one place here ماصحی Māṣihī). 17. Shāh 'Abd-al'aziz Kashkī (کاشکی), with the honorary epithet of Jamāl-alḥaḳḳ, the younger son of Shaikh Ḥasan Ṭāhir, and brother of Shāh Diyā, came from Jaunpūr to Dihli, and lived there seventy years. 18. Shāh Najm-alḥaḳḳ wa-aldin Cā'in lodhā (جائین لدھا). 19. Shaikh Balā-aldin Shāhābādī (Shāhābād is a place near Karnāl). 20. Hadrat Shāh Aḥmad Asad-allāh. 21. Makhdūm Shāh Khūb-allāh (خوب الله), son and successor of the preceding Shaikh, and Pir and predecessor of Muḥammad Būlāk, who was honoured by him with the epithet of Kamāl-alḥaḳḳ wa-aldin, and appointed his Khalifah, in the 84th year of Makhdūm Shāh, and the 50th of his own life.

Principal pupils of Nizām-aldin: 1. Khwājah Abūbākr of Māndū. 2. Kādī Muḥyi-aldin Kāshānī. 3. Amīr Khnsrau of Dihli, the great poet who only survived his master's death by six months, and died the 18th of Shawwāl, A. H. 725 (A. D. 1325, September 27). 4. Amīr Ḥasan, the poet. 5. Maulānā Wajih-aldin Pā'ili (پايلي). 6. Maulānā Fakhr-aldin Rūzī (or perhaps Rūzani). 7. Maulānā Faṣīḥ-aldin. 8. Maulānā Jamāl-aldin. 9. Maulānā Jalāl-aldin (the last three died during their master's lifetime). 10. Khwājah Muḥammad Imām ibn Maulānā Badr-aldin Ishāk (the husband of Bibi Fāṭimah, daughter of Shaikh Farid-aldin

Ganj-i-shakar), author of the *انوار المجالس* in which he collected the sayings of Nizām-aldin. 11. Khwājah Mūsā, brother of the preceding Khwājah. 12. Maulānā 'Aziz-aldin Ṣūfī, son of Bibī Mastūrah, one of Shaikh Farid-aldin Ganj-i-shakar's daughters (see about the last three above, in maṭlab 15), and author of the *تحفة الأبرار*, in which sayings of Nizām-aldin are collected also. 13. Khwājah Karim-aldin bin Khwājah Kamāl-aldin Samarkandī, who married the daughter of Khwājah Muḥammad (No. 10), the grandson of Farid-aldin Ganj-i-shakar. 14. Kādi Sharaf-aldin Firūzgahī (فیروزگاهی). 15. Maulānā Bahā-aldin Audhī, originally of Multān; he lived and died in Dihli. 16. Shaikh Mubārak Ghūyā, called Amirdād, because he was Amirdād or Mirdād (i.e. chief-justice) under Sultān 'Alā-aldin Khiljī (see above, in maṭlab 9). 17. Khwājah Mu'ayyid-aldin Kurri, who was originally prefect of *کریه* under Sultān Jalāl-aldin (i.e. Jalāl-aldin Khiljī, see above, maṭlab 9). 18. Khwājah Tāj-aldin Dāwari. 19. Khwājah Diyā-aldin Barani, intimate friend of Amir Khusrau and Amir Ḥasan, rose to a high position under Sultān Muḥammad Tughluḳshāh (see above, maṭlab 9), and composed a number of renowned works, for instance, the *ثنای محمدی*, the *صلوات*, *مآثر سادات*, *عنایت نامه الهی*, and particularly the *تاریخ فیروزشاهی* (see above, No. 211, in this Cat., and also No. 569, where the same author's *انخبار برمکیان* are noticed). 20. Khwājah Mu'ayyid-aldin Anṣārī. 21. Khwājah Shams-aldin, a nephew of the poet Amir Ḥasan (by others, but wrongly, called a nephew of Amir Khusrau). 22. Hāji Nizām-aldin Shirāzi. 23. Khwājah Sālār. 24. Maulānā Fakhr-aldin of Mirath (Meerut). 25. Maulānā Mahmūd. 26. Maulānā 'Alā-aldin of Andhipat. 27. Maulānā Shihāb-aldin *کشتواری*. 28. Maulānā Ḥajib-aldin Multānī. 29. Maulānā Badr-aldin *نوله*. 30. Maulānā Rukn-aldin *چغمه*. 31. Khwājah Aḥmad Badā'ūni. 32. Khwājah Kuṭb-aldin Kuhausālī. 33. Maulānā Najm-aldin Maḥbūb, with the epithet *Shakarkhān-i-Thānisari* (شکرخان), also called Janbi (جنبی), he wrote a book, containing sayings of his master (*ملفوظات آنحضرت*). 35. Maulānā Yūsuf Badā'ūni. 36. Maulānā Kādi *یشه باثلی*. 37. Maulānā Kīwām-aldin Yakdāna Audhī. 38. Maulānā Burhān-aldin Sāwī. 39. Khwājah 'Abd-al'aziz Bāngarmū'i. 40. Maulānā Jamāl-aldin Audhī. 41. Shaikh Nizām-aldin Mū'i (موئی), friend of Shaikh Sharaf-aldin Munyari (died A. H. 782 = A. D. 1380, 1381), who went for his sake to Bihār, and settled there. 42. Kādi 'Abd-alkarim فدوی, lived and died in Audh. 43. Kādi Kīwām-aldin فدوی. 44. Makhdūm Shaikh Ḥaidar. 45. Sayyid Muḥammad (bin Mubārak) Kirmāni, the author of the *سیر الاولیا* (see Rieu iii. p. 976^a).

17. Pithy sayings and stories of Nizām-aldin, as collected by Amir Ḥasan, Amir Khusrau, and other pupils of his *در بیان بعضی کلمات و حکایات نوادر که بر زبان دربار گهر نثار سلطان المشایخ گذشته و آنها را امیر حسن و امیر خسرو و غیره مریدان در تصانیف خود جمع کرده (بنوک قلم در آورده اند*, on fol. 169^b.

Beginning of the whole work, on fol. 1^b: *لله الحمد و المنة که دین متین خاتم النبیین را بر آئین انبیای بزمین سلام الله علیهم اجمعین کرامت و شرافت بخشید الخ*.

A full index of the seventeen maṭlabs is found on ff. 2^b, 3^a, 3^b, and 5^a. The proper order of the leaves, which are curiously misplaced, is: ff. 1-3, 5, 4, 6-106, 115-121, 107-114, 122-175. Among the numerous authorities, constantly referred to in this work, the most prominent and most frequently occurring ones are: *فوائد القواد* and *راحت المحبتین*, both containing sayings and discourses of Nizām-aldin, taken down by his pupils (the latter by Amir Ḥasan, see above, and comp. Rieu iii. p. 973^b); *راحت القلوب* by Farid-aldin Ganj-i-shakar (ib. p. 974^a); *اوراد جشتیه* (see Nos. 637-639 in this Cat.); *سیر العارفین* by Sayyid Muḥammad Kirmāni (see above), etc.

This copy was transcribed A. H. 1137 (A. D. 1724, 1725), in Muḥammadshāh's reign, by Sayyid Mir Muḥammad Ganjāhi (گنجاهی), known as *گجرائی شاه دوله* (!).

No. 886, ff. 175, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

654

Sawāṭi'-alanwār (سواطع الانوار).

The most elaborate and detailed work on the great Shaikhs of the Cīstī order that has yet come to light, by one of the more modern Khalifas or spiritual successors of Mu'in-aldin Cīstī, Farid-aldin Ganj-i-shakar, and other renowned Pirs, Muḥammad Akram bin Shaikh Muḥammad 'Alī bin Shaikh Ilāh-bakhsh alḥanafi albarāsawī (البراسوی), see ff. 1^b, l. 5; 5^b, ll. 15 and 16, etc.; who commenced this work, chiefly for the spiritual guidance of his pupil, Sharaf-aldin 'Alīkhān bin Shaikh Bahā-aldin bin Iḥtishāmkhān Badā'ūni, A. H. 1135 (A. D. 1723), at Dihli, and completed it, after seven years' labour, the 13th of Muḥarram, A. H. 1142 (A. D. 1729, August 8), see fol. 6^b, line 6 ab infra, sq. The chronogram for the beginning of the work is معتبر (= 1135), in a ta'rikh, by the above-mentioned Sharaf-aldin 'Alīkhān, see fol. 6^b, last line, sq.; that for the completion is بحر الخارق (= 1142), see fol. 7^a, l. 2 sq. The author's chief authorities were (see fol. 7^a, lin. penult. sq.):

سیر الاولیا

بحر المعانی

روضة الاحباب

شواهد النبوة

روضة الشهدا

روضة الصفا

حبیب السیر

لطائف اشرفی (by Sayyid Ashraf Jahāngir)

مکتوبات سید اشرف جهانگیر

نفحات الانس

مرآة الاسرار (by Shaikh 'Abd-alraḥmān Cīstī)

سیر الاقطاب (by Allāh Diyāh, see Rieu i. p. 358^b)

تحفة القادرية
تكملة غوث الصمداني
(by Jamāl-
aldin Amir-i-Ikḥāl bin Sābiḡ of Sijistān, who noted
down all the admonitions and precepts of his Pīr 'Alā-
aulah Simnānī, who died A.H. 736=A.D. 1335, 1336,
comp. Bodleian Cat., No. 1446).

سبع مسائل
سير العارفين
اخبار الاخيار
رونق المجالس
ترجمة حكايات الصالحين
اسرار السالكين

طبعات حساميّه (by Abū 'Āsim Baṣrī, see fol. 56^b,
first line).

جامع السلاسل
ملفوظ حوض شمشي (?) شمسي
جامع الكلم ملفوظ مبر سيد محمد گيسودراز
(spiritual teachings of Sayyid Muḥammad Giṣū-
darāz, who died A.H. 825=A.D. 1422, collected by
Muḥammad bin Muḥammad Akbar Ḥusaini, see Rieu i.
p. 347^b).

فتوحات مكي
تذكرة الاوليا
(by Shaikh 'Abd-alkuddūs of Gangū) انوار العيون
مكتوبات حضرت قطب العالم شيخ عبد القدوس حنفي
('Abd-alkuddūs of Gangū died A.H. 944 or 945=A.D.
1537, 1538, comp. the Safinat-alauliyā, No. 118).
لطائف قدسي (by Shaikh Rukn-aldin bin 'Abd-
alkuddūs of Gangū).

كتاب چشتية بهشتيه
نوار الانوار
گلزار الابرار

and others (a work often quoted in this book, but not
mentioned in the list of authorities, is the *جوهر فردي*,
see further below).

The Sawāṭi'-alanwār are divided into four اقتباس
(found here respectively on ff. 7^b, 45^a, 91^a, and 358^b),
each subdivided into three نور, with many smaller
divisions, called شعاع, لامع, and ساطع.

The first *Iktibās* treats of the lives and deeds of
Muhammad, the first four Khalīfs, and the twelve
Imāms.

The second, third, and fourth *Iktibās* give detailed
biographies of the whole chain of Cīshī Pīrs, from
Ḥasan Baṣrī to the author's own father Muḥammad 'Alī,
covering a space of more than 1000 years.

List of the great Cīshī Shāikhs in the order of their
spiritual succession (the first seventeen are identical
with those given in the fifteenth maṭlab of the preceding
work, of course in an inverted order):

1. Khwājah Ḥasan Baṣrī, son of Abū-alḥasan Yaṣār,
with the Kunyas Abū Sa'īd and Abū Muḥammad, born

A.H. 21 (A.D. 642), died. 89 years old, the 1st or 5th
of Rajab, A.H. 110 (A.D. 728, October 10 or 14), on fol.
45^a (No. 17 in the Maṭlūb-altālibin).

2. Khwājah 'Abd-alwāḥid bin Zaid, died the 27th of
Ṣafar, A.H. 177 (A.D. 793, June 13); the *تأريخ المصر*
fixes his death as early as A.H. 128 (!), on fol. 52^b (No.
16 in the Maṭlūb-altālibin).

3. Khwājah Fudail bin 'Iyād, with the Kunyas Abū
'Alī and Abū-alfaid, on fol. 56^b (No. 15 in the Maṭlūb-
altālibin; as birth-places are given here: Marw, Bukhārā,
Kūfah, or Samarkand).

4. Khwājah Ibrāhīm bin Adham, died the 16th of
Jumādā-alawwal, A.H. 161, 162, or 166 (A.D. 778,
February 19, 779, February 8, or 782, December 26),
on fol. 62^a (No. 14 in the Maṭlūb-altālibin; his father's
name is given here as Adham bin Sulaimān bin Maṣṣūr
Tamīmī).

5. Sayyid Badr-aldin Ḥudhaifah almar'ashī, contem-
porary with Shāḡik Balkhī and Abū Sulaimān Dārānī,
exchanged many letters with Yūsuf-i-Asbāt, on fol.
70^b (No. 13 in the Maṭlūb-altālibin; date of death, as
in all other biographies, only the 4th of Shawwāl).

6. Shaikh Amin-aldin Ḥubairah albaṣrī, died the
8th of Shawwāl (no year mentioned), 120 or even 130
years old, on fol. 71^b (No. 12 in the Maṭlūb-altālibin).

7. Khwājah 'Ulū Dinawari (Dinawar is a place in
Kūhistān, between Hamadāu and Baghdād, near Kar-
mīsīn or Kirmīsīn, قرمسين, the Arabicised Kirmānshāh),
died the 24th of Muḥarram (no year), on fol. 73^a (No.
11 in the Maṭlūb-altālibin).

8. Sharīf-aldin Abū Ishāḡ Cīshī (Cīshī is a place in
Khurāsān, in the district of Harāt; another Cīshī is in
India, near Multāu), on fol. 73^b (No. 10 in the Maṭlūb-
altālibin).

9. Abū Aḡmad Abdāl Cīshī, died, 95 years old, A.H.
355 (A.D. 966), on fol. 75^a (No. 9 in the Maṭlūb-altā-
libin).

10. Khwājah Abū Muḥammad Cīshī, son of the
preceding Shaikh, on fol. 76^b. His death is fixed here
on the 4th of Rabī'-althānī, A.H. 421=A.D. 1030, April
11 (No. 8 in the Maṭlūb-altālibin).

11. Khwājah Nāṣir-aldin Abū Yūsuf Cīshī, son of
Khwājah Muḥammad Sim'ān (سمعان) ibn Sayyid Ibrā-
hīm ibn Sayyid Muḥammad ibn Sayyid Ḥusain ibn
Sayyid 'Abdallāh, known as 'Alī Akbar, ibn Imām 'Alī
Naḡī ibn Imām Muḥammad Takī aljawād, etc., on fol.
79^b. He left two sons: Khwājah Kutb-aldin Maudūd,
his Khāḡfah, and Tāj-aldin Abū-alfath, and died the
3rd of Rajab, A.H. 459=A.D. 1067, May 20 (No. 7 in
the Maṭlūb-altālibin).

12. Khwājah Kutb-aldin Maudūd Cīshī, died A.H.
527=A.D. 1133, on fol. 81^a (No. 6 in the Maṭlūb-altā-
libin). His three most prominent Khalīfas were: (a)
Hāji Sharīf Zandani; (b) Khwājah Aḡmad, born A.H.
507, died A.H. 577=A.D. 1113, 1114-1181, 1182 (Sa-
finat-alauliyā, No. 106), Maudūd's son, and brother of
Khwājah 'Abd-al'ah; (c) Shāh Sanjān, i.e. Rukn-aldin
Maḡmūd, died A.H. 597=A.D. 1200, 1201 (Safinat-
alauliyā, No. 107).

13. Khwājah Hāji Sharīf Zandani, died the 3rd of
Rajab (year unknown), on fol. 87^b (No. 5 in the Maṭlūb-
altālibin).

14. Khwājah 'Uthmān Hārūnī (Hārūn is a place in the district of Nishāpūr or in that of Farghāna), on fol. 88^b (No. 4 in the Maṭlūb-altālībīn).

15. Khwājah Mu'in-aldin 'Īshtī Sijzi, son of Khwājah Ghiyāth-aldin Hasan ibn Sayyid Ahmad Hasan ibn Sayyid Tāhir ibn Sayyid 'Abd-al'aziz ibn Sayyid Ibrāhīm ibn Imām 'Alī Ridā ibn Imām Mūsā Kāzīm ibn Imām Ja'far Ṣādiq ibn Imām Muḥammad Bākir ibn Imām Zayn-al-'ābidīn ibn Imām Ḥusain, on fol. 91^b (No. 3 in the Maṭlūb-altālībīn). He was born, A. H. 537 (A. D. 1142, 1143), in Sijstān, went to India and enjoyed the tuition and companionship of 'Abd-alkādir Jilānī and Najm-aldin Kubrā, and died the 6th of Rajab, or according to others, the 20th of Dhū-al-ḥijjah, A. H. 632 = A. D. 1235, March 27 or September 5, quite as in the preceding work. He had two wives, viz. Bibi 'Ismat, the daughter of Shaikh Wajih-aldin Mashhadī, and Immat or Ummat-allāh (امّة الله), a Rājah's daughter; one daughter, Bibi Ḥāfiẓ Jamāl, and three sons, viz. (a) Shaikh Abū Ṣā'id, (b) Shaikh Faṭh-aldin, (c) Shaikh Ḥusām-aldin. His two most renowned disciples and Khalifas were: (a) Ḳuṭb-aldin Bakhtiyār, and (b) Ḥamid-aldin Ṣūfī alsa'idi alnāgūri alsiwālī (السوّالي), Siwāl being one of the townships of Nāgūr, with the Kunyah Abū Ahmad and the epithet of Sulṭān-altārikīn, died the 11th of Ramaḍān, A. H. 641 (A. D. 1244, February 22), or, more correctly, the 29th of Rabi'-alākhar, A. H. 673 = A. D. 1274, Nov. 1 (see the Safinat-akauliyā, No. 111).

16. Khwājah Ḳuṭb-aldin Bakhtiyār Kāki Ūshī, son of Khwājah Kamāl-aldin bin Ahmad bin Mūsā Ūshī, on fol. 107^b (No. 2 in the Maṭlūb-altālībīn). His chief disciples were: (a) Shaikh Farid-aldin Ganj-i-shakar; (b) Shaikh Badr-aldin Ghaznawī, who came from Ghazna to Lāhūr, and later on to Dihli, whose Khalifah was Shaikh Imām-aldin Abdāl, succeeded by Shaikh Shihāb-aldin 'Ashīq, whose Khalifah again was Shaikh 'Imād-aldin Dihlawī, likewise a pupil of Imām-aldin Abdāl, succeeded in his turn by Shaikh Tāj-aldin Imām; (c) Shāh Khidr Rūmī (see the list of subordinate orders of the 'Īshtīs, No. 12 in the Maṭlūb-altālībīn), whose pupil was Shaikh Najm-aldin Kalandar; (d) Kādī Ḥanīd-aldin Nāgūri (see the Safinat-alauliyā, No. 149), with his real name: Muḥammad bin 'Atā, who belonged at the same time to the Suhrawardī order, being a disciple of Shaikh Shihāb-aldin Suhrawardī, and died the 5th of Ramaḍān, A. H. 643 (A. D. 1246, January 24), at Dihli; his son was Maulānā Nāsih-aldin.

17. Shaikh Farid-aldin Maṣ'ūd Ajwadhani Ganj-i-shakar, on fol. 118^b (No. 1 in the Maṭlūb-altālībīn). His father's name appears here as Shaikh (or Kādī) Jamāl-aldin Sulaimān bin Shaikh Shu'āib bin Shaikh Ahmad II bin Shaikh Yūsuf bin Shaikh Muḥammad bin Shaikh Shihāb-aldin bin Shaikh Ahmad I (known as Farrukhshāh of Kābul) bin Shaikh Naṣir-aldin bin Sulṭān Maḥmūd bin Shaikh Sāmān bin Shaikh Maṣ'ūd bin Shaikh 'Abdallāh Khwurd bin Wā'iz alagghar bin Wā'iz alakbar bin Shaikh Abū-alfath bin Shaikh Ishāq bin Shaikh Ibrāhīm bin Shaikh Naṣir-aldin bin Shaikh 'Abdallāh Kalān ibn Amir-almu'minin 'Umar ibn Alkhaṭṭāb. His elder brother was Shaikh 'Azz-aldin Muḥammad, his younger brother Shaikh Najib-aldin Mutawakkil. His

death is fixed here, as usual, on the 5th of Muḥarram, A. H. 664 (A. D. 1265, Oct. 17), when he was 95 years old; but the immediately following remark, that he survived by 35 years Ḳuṭb-aldin Bakhtiyār Kāki (who died the 14th of Rabi'-alawwal, A. H. 633), would rather point to A. H. 668, the date given in the preceding work. As ta'rikh, however, appears فرید الله شد (= 664). Both order and names of the five sons and three daughters of Ganj-i-shakar are the same as in the Maṭlūb-altālībīn, except that the first is called here (probably more correctly) Shaikh Naṣir-aldin, known as Naṣr-allāh; but according to the جواهر فریدی—a statement which the author of this work has apparently adopted—the five sons were: (a) Shihāb-aldin Ganj-i-'ilm, (b) Nizām-aldin Shahid, (c) Badr-aldin Sulaimān, (d) Shaikh Ya'qūb, (e) 'Abdallāh, who died very young; Shaikh Naṣr-allāh was, according to this authority, only a stepson (ریب). The proper order of Ganj-i-shakar's three daughters, according to the same authority, is: Bibi Fātimah, Bibi Sharifah, and Bibi Mastūrah, who became the wife of Shaikh 'Umar Ṣūfī Fārūkī and the mother of Shaikh 'Izz-aldin (so on fol. 186^a, last line, whereas on fol. 165^b, line 7, he is called 'Aḍud-aldin, and in the Maṭlūb-altālībīn, 16th maṭlab, No. 12 in the list of pupils: 'Aziz-aldin). Ganj-i-shakar's wife was a daughter of Sulṭān Ghiyāth-aldin Balban (see the Maṭlūb-altālībīn, 9th maṭlab).

Ganj-i-shakar's grandchildren: I. Sons of Shaikh Shihāb-aldin Ganj-i-'ilm: (a) Shaikh Ḥusām-aldin, (b) Shaikh 'Abd-alḥamid, (c) Shaikh Maṣ'ūd, (d) Shaikh Muḥammad, (e) Shaikh 'Alshir, (f) Shaikh Jamshid. II. Sons of Shaikh Nizām-aldin: (a) 'Aḍud-aldin, known as Shaikh Ibrāhīm, father of Shaikh Nūr-aldin (called in the Maṭlūb-altālībīn: 'Aziz-aldin), the father of Khwājah 'Aḍud-aldin, who had again three sons: Khwājah Badr-aldin, Khwājah Rukn-aldin, and Shaikh Khwājah; (b) Khwājah 'Alī, the father of Shaikh Salār. Shaikh Nūr-aldin, Shaikh Yahyā, and Shaikh Khusrāu. III. Sons and daughters of Shaikh Badr-aldin Sulaimān: A. Issue of his wife, Bibi Malkū (ملکور), the daughter of Kādī Abū Muslim: (a) Shaikh Muḥammad 'Alā-aldin Manj-i-daryā, who was for 50, or even 54 years, his father's Khalifah, and had two sons: Shaikh Mu'izz-aldin and Shaikh 'Alam-aldin; the list of lineal descendants of Manj-i-daryā goes down to Shaikh Tāj-aldin Maḥmūd, who died the 17th of Ṣafar, A. H. 1019 (A. D. 1610, May 11), 85 years old, a short time after the death of his son Shaikh Fa'id-allāh (died, 55 years old, the 25th of Dhū-al-ḥijjah, A. H. 1018 = A. D. 1610, March 21), in whose place he had appointed his grandson, Shaikh Ibrāhīm, Fa'id-allāh's son. Shaikh Ibrāhīm had four sons: Shaikh Muḥammad (died A. H. 1024, the 18th of Muḥarram = A. D. 1615, Feb. 17), Shaikh Ilāh-bakhsh, Shaikh Ghulam Muḥammad, and Shaikh Jān Muḥammad; (b) Shaikh Muḥammad Shahid; (c) Shaikh Maḥmūd; (d) Shaikh Tāj-aldin; (e) Bibi 'Iffat; (f) Bibi Ṣafiyah; (g) Bibi Zainab; (h) Bibi Raḳīyyah. B. Issue of his wife, Bibi Ḥājirān: (a) Shaikh Maudūd, (b) Shaikh Ahmad, (c) a daughter, whose name is not mentioned. IV. Sons and daughter of Shaikh Ya'qūb: (a) Khwājah 'Aḍud-aldin (called in the Maṭlūb-altālībīn: 'Aazz-aldin), (b) Khwājah Kādī, (c) Bibi 'Izzat. V.

Sons of Shaikh Naṣir-al-din or Naṣr-allāh: (a) Khwājah Bāyazīd, (b) Khwājah Nīmat-allāh, (c) Khwājah 'Abd-allāh, (d) Khwājah Karīm-al-din, (e) Khwājah Ibrāhīm, (f) Khwājah 'Abd-alraṣhīd (a Maulānā Kamāl-al-din, who appears as Shaikh Naṣir-al-din's son in the Maṭlūb-alṭālibin, is not mentioned here at all).

18. Shaikh Najīb-al-din Mutawakkil (see above in the Siyar-al'arifin, No. 10, and the Maṭlūb-alṭālibin, 5th maṭlab), the brother and Khalīfah of the preceding Shaikh, on fol. 189^a. He died the 9th of Ramaḍān, A. H. 669 (A. D. 1271, April 21), at Dihli, in the reign of Ghiyāth-al-din Balban.

19. Shaikh Jamāl-al-din Hānsawī, with his real name Aḥmad, died during Farīd-al-din Ganj-i-shakar's lifetime, on fol. 191^a. Shaikh Abūbakr Tūsī Haidarī Kālandar and Shaikh Ḥusām-al-din of Andipat (اندت) were among his companions and disciples; his son was Shaikh Burhān-al-din, the father of Shaikh Kuṭb-al-din Munawwar (one of Nizām-al-din Auliya's Khalīfas, see the Maṭlūb-alṭālibin, 16th maṭlab, No. 3 in the list of Khalīfas).

20. Shaikh Badr-al-din Ishāq bin 'Alī bin Ishāq, of Dihli, pupil, Khalīfah, and son-in-law of Farīd-al-din Ganj-i-shakar (see the Maṭlūb-alṭālibin, 15th maṭlab, No. 1), on fol. 194^a.

21. Shaikh Nizām-alḥaqq wa-al-din Muḥammad bin Aḥmad bin 'Alī albukhārī (see a different statement in the Safinat-alauliyā, No. 114, and the Maṭlūb-alṭālibin), with the honorary epithets of Sulṭān-al-mashāyikh and Nizām-alauliyā, on fol. 196^a. His paternal as well as his maternal grandfather, Khwājah 'Alī and Khwājah 'Arab, came from Bukhārā, stayed some time in Lāhūr, and settled then in Badā'un; both were descendants of the Khalīf 'Alī bin Abī Tālib, their respective genealogies being: (a) Khwājah 'Alī bin Sayyid 'Abdallāh bin Sayyid Ḥusain bin Sayyid 'Alī bin Sayyid Aḥmad bin Sayyid Abī 'Abdallāh bin Sayyid 'Alī Aṣghar bin Sayyid Ja'far bin Imām 'Alī Hādī bin Imām Muḥammad Jawād bin Imām 'Alī Ridā bin Imām Mūsā Kāzim, etc.; (b) Khwājah 'Arab bin Sayyid Abū-almafākhīr bin Sayyid Muḥammad Aṭhar, one of the Khalīfas of 'Abd-alḥādīr Jilānī, and son of the same Sayyid Ḥusain bin Sayyid 'Alī, who appears as grandfather of Khwājah 'Alī, above.

22. Shaikh Naṣir-al-din Maḥmūd Cīrāgh of Dihli, son of Shaikh Yahyā Audhī (see the Safinat-alauliyā, No. 116, and the Maṭlūb-alṭālibin, 16th maṭlab, No. 1 in the list of Khalīfas), on fol. 246^a. His prominent disciples and Khalīfas were: (a) Sayyid Muḥammad Gīsūdarāz bin Sayyid Yūsuf alḥasanī aldiḥlawī, born in Dihli, the 4th of Rajab, A. H. 720 = A. D. 1320, August 10 (the usual date is 721, see Rieu i. p. 347), died at Gulbarga, 105 years old, A. H. 825 (A. D. 1422), in the reign, as is stated here, of Sulṭān Firūz-shāh Ghiyāth-al-din bin Muḥammadshāh (more correctly: Almad-khān, see above, No. 449 in this Cat.) bin Shāh 'Alā-al-din Bahmanī (who died in Shawwāl, A. H. 825; Rieu, loc. cit., fixes Gīsūdarāz' death on the 16th of Dhū-alḥādah of that year, soon after the accession of Sulṭān Aḥmadshāh I); his spiritual successor was his grandson, Mīr Sayyid Yad-allāh, and among the latter's successors was the poet Shaikh Rizq-allāh, with the takhalluṣ Mush-tāki in his Persian and that of Rājan in his Hindūstāuī poems, born A. H. 897 (A. D. 1492), died the 20th of

Rabī'-alawwal, A. H. 989 (A. D. 1581, April 24), according to the ta'rikh مشتاق حقم, 92 years old. Other pupils and Khalīfas of Gīsūdarāz were Shaikh Abū-alfath 'Alā-al-din Kuraishi, the author of a تکمیل on syntax and a مشاهدہ on Sūfism, and Gīsūdarāz' own son, Shaikh 'Alā-al-din, the father of the renowned Shaikh Ṣadr-al-din Ḥakīm. (b) Sayyid Muḥammad ibn Sayyid Ja'far Makki, author of the بحر المعانی on Sūfism, of a رسالہ در بیان روح, of another risālah, styled بحر نکات, and of the بحر الانساب (on the Ahl-i-Bait); he lived from the time of Sulṭān Muḥammad Tughluḳ (reigned A. H. 725-752 = A. D. 1325-1351) to that of Sulṭān Bahlūl (reigned A. H. 854-894 = A. D. 1450-1489), and reached an age of more than 100 years; (c) Maulānā Khwājagī, the spiritual teacher of Kādi Shihāb-al-din; (d) Shaikh Ṣadr-al-din Ḥakīm (different from the Shaikh of the same name, mentioned above as one of Gīsūdarāz' Khalīfas); (e) Kādi 'Abd-almuḥtadir ibn Kādi Rukn-al-din alsharīḥī alkaundī, author of Arabic ḳasīdas and ghazals, and of a counterpart to the لامية العجم; (f) Kādi Maḥmūd سبایو, the spiritual teacher of Khwājah Ikhtiyār-al-din 'Umar Īrīcī, died A. H. 809, the 14th of Muḥarram (A. D. 1406, July 1); (g) Kādi Fakhr-al-din بجلوری, also pupil and Khalīfah of Nizām-al-din Auliya; (h) Khwājah Khānūn of Gwāliyar (here spelt گوالیری), one of the later Khalīfas of Naṣir-al-din Maḥmūd, pupil of Khwājah Ḥusain Nāgūri, and Pir of Shaikh Nizām-al-din Nāmauli, whose tuition the great Sulṭān Akbar enjoyed; (i) Sayyid Jalāl-al-din Bukhārī, son of Sayyid Aḥmad Kabir, and brother of Sayyid Ṣadr-al-din Rājū Kattāl of Bukhārā (died A. H. 827 = A. D. 1424), with the epithet of Makhdūm-i-Jahāniyān (Safinat-alauliyā, No. 157; Siyar-al'arifin, No. 13), pupil of Shaikh Rukn-al-din Abū-alfath Kuraishi ibn Shaikh Ṣadr-al-din ibn Shaikh Bahā-al-din Zakariyyā Multānī, and friend of Imām Abū 'Abdallāh Yāfi'; his sayings are collected in the خزائن جلالی; among his disciples and Khalīfas are mentioned: (a) Shaikh Yūsuf Budhī of Īrīcī, who was also a pupil of Ikhtiyār-al-din (see above) and of Ṣadr-al-din Rājū Kattāl, and translated Muḥammad Ghazālī's منهاج العابدین into Persian (died A. H. 834 = A. D. 1430, 1431); another of Jalāl-al-din Bukhārī's pupils, whose name is not given, translated into Persian the تکملة روض الراحين by 'Abdallāh Yāfi' (the same which is described above in No. 643 of this Cat.); (b) Shaikh Kiwām-al-din, the spiritual guide of Shaikh Sārang, who was originally one of the Amirs of Sulṭān Firūz-shāh, and founded the city of Sārangpūr, but afterwards renounced the world, performed the pilgrimage, and was for some time a pupil of Shaikh Yūsuf Īrīcī; (γ) Shaikh Sirāj-al-din Sūkhā; (δ) Sayyid Burhān-al-din Kuṭb-i-'ālam, grandson of Jalāl-al-din Bukhārī and father of Shāh-i-manjhan, with the epithet of Shāh 'Ālam; he died in Aḥmadābād, the 8th of Dhū-alḥijjah, A. H. 857 (A. D. 1453, Dec. 10); Shāh 'Ālam died A. H. 880 (A. D. 1475, 1476). (j) Shaikh Fath-allāh Audhī, Khalīfah of Shaikh Ṣadr-al-din Ḥakīm (mentioned under d), and spiritual guide of Shaikh Darwish Kāsim Audhī Dihlawī, the author of a risālah, styled آداب السالکين; (k) Shaikh Abū-alfath Jaunpūri, pupil of

his grandfather Kādi 'Abd-almuqtadir (mentioned under *e*), and author of excellent Arabic *kaṣīdas* as well as of Persian poetry, born the 14th of Muḥarram, A. H. 772 (A. D. 1370, August 8), died the 23rd of Rabi'-alawwal, A. H. 858 (A. D. 1454, March 23).

23. Shaikh Sirāj-al-din 'Uthmān, known as Akhi Sirāj, one of the most renowned successors of Nizām-al-din Auliya, on fol. 291^b (see the Maṭlūb-al-tālibin, 16th maṭlab, No. 10 in the list of Khalifas), whose spiritual successor was Shaikh 'Alā-al-din biu As'ad Lāhūrī Bangālī; the son, pupil, and Khalifah of the latter was Shāh Nūr-al-din Kuṭb-i-'ālam, author of مکتوبات, full of deep thoughts, and father of Shaikh Rif'at-al-din and Shaikh Anwar. One of the prominent disciples of Shaikh 'Alā-al-din Bangālī was Sayyid Ashraf Jahāngir (Simnāni, as we learn from fol. 360^a, l. 3, and Rieu i. p. 361^a; died A. H. 840 = A. D. 1436, 1437), who travelled in company with Sayyid 'Alī Hamadāni, and took 'Alā-al-din as Pir when he came to India; he was also contemporary with Kādi Shihāb-al-din Daulatābādī, and a friend of Shāh Madār (who also died A. H. 840, see Rieu, loc. cit.); his discourses were collected in a volume, which bore the title of لطائف اشرفی, see the list of authorities above. A renowned pupil and Khalifah of Shaikh Nūr-al-din Kuṭb-i-'ālam was Shaikh Ḥusām-al-din of Mānikpūr (see the Maṭlūb-al-tālibin, 16th maṭlab, Nos. 11-13 in the list of Khalifas), whose sayings and discourses were collected in the ربيع العارفين. Ḥusām-al-din's chief disciple and Khalifah was Rājī Ḥāmidshāh, the father of Rājī Sayyid Nūr, and the spiritual guide of Shaikh Ḥasan Ṭāhir of Jaunpūr, who wrote the Sūfic work مفتاح الفيض, and died in Dihli, the 24th of Rabi'-alawwal, A. H. 909 (A. D. 1503, September 16). Ḥasan Ṭāhir was the friend of Maulānā Ilāhdād (or as the name is pointed here distinctly: Allāhdād, آللهداد) of Jaunpūr, the commentator of the كافي and the هداية, and the Pir of Shaikh Ma'rūf of Jaunpūr, whose pupil was Shaikh Nizām-al-din of Amptla (or Ompta in Bangālāh, here spelt both امپتله and امپتله, see fol. 303^a, last line, and fol. 303^b, l. 13), who died A. H. 981 (A. D. 1573, 1574).

Other renowned Khalifas and disciples of Nizām-al-din Auliya (added here to the chapter on Sirāj-al-din 'Uthmān) were: (a) Shaikh Kuṭb-al-din Munawwar bin Shaikh Burhān-al-din bin Shaikh Jamāl-al-din Hānsawī, see No. 19, above. His son was Shaikh Nūr-al-din, and his chief Khalifah Sayyid Tāj-al-din Shirsuwar; (b) Shaikh Shihāb-al-din Imām (see the Maṭlūb-al-tālibin, 16th maṭlab, No. 9 in the list of Khalifas), whose son was Shaikh Rukn-al-din. A pupil of the latter was the poet Mas'ūd-i-Bakk (died A. H. 800 = A. D. 1397, 1398, comp. Bodleian Catal., No. 856, and A. Sprenger, Catal., p. 486), with his original name Shirkhān, a relative of Sultān Firūz of Dihli, author of a diwān and various Sūfic works, for instance, the تمهيدات, similar to 'Ain-alkuḍāt Hamadāni's (died A. H. 525 = A. D. 1130, 1131, or 533 = A. D. 1138, 1139), تمهيدات, مرآة العارفين, which is divided into fourteen كشف (the fourteenth of which, on the soul, في بيان حقيقة الروح, is quoted here in full), and others; (c) Shaikh Ḥusām-al-din Mūl-tāni (see the Maṭlūb-al-tālibin, 16th maṭlab, No. 4 in the list of Khalifas), who entered into Nizām-al-din's tuition

together with Maulānā Jamāl-al-din Nuṣratkhāni and Maulānā Sharaf-al-din, and died in Patan (i. e. Pākpatan) in the same year in which Sultān Muḥammad Tughluq ordered the inhabitants of Dihli to remove to Diwgir (Deogiri, as it is called in Elphinstone, History of India, 5th ed., p. 408); (d) Shaikh Fakhr-al-din Zarāwī (see the Maṭlūb-al-tālibin, 16th maṭlab, No. 5 in the list of Khalifas) or Zarādi, as it appears to be spelt here, who visited Shaikh Mu'm-al-din in Ajmir, and Shaikh Farid-al-din Ganj-i-shakar in Ajwadhan; at the time of the removal of the inhabitants of Dihli to Diwgir he went on a pilgrimage to Makkah, thence to Baghdād, and, finally, longing for his old home, Dihli, he started on his return voyage to India; but his ship was lost, and he perished with it; (e) Maulānā Fakhr-al-din Marwazi (perhaps identical with No. 6 in the list of Nizām-al-din's pupils, in the 16th maṭlab of the Maṭlūb-al-tālibin, called there Fakhr-al-din Rūzi or Rūzani); (f) Maulānā 'Alā-al-din Naili (so distinctly pointed), who is called 'Alā-al-din 'Alī, see No. 6 in the above list of Khalifas; (g) Shaikh Burhān-al-din Gharib, usually called Burhān-i-Auliya (see above, No. 7 in the list of Khalifas), died a few years after Nizām-al-din; (h) Maulānā 'Alī Shāh Jāndār, author of the خلاصة اللطائف; (i) Sayyid Muḥammad bin Muḥarak bin Muḥammad al-Kirmāni, author of the سيرة الاربعة; (j) Maulānā Shams-al-din Yahyā (called Shams-al-din Muḥammad bin Yahyā in the Maṭlūb-al-tālibin, 16th maṭlab, No. 2 in the list of Khalifas); (k) Kādi Muḥyi-al-din Kāshāni (see the above maṭlab, No. 2 in the list of pupils), died before Nizām-al-din; (l) Maulānā Wajih-al-din Yūsuf (see the above maṭlab, No. 8 in the list of Khalifas, where he is called Yūsuf II); (m) Amir Khusrāu, the poet, died the 18th of Shawwāl, A. H. 725 (A. D. 1325, September 27); (n) Amir Ḥasan bin 'Alā-i-Sanjari Dihlawi, the poet and collector of the فوائد المراد, or sayings and discourses of Shaikh Nizām-al-din; (o) Khwājāh Shams-al-din, here called a nephew of Amir Khusrāu (but see the Maṭlūb-al-tālibin, loc. cit., No. 21 in the list of pupils); (p) Khwājāh Diyā-al-din Barani (ib., No. 19); one of his works, mentioned here, is the حسرت نامه, or book of regret, an extract of which is given.

24. Kuṭb-i-abdāl Shaikh 'Alā-al-din 'Alī bin Ahmad Ṣābir, pupil of Farid-al-din Ganj-i-shakar, on fol. 320^b. The Akhbār-alakhyār (see No. 640 in this Cat.) represent him as nephew and son-in-law of Farid-al-din, but that statement is not corroborated by any of the detailed accounts of that Shaikh's family, both in the present work and in the Maṭlūb-al-tālibin. He died before Nizām-al-din, the 13th of Rabi'-alawwal, A. H. 690 (A. D. 1291, March 16).

25. Shaikh Shams-al-din Turk Pānīpatī, the Khalifah of the preceding Shaikh, on fol. 325^a. He was the son of Khwājāh Ahmad Buzurg ibn Khwājāh 'Abd-almu'min, a descendant of Khwājāh Ahmad Yasawi (see the Safinat-alawliya, No. 75), who traced his genealogy back to Muḥammad Hanifah bin 'Alī Murtaḍā, and dwelt for a long time in Turkistān and Transoxania, in pursuit of Sūfic lore, before he came to India and chose 'Alā-al-din 'Alī Ṣābir as his spiritual guide. He died in Pānīpat, the 19th of Sha'bān, but the year of his death is not known; he was contemporary with Shaikh Nasir-al-din Maḥmūd Audhi, who died A. H. 757 (A. D. 1356), i. e.

the great Maḥmūd Cīrāgh of Dihli, who died A. H. 757, 18th of Ramaḍān (A. D. 1356, Sept. 14), see No. 22. above.

26. Shaikh Jalāl-alḥaqq-wa-al-din Pānīpatī, with his real name, Muḥammad bin Mu'izz-al-din Khwājah Maḥmūd, the Khalīfah of the preceding Shaikh, on fol. 328^b. His father Maḥmūd traces his origin back to the Khalīf 'Uthmān bin 'Affān, by the following chain of ancestors: Karīm-al-din Khwājah Ya'qūb (Maḥmūd's father) bin Jamīl-al-din Khwājah 'Isā bin Majd-al-din Khwājah Isma'īl bin Sharaf-al-din Khwājah Muḥammad bin Badr-al-din Khwājah Abūbakr bin Sadr-al-din Khwājah 'Alī bin Shams-al-din Khwājah 'Uthmān bin Najm-al-din Khwājah 'Abdallāh bin Shihāb-al-din Khwājah 'Abd-al-raḥmān II bin Zayn-al-din Khwājah 'Abd-al-azīz al-sarākhsī bin Fakhr-al-din Khwājah Khālid bin Dīyā-al-din Khwājah Wahd bin Kutb-al-din Khwājah 'Abd-al-azīz al-kabīr bin Rukn-al-din Khwājah 'Abd-al-raḥmān al-kabīr bin 'Alā-al-din Khwājah 'Abdallāh II bin 'Alam-al-din Khwājah 'Abd-al-azīz bin Ḥusām-al-din Khwājah 'Abdallāh Kabīr bin Imām-al-din Hadrat Khwājah 'Umar bin Amir-al-mu'mīnīn Imām-al-muttaqīn Ḥabīb-al-raḥmān Hadrat 'Uthmān bin 'Affān. The year of Jalāl-al-din's death is not known; he was contemporary with Sulṭān Maḥmūd bin Muḥammad bin Firūzshāh, who died, after a reign of twenty years and two months, the 5th of Dhū-al-qā'dah, A. H. 815 (A. D. 1413, February 6). His five sons were: (a) Khwājah 'Abd-al-qādir, (b) Khwājah Ibrāhīm, (c) Khwājah Shibli, (d) Khwājah Karīm-al-din, (e) Khwājah 'Abd-al-wāhid. Shaikh 'Abd-al-ṣamad Sunāmī (سُنَامِي), one of his principal Khalīfas, collected his ملفوظات, or sayings.

27. Maḥdūm Shaikh (or Shāh) Aḥmad 'Abd-alḥaqq of Radauli, the principal Khalīfah of the preceding Shaikh, on fol. 333^a. His grandfather, Shaikh Dā'ūd, who traced his origin back to the Khalīf 'Umar, had left his native town Balkh during the devastation under Hūlāgūkhān, and came to India, where he settled, in Sulṭān 'Alā-al-din Khiljī's reign (A. H. 695-715 = A. D. 1296-1316), in Radauli, near Aūdli, and became a pupil of Shaikh Naṣīr-al-din Maḥmūd Cīrāgh (see No. 22. above). His son was Shaikh 'Umar, who again had two sons: Shaikh Taqī-al-din and Shaikh Aḥmad 'Abd-alḥaqq. The latter chose Jalāl-al-din Pānīpatī as his spiritual guide. He afterwards spent some time in Sunām, where he lived in the house of an excellent female devotee, Faṭīmah; then went back to Pānīpat, and, not finding his master there, to Badā'ūn, in the very year when Timūr invaded India and fought the battle of Dihli with Sulṭān Maḥmūd, the grandson of Firūzshāh, who took refuge in Gujārāt (Rabī'-al-thānī, A. H. 801 = A. D. 1398, December, to 1399, January); from Badā'ūn Aḥmad 'Abd-alḥaqq betook himself to Bhakhar, later on again to Pānīpat, to enjoy once more Jalāl-al-din's tuition, and after his Pir's death to Bangālāh, where he met with Shaikh Nūr Kutb-i-'ālam (see No. 23. above). He finally returned to his native place Radauli, and died the 15th of Jumādā-al-thānī, A. H. 837 (A. D. 1434, January 27), 120 years old (ta'rikh: عارف حق احمد عبد الحق بنی). Among his disciples the most prominent were: (a) Shaikh Bakhtiyār; (b) Shaikh Mukhlis with his two sons, Bahram and Shams-al-din; (c) Shaikh Naṣīr-al-din and his younger brother, Shaikh Kidwat-al-din, sons of Shaikh Badr-al-din Cīshī.

28. Maḥdūm Shaikh 'Ārif, son and Khalīfah of the preceding Shaikh, on fol. 350^a. He married Umm Kulthūm, the daughter of Shaikh Nūr-al-din (the Khalīfah of Sayyid Mūsā), and begat two daughters, the second of whom was married to Shaikh 'Abd-al-quddūs, and one son (the immediately following Shaikh). He was 50 years head of the order, after the death of his father, but the exact date of his demise is not given anywhere.

29. Shaikh Muḥammad bin 'Ārif bin Aḥmad 'Abd-alḥaqq, son and Khalīfah of the preceding Shaikh, on fol. 353^a. His son was Shaikh-i-Auliya, known as Shaikh Budh, the father of Shaikh Pir and Shaikh Maṣṣūr. Maṣṣūr's son was Shaikh 'Ālam, Shaikh Pir's son was Shaikh Kutb-al-din, who healed one of Sulṭān Akbar's Amirs, Raḥmatkhān, who was also his disciple, from a dangerous illness, by offering twenty years of his own life for that of the Amīr, an offer which God accepted. Kutb-al-din's son and successor was Shaikh Ḥamid, who died the 2nd of Jumādā-al-awwal, A. H. 1032 (A. D. 1623, March 4), in Jahāngīr's reign; his Khalīfah was Shaikh 'Abd-al-raḥmān Cīshī, the author of the مرآة الاسرار (completed A. H. 1065 = A. D. 1655, see on this work and some of the before-mentioned Shaikhs, Rieu i. p. 359 sq.), the اوراد چشمه and other works.

30. Kutb-al-'ālam Shaikh 'Abd-al-quddūs (or alqaddūs) bin Shaikh Isma'īl Gangū'i alḥanafi (see the Safinat-al-auliyyā, No. 118), on fol. 359^a. He was the pupil, brother-in-law, and Khalīfah of the preceding Shaikh, but got besides an investiture from almost all the Khānwādas or Shūfī branches; his grandfather was Shaikh Saḥī-al-din Ḥanafi, one of the Khalīfas of Sayyid Ashraf Jahāngīr Simnām (see No. 23. above). Shaikh 'Abd-al-quddūs spent thirty-five years in Radauli, left that place in A. H. 896 (A. D. 1491), in the beginning of the reign of Sulṭān Sikandar bin Bahlūl Lūdi (A. H. 894-923 = A. D. 1489-1517), at the suggestion of 'Umarkhān Kāsi, one of the Sulṭān's Amirs and a pupil of himself, and went to Shāhābād, near Dihli, where he stayed another thirty-five years. When in A. H. 932 (A. D. 1525, 1526) Bābar defeated and killed Sulṭān Ibrāhīm bin Sikandar bin Bahlūl Lūdi (A. H. 923-932 = A. D. 1517-1526), and sacked Shāhābād, 'Abd-al-quddūs betook himself to Gangū, where he spent fourteen years more, and died the 23rd of Jumādā-alākhar, A. H. 944 (A. D. 1537, November 27), or according to less trustworthy authorities, A. H. 945, 84 years old; he must consequently have been born A. H. 860 (A. D. 1456). Among his numerous sons particularly prominent were Shaikh Ḥamid-al-din, born A. H. 886 (A. D. 1481, 1482), and Rukn-al-din, the author of the لطائف قدسی, born A. H. 897, the 5th of Jumādā-alawwal (A. D. 1492, March 5), and father of Shaikh 'Azīz-allāh. His eight principal Khalīfas were: (a) Shaikh Jalāl-al-din Thānisari, see below; (b) Shaikh 'Abd-alghafūr A'zampūri, father of Shaikh Abū Ishāq and Shaikh Aḥmad Sināj-al-'arīfin; (c) Khidrkhān, known as Shaikh Khān, of Jaumpūr; (d) Shaikh 'Abd-al-azīz of Kairāna; (e) Shaikh 'Abd-al-sattār Sahāranpūri (who died A. H. 905 = A. D. 1499, 1500, see Rieu iii. p. 890b); (f) Shaikh 'Abd-alahād, father of Shaikh Aḥmad Sirhindī; (g) Mir Sayyid Rafī-al-din Akbarābādī; (h) Shaikh 'Abd-alraḥmān.

31. Shaikh Jalāl-almillāh wa-al-dīn bin Mahmūd alfarūkī althānisari, the principal pupil and Khalīfah of the preceding Shaikh (see the *Safwat-akauliyā*, No. 119), on fol. 384^b. He was originally of Balkh, and traced, both on father's and mother's side, his pedigree back to the second Khalīf 'Umar Farūq. He died the 14th or 24th of Dhū-alhijjah, A. H. 989 (A. D. 1582, January 9 or 19), in the same year in which he had been honoured in Thānisar by the visit of the emperor Akbar (who was on the march to the Panjāb, to quell the rebellion of his brother Mirzā Muḥammad Hakim, the viceroy of Kābul), the prime-minister Abū-alfadl, and his brother, the poet Faiḍī. The chronogram of his death, however, given here as سر دفتر اوليا, would fix the Shaikh's death in A. H. 992; but, says the author of this work, two or three years more or less in a ta'rikh is an admissible licence (زیادتی و کمی دو سه). As he was ninety-five years old at the time of his death, he must have been born A. H. 894 (A. D. 1489). His six principal Khalīfas were: (a) Shaikh Nizām-aldin Thānisari, see below; (b) Shaikh 'Abd-alshakūr, his elder brother and father of Shaikh Nizām-aldin; (c) Kādī Sālīm of Kairāna; (d) Shaikh Mūsā; (e) Shaikh 'Isā; (f) Mir Sayyid Fāḍil, native of Tūhāna, commonly called Hadrat Mir.

32. Shaikh Nizām-aldin bin 'Abd-alshakūr alfarūkī althānisari albalkhi, nephew, son-in-law, and Khalīfah of the preceding Shaikh, on fol. 393^a. When towards the end of A. H. 1014 (A. D. 1606), the first year of Jahāngir's reign, this emperor's rebellious son, Sulṭān Khusrāu, fled from Akbarābād and passed through Thānisar, he called upon Shaikh Nizām-aldin, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A. H. 1035 or 1036 (A. D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irāqī's *Lama'āt* (comp. Bodleian Cat., No. 1254), the شرح لمعات مکی and the شرح لمعات مدنی. Other works of his are the رساله رياض العبد and the حقیقه در بیان هفت بطن وجود, a commentary on the last two جزو of the *Kurān*. Among the contemporaries of Nizām-aldin, Shaikh Nizām Nārnauli is mentioned, with whom the former had frequent intercourse. Nizām-aldin's two most prominent sons were Shaikh Muḥammad Sa'id, who returned to Thānisar, the original home of his family, and 'Abd-alhakḥ, who settled in Karnāl. Nizām-aldin's fourteen principal Khalīfas were: (a) Shaikh Abū Sa'id Gangū'i, see below; (b) Shaikh Husain Blūhari (بهوهری), whose spiritual successor was Shaikh Wali Muḥammad of Nārnauli; (c) Shaikh Pāyanda of بنور, a place not far from سهرند (i. e. Sirhind); (d) Mir Sayyid Ilāh-bakhsh Lāhūrī, whose principal pupil and successor was Shaikh Muḥammad Mirzā; (e) Shaikh 'Abd-alkarim Lāhūrī, the author of a Persian commentary on the فصوص الحکم; (f) Shaikh Ilāhdād Lāhūrī; (g) Shaikh Dūst Muḥammad Ṣūfī Lāhūrī; (h) Shaikh Mustafā;

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(i) Shaikh 'Abd-alfattāḥ; (j) Shaikh 'Abd-alrahmān Kashmīrī, who lived in Lāhūr; (k) Sayyid Kāsim Burhānpūrī; (l) Kādī 'Abd-alḥayy, son of Kādī Sālīm of Kairāna; (m) Shaikh Ṣādiq Burhānpūrī; (n) Shaikh Fathī, whose successor was Shaikh Isma'il Akbarābādī.

33. Shaikh Abū Sa'id Gangū'i alḥanafī, the Khalīfah of the preceding Shaikh, on fol. 408^a. He was a grandson both of 'Abd-alkuddūs Gangū'i (No. 30) and of Jalāl-aldin Thānisari (No. 31), his mother being a daughter of the latter Shaikh. He went after his Pir Nizām-aldin (No. 32) to Balkh, and afterwards returned to Gangū. The date of his death is unknown. His five principal Khalīfas were: (a) Shaikh Muḥammad Ṣādiq Gangū'i, see below; (b) Shaikh Ibrāhīm Rāmpūrī, one of whose Khalīfas was Pir Muḥammad Junaidi; (c) Shaikh Muḥibb-allāh Ṣadrpūrī, died in Ilābābād the 9th of Rajab, A. H. 1058 (A. D. 1648, July 30); in his اجوبه و اسوله, which are quoted here at length, he gives his discussions on Ṣūfī topics with a great dervish, or according to other authorities, with prince Darā Shukūl; his son was Shaikh Taj-aldin; (d) Shaikh Ibrāhīm Sahāranpūrī; (e) Shaikh Khwājah Pānipatī.

34. Shaikh Muḥammad Ṣādiq bin Shaikh Fath-allāh Gangū'i, nephew and Khalīfah of the preceding Shaikh, on fol. 422^a. He died the 18th of Muḥarram, but the year of his death is unknown. His eight principal Khalīfas were: (a) His eldest son, Shaikh Dā'ūd, see below; (b) His younger son, Shaikh Muḥammad Gangū'i; (c) Shaikh Ibrāhīm Murādābādī, the father of Shaikh Abū Sa'id; (d) Shaikh 'Abd-alsubḥān Sahāranpūrī; (e) Shaikh 'Abd-aljalil Ilāhābādī, author of a risālah در بیان اذکار و اشغال and of an Arabic kaṣidah; his son and Khalīfah was Shaikh Ghulām Muḥyi-aldin; (f) Shaikh Jamāl; (g) Shaikh Mubārak; (h) Shaikh Yūsuf, died in Sāmānah.

35. Shaikh Dā'ūd, eldest son, pupil and Khalīfah of the preceding Shaikh, on fol. 435^a. In A. H. 1068 (A. D. 1658), when 'Ālamgīr ascended the throne in Shāhjahānābād Dihli, the Shaikh was calumniated before him, and consequently summoned to Dihli; but he was fully acquitted. He died the 6th of Ramaḍān (year not known), but his anniversary is celebrated the 19th of Sha'bān. His five principal Khalīfas were: (a) Shaikh Saundhā, see below; (b) Shaikh Bulāḳī (بلافی) Kaithali; (c) Shaikh Gharīb-allāh bin Sayyid 'Abd-alrasūl of Kairāna, a foster-brother of the author of the سير الاقطاب (see Rieu i. p. 358^b); (d) Shaikh Abū-alma'ālī, who lived at انبخت, in the district of Sahāranpūr; (e) 'Abd-alkādir سنور.

36. Shaikh Saundhā (سوندها) b'n Shaikh 'Abd-al-mu'min Safidūni (Safidūn is not far from Pānipat), the principal Khalīfah of the preceding Shaikh, on fol. 445^b. He lived 96 years, the first part of which he spent in his Pir, Shaikh Dā'ūd's company, the second in Blūhar, the last in Safidūn, the original home of his family. In A. H. 1111 (A. D. 1699, 1700), he invested the author of this work, Shaikh Muḥammad Akram, with the garment of the Khalīfah, and appointed him his spiritual successor. His four chief companions and disciples were: (a) Shaikh Muḥammad 'Alī, the father of the author, see below; (b) Shaikh Pir Muḥammad of تهاه;

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(c) Shaikh 'Uthmān of كرنال (Karnāl?); (d) Shaikh Muḥammad Ṣādiq of Kaithal.

37. Shaikh Ilāh-bakhsh alḥanafī albarāsawī, the grandfather of the author, on fol. 475^a. He was the son of Shaikh Isma'īl bin Shaikh Bahā-aldīn bin Shaikh Faṭḥ-allāh bin Shaikh Ṣadr-aldīn, who traced his pedigree back to Abū Ḥanīfah Kūfī (Safinat-alauliyā, No. 21), and the Khalīfah of Shāh Mir Lāhūrī. His wife was Bibi Rābi'ah, who bore him three sons: (a) Shaikh 'Abd-alrahīm, who died young; (b) Shaikh Sharaf-allāh, the father of Shaikh 'Abd-almajīd, and Shaikh 'Abd-alkarīm; (c) Shaikh Muḥammad 'Alī, the father of the author.

38. Shaikh Muḥammad 'Alī bin Shaikh Ilāh-bakhsh, on fol. 478^a. He was the friend and disciple of Shaikh Saundhā (see above), and married Jān Bibi, the daughter of Shaikh Muḥammad Ishāq Anṣārī, a descendant of that Abū Ayyūb Anṣārī in whose house in Madinah the prophet stayed after his flight from Makkah. He died A. H. 1127, the 7th of Jumādā-alākhār (A. D. 1715, June 10), and left two sons: Muḥammad Akram, the author of this book, and Muḥammad 'Abdallāh.

Beginning: الحمد لله كاشف الاحوال على ارباب المجامدات و جاعلهم والهي في مقام العرب الخ.

The copy is not dated, and is probably the author's autograph. A small portion of fol. 1^b, and the larger part of fol. 2, torn away. The proper order of ff. 288-294 is: 288, 293, 290-292, 289, 294. Bibliotheca Leydeniana.

No. 2705, ff. 481, ll. 17; Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

655

Raudat-alauliyā (روضة الاوليا).

A short compendium or Unmūzaj on the great Saints of India, especially of the Dakhan, compiled by Ghulām 'Alī Āzād alḥusainī alwāsītī albalgrāmī, the author of the famous tadhkiras مآثر الكرام, etc. (see further below, No. 682 sq.), in A. H. 1161 (A. D. 1748), see fol. 22^a, last line but two. It gives biographical accounts of ten great Shaikhs, the last of whom is the author himself, and is apparently the basis on which he wrote in A. H. 1166 (A. D. 1753) his larger works on the Shaikhs, learned men, and poets of Balgrām and India in general. The first biography is that of Shaikh Burhān-aldīn Muḥammad bin Maḥmūd bin Nāṣir, commonly called Algharīb alḥansawī (الغريب الهانسي).

Beginning: نحمدك يا من تعدست ذاته عن شوائب الامكان وتجلت صفاته في مراتب الاكوان ونصلى و نسلم على حبيبك الخ.

At the end of the short sketch of the author's life (relating his various travels and his pilgrimage to Makkah and Madinah in A. H. 1150-52 = A. D. 1737-1740) a ḥasidah by the same is added: قصيده در بيان شجره بزرگان روضه منوره قدس الله اسرارهم.

Beginning:

زبان خامه مشکين کند بنام خدا
بيان سلسله اولياء روضه ادا

No. 1814, ff. 1-23^a, ll. 21; clear Nasta'liq; size, 9½ in. by 5½ in.

d. Persian Poets.

656

Tadhkirat-alshu'arā (تذکره الشعرا).

The well-known biography of Persian poets by Daulatshāh bin 'Alī-aldaulah Bakhtishāh (according to W. Pertsch: *ibn Bakhtishāh*) of Samarkand, who completed this work A. H. 892 (A. D. 1487), and dedicated it to Mir 'Alī Shir. Hammer's 'Schöne Redekünste Persiens' are principally based on it. It is divided into a muḥaddimah, seven ṭabaḳāt, and a khātimah, comp. Notices et Extr. iv. p. 220 sq., where the full list of biographies is given; Bodleian Cat., Nos. 348-359; Rieu i. p. 364; W. Pertsch, Berlin Catal., p. 597 sq.; A. Sprenger, Catal., p. 7 sq.; Cat. des MSS. et Xyl., p. 308 sq.; G. Flügel ii. p. 366 sq.; J. Aumer, p. 1; H. Khalfā ii. p. 262, No. 2819; Dorn, Das asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130 sq.; Rosen, Persian MSS., p. 160, etc. On the various articles of this work, translated into European languages, see W. Pertsch, loc. cit. A Turkish translation of it, entitled سفينة الشعرا, appeared in Constantinople, A. H. 1259. Daulatshāh died A. H. 900 (A. D. 1494, 1495).

This copy, excellently written and comparatively old, begins, on fol. 1^b: تحمیدی که شامباز بلند برواز اندیشه بسیاجت (بساحت و فضای) کبریای (other copies) آن طیران الخ. Muḥaddimah, on fol. 11^a.

Ṭabaḳah I (beginning with Rūdagi), on fol. 17^b; II (beginning with Azrakī), on fol. 38^b; III (beginning with Nizāmī), on fol. 64^a; IV (beginning with Farīd-aldīn 'Aṭṭār), on fol. 88^a; V (beginning with 'Imād Faḳīh), on fol. 118^a; VI (beginning with Sayyid Nīmat-allāh of Kūhistān), on fol. 155^a; VII (beginning with Amir Shāhi), on fol. 197^a. Khātimah (beginning with Jāmī), on fol. 223^a. In the text itself only the third ṭabaḳah is marked by a special heading; all the others have been determined both by the index on ff. 10^a-11^a and a comparison with the following copies.

Dated the 9th of Rajab, A. H. 960 (A. D. 1553, June 21). Bibliotheca Leydeniana.

No. 2753, ff. 246, ll. 17; Naskhi; size, 8½ in. by 6½ in.

657

Another copy of the same.

Another excellent copy of Daulatshāh's tadhkirah, dated the 15th of Muḥarram, A. H. 1095 (A. D. 1684, Jan. 3). Muḥaddimah, on fol. 10^b. Ṭabaḳah I, on fol. 16^b; II, on fol. 42^a; III, on fol. 71^a; IV, on fol. 102^a; V, on fol. 136^a; VI, on fol. 175^b; VII, on fol. 216^b. Khātimah, on fol. 243^b. Worm-eaten. The proper order of the leaves is: ff. 1-151, 154-209, 152, 153, 210-266.

No. 2730, ff. 266, ll. 17; clear and distinct Nasta'liq; size, 9½ in. by 5½ in.

658

The same.

This copy, considerably older than the preceding one, is somewhat damaged on the first pages.

Dated the 8th of Dhū-alḥijjah, A. H. 1028 (A. D. 1619, Nov. 16).

No. 2337, ff. 420, ll. 15; Nasta'liq; size, 6½ in. by 3½ in.

659

The same.

This copy is likewise injured in many places, especially in the corners, and worm-eaten. It is dated the 5th of Rabi'-alawwal, in the 49th year (of 'Ālamgir? that would be A. H. 1117 = A. D. 1705, June 27).

No. 869, ff. 290, ll. 17; careless and rude Nasta'lik; only the first twenty-six leaves supplied by another, careful hand, on more modern paper: size, 8½ in. by 4½ in.

660

The same.

An excellent copy, not dated.

No. 2539, ff. 65-420, ll. 15; very clear and distinct Nasta'lik; size, 10½ in. by 7½ in.

661

The same.

No date. The *sixth* ṭabaḳah begins here, on fol. 201^a (طبقة سادس), with Kamāl Khujandī; the usual beginning (viz. with Ni'mat-allāh Kūhistānī) is found here on fol. 206^a.

No. 401, ff. 304, ll. 16; legible, but very incorrect Nasta'lik; ff. 1 and 2 supplied later; size, 9½ in. by 5½ in.

662

A defective copy of the same.

This excellent copy, written in the tenth or eleventh century of the Hijrah, breaks off towards the end of the *sixth* ṭabaḳah, in the biography of Bābā Saudā'i of Abiward, who flourished under Shāhrukh, on fol. 242^b. The last words: ... نرا محنت جانی قربان agree with the preceding copy, fol. 259^b, line 4 ab infra. Muḳaddimah, on fol. 12^a. Ṭabaḳah I, on fol. 18^b; II, on fol. 45^b; III, on fol. 76^a (heading omitted); IV, on fol. 108^b; V, on fol. 145^b; VI, on fol. 191^b (only headed طيفه, and beginning with كهتانی (!), i. e. correctly: Ni'mat-allāh Kūhistānī). The last four pages (ff. 243 and 244), written by another hand, contain (a) the end of Jāmi's شرح فصوص الحکم, i. e. the نقد النصوص, a commentary on Muḥyi-aldin Muḥammad bin 'Alī al 'Arabi's (died A. H. 638 = A. D. 1240, 1241) نفش الفصوص, an extract from the same Arabic author's larger mystical work, the فصوص الحکم (comp. Bodleian Cat., Nos. 894, 9, and 976, and W. Pertsch, Berlin Cat., p. 274), and (b) another small prose-tract on mystical matters, beginning: الها ملكا بادشاها قبله دل مارا بتشريف رب اشرف لي صدرى در اشعة آفتاب الخ.

No. 3206, ff. 244, ll. 15 (ll. 19 on the last four pages): excellent Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

663

A still more defective copy of the same.

This copy is incomplete both at the beginning and end.

It opens abruptly in the introduction, thus: خندق... جهت رسول گفته بود بدو بخشيد الخ corresponding to

the preceding copy (No. 3206), fol. 6^a, l. 8, and breaks off in the beginning of the *sixth* ṭabaḳah with these words: ... نصرت و تخت حکم او درآمد گونند که در يورش, corresponding to fol. 194^a, l. 3 ab infra, in the same copy.

No. 400, ff. 181, ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

664

Majālis-alnafā'is (مجالس النعائس).

The Čaghatāi original of Mir 'Alī Shir Nawā'i's biography of Persian poets, composed A. H. 896 (A. D. 1491), comp. Rieu, Turkish Cat., p. 273; W. Pertsch, Berlin Turkish Cat., p. 313; G. Flügel, ii. p. 373; Paris Cat., pp. 297, 331, and 333; J. Aumer, Türkische Handschriften, No. 148; Cat. des MSS. et Xyl., No. 553, etc.; Hammer, Handschriften, pp. 326-330; Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 11 sq., etc.; Biography of Nawā'i, and French translation of the seventh majlis by Belin, Journal Asiatique, 5^e série, tom. xvii. p. 175 sq.; extracts from the third majlis in Berezin's Chrestomathie Turque, p. 146 sq. A Persian translation of this work by Fakhri of Harāt, the author of the جواهر العجائب (see Bodleian Cat., No. 362), entitled لطائف نامه and composed about A. H. 927 (A. D. 1521), is described in Rieu i. p. 366; a later Persian version by Shāh 'Alī is mentioned in Rieu, Turkish Cat., p. 274^a. Mir 'Alī Shir died in Jumādā II, A. H. 906 (A. D. 1501, beginning of January).

Beginning: روز حمد آنکا کیم سباب جهان بستانی ابلا ب الخ.

The title appears on fol. 3^b, last line. The work is divided into eight Majlis, viz.:

1. Poets who died in the author's lifetime, but were never personally known to him, beginning with Kāsim-i-Anwār, on fol. 5^b. The heading is omitted.

2. Contemporary poets, who were personally known to him, but died before the composition of this work, i. e. A. H. 896, on fol. 18^b, beginning with Sharaf-aldin 'Alī Yazdi.

3. Contemporary Shaikhs and poets, personally known to him, and still alive at the time of the composition of this work, on fol. 46^a, last line, beginning with Jāmi.

4. Fuḍalā, or men of letters, who composed occasionally verses, on fol. 66^b, first line, beginning with Pahlawān Muḥammad.

5. Noblemen of Khurāsān, who excelled in poetical composition, on fol. 84^b, beginning with Daulatshāh.

6. Poets and ingenious men of other countries, on fol. 89^b, beginning with Aḥmad Ḥajibeg.

7. Poetry and witticisms of Sultāns and princes, on fol. 97^a, beginning with Amir Timūr Gūrgan.

8. Sayings in prose and verse of Nawā'i's patron, Sultān Husain (reigned A. H. 873-911 = A. D. 1469-1506), on fol. 101^b.

No. 2507, ff. 1-110, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

665

Tulfa-i-Sāmi (تحفة سامی).

Biographies of Persian poets from the end of the

ninth century of the Hijrah to the middle of the tenth, a kind of continuation to Daulatshāh's and Nawā'ī's *tadhkiras*, by the prince Sām Mirzā, son of Shāh Ismā'il, who was born A.H. 923 (A.D. 1517), and put to death A.H. 984 (A.D. 1576). see Rieu i. p. 367 sq.; W. Pertsch, Berlin Catal., p. 600 sq.; G. Flügel ii. p. 367; A. Sprenger, Catal., p. 12; J. Anmer, p. 1; Krafft, p. 126; and especially De Sacy in *Notices et Extraits*, iv. pp. 273-308, where a full list of the biographies has been given, and O. Frank, *Morgenländische Handschriften der kgl. Hofbibliothek in München*, p. 34 and Anhang. It was composed A.H. 957 (A.D. 1550), and divided into seven *ṣahifas*, see Rieu and Pertsch, loc. cit. This copy contains (as far as it is possible to count the single items, several names being omitted) 579 biographies.

Beginning: لله الحمد قبل كل كلام - بصفات الجلال والاکرام
حمد او تاج تارك سخن است - صدر هر نامه نو و کهن
است الخ.

No date.

No. 2570, ff. 153, ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5 in.

666

Another copy of the same.

This copy, transcribed by Bāki Muhammad Ḥāfiẓ Nūr of Andakhud, but likewise not dated, is much shorter than the preceding one, and more like an abridgment of the original work, containing only 474 biographies.

Beginning the same as in the preceding copy.

No. 601, ff. 73, ll. 19; clear Nasta'liq; size, 9½ in. by 6½ in.

667

Khulāṣat-alash'ār wa Zubdat-alafkār (خلاصة الاشعار و زبدة الافکار).

The famous *tadhkirah* of Persian poets by Taqi-al-din Kāshī, who was born about A.H. 946 (A.D. 1539, 1540), and completed the four volumes which form the main portion of this work in A.H. 985 (A.D. 1577, 1578). An appendix on contemporary poets he added in A.H. 993 (A.D. 1585). A revised and amplified edition he published in A.H. 1016 (A.D. 1607, 1608). An abridgment of this second edition, in which the poetical specimens are omitted, is contained in this copy, and it agrees upon the whole so well with that in Sprenger's Catal., p. 15 sq., that it will be only necessary to point out the slight differences which exist between both. That the author was engaged in the compilation of this second edition already in A.H. 997 (A.D. 1589), we learn from fol. 1100^b, l. 12, where this date appears, preceded by the usual words *حالا که* 'now, that.' Comp. on this important work, Bland, in *Journal of the Royal Asiatic Society*, ix. p. 126; A. Sprenger, Catal., pp. 13-46; W. Pertsch, Berlin Cat., p. 610 sq.

Beginning: جواهر حمد و ثنائی که مقرر قلوب اصحاب
دین مبین و مفتاح ابواب صدور ارباب متین الخ.

The work is divided into a *muḥaddimah*, four *fasls*, four *rukus*, the *fourth* of which is wanting in this copy,

and a *khātimah*, subdivided into twelve *fasls*. It is dedicated to Shāh Tāhmāsp (who died A.H. 984=A.D. 1576), see fol. 4^a, l. 3; title, on fol. 8^b; index, on ff. 9^a-12^b; *Munājāt*, on fol. 12^b.

Muḥaddimah on the utility of such a *tadhkirah*, on fol. 13^b.

Four *fasls* on mystical lore: *first* (در بیان ایجاد عشق) و معرفت آنکه عشق ازلیست و این محبت از جانب در تعریف فضیلت عشق (الهست). on fol. 17^a; *second* (و مذمت کسانی که مذاق را عشق نام نهاده اند الخ) on fol. 27^b; *third* (در نفسیم عشق بمجاز و حقیقت و شرائط) on fol. 31^b; *fourth* (در شرائط محبت الخ) (محبت از طرف محبوب مجازی الخ) on fol. 56^b.

Extracts from 'Alī's Arabic *diwān* (اختیارات اشعار) (حضرت شاه اولیا الخ) on fol. 73^b.

Rukn I (comprising the *first* and *second* *mujallad* of the whole work), on fol. 110^a. Fifty-four ancient *kaṣīdah*-writers from the time of Sabuktāgin to the eighth century (the numbers quoted in the following instances are those in A. Sprenger, Catal., p. 15 sq.).

10. The poet's name appears here distinctly as Abū Maṣṣūr Kaṭarān Ajali *alurmawī* (on fol. 192^a).

17. The name is spelt here thus: 'Abd-alwāsī' bin 'Abd-aljāmi' (الجامع) bin 'Umar bin al-Rabī' aljabali *alsultāni* (on fol. 229^a).

35. Here is distinctly written *Shufurwah* (on fol. 339^b).

42. Najīb-al-din *Jarbadkhanī* (on fol. 382^b).

This *rukn* is dated the 21st of Ramaḍān, A.H. 1038 (A.D. 1629, May 14).

Rukn II (comprising the *third* *mujallad*), on fol. 454^a. Forty-two *ghazal*-writers and later *kaṣīdah*-writers from the eighth century to the beginning of the ninth; the first is Sa'dī of Shirāz.

80. 'Izz-al-din *Karkhī* (on fol. 586^a).

88. Najīb-al-din bin *Muḥammad* bin Zangi (on fol. 627^a).

89. Muẓaffar Harawī, died A.H. 782 (both dates of Sprenger's copy are confounded here; there is first 82 and then 20, written before 700, on fol. 636^b).

This *rukn* is dated the 5th of Dhū-al-ḥajjah, A.H. 1038 (A.D. 1629, June 26).

Rukn III (comprising the *fourth* *mujallad*), on fol. 691^b. Forty-nine modern poets of the ninth and a few of the tenth century.

111. Badr-al-din Shāshī, died A.H. 854 (here again appear both dates *و ثمانمائه و سبعمائه*, on fol. 791^a).

130. Amir *Yādgarbeg* Saifi (on fol. 862^a).

132. Shaikh *Wālī* Kalandar (on fol. 866^b).

139. Sayyid Ashraf, died A.H. 854 (on fol. 875^b).

141. Here spelt *فصای سمرقندی* (on fol. 879^b).

145. Looks, both in index and text, as *Fanā'i* (on fol. 889^a).

This *rukn* is dated Muharram, A.H. 1039 (A.D. 1629, August-September).

Rukn IV (comprising the *fifth* *mujallad*) is missing.

Besides the poets quoted above, some others have a different spelling in the text, but in the index those agree with Sprenger.

Khâtimah: Contemporary poets, in twelve *asls*, beginning, on fol. 890^b: حمد و سپاس بی عدد آوردگار. را سزد که نفس ناطقه را معدن الـ

Asl I, in two *fasls*: Poets of Kāshān. *First fasl*, on fol. 899^a; *second fasl*, on fol. 969^b.

252. Here spelt *Kiyām*-al-din Muḥammad (on fol. 907^a).

266. *Shujā*-al-din Ghāḍanfar (on fol. 936^a).

272. Maulānā *Faql* instead of *Afdal* (on fol. 945^b).

300-301. Between these two *one* poet more is found in our copy, viz. *Maulānā 'Abdī* (so to be read instead of *عبدل*) *Sākīnī*, died A. H. 965 = A. D. 1557, 1558 (on fol. 980^b).

Asl II, in two *fasls*: Poets of Iṣfahān. *First fasl*, on fol. 981^a; *second*, on fol. 1015^a.

303. Hāirātī is called here *Huṣnī* (حزنی, on fol. 987^b).

312. Here called Shāhaki *Zamānī* (of Zamān, in the district of Iṣfahān, on fol. 1007^a).

313. Ākā Malik *Mā'ūf* (on fol. 1008^a).

322. *Abū Tālib* (on fol. 1016^a).

339-340. Between both *one* poet more is found, viz. *Maulānā Hārīmī* (حریمی), died A. H. 968 = A. D. 1560, 1561 (on fol. 1023^b).

340. Maulānā Kāsim *Zārī* (on fol. 1023^a).

Asl III: Poets of Kūmm and neighbourhood, on fol. 1029^a.

356-357. Between both *Maulānā Mashrabī* (on fol. 1037^b).

Asl IV: Poets of Sāwa and environs, on fol. 1048^b.

367. Called here *Sāzanī* (on fol. 1050^b).

Asl V: Poets of Kāzwin, on fol. 1055^a.

379. Precedes here 378 (on fol. 1060^b).

381. Mirzā *Sulaimān* (on fol. 1062^b).

386-394 are found here in the following order: 391, 392, 386, 388, 389, 393, 390, 387, 394 (on ff. 1066^b-1069^b); between 387 and 394 appears another poet, not found in Sprenger, viz. *Imām Kulibeg Fusānī* (still alive in the author's time, on fol. 1068^b).

Asl VI: Poets of Gilān, on fol. 1071^b.

406. Precedes here 405 (on fol. 1076^a).

411 is wanting here.

Asl VII: Poets of Tabriz and Adharbaijān, on fol. 1081^a.

429. Called here Hasanbeg *Ajrī* (on fol. 1089^a).

434. Ḥakim *Abū Tālib* (on fol. 1093^a).

436. *Sabīleg* (صبی بیک, on fol. 1094^b).

437. Mir Ḥusain *Sahwī* (on fol. 1099^b).

Asl VIII: Poets of Yazd and Kirmān, in two *fasls*, *first*, on fol. 1107^b; *second*, on fol. 1121^b.

461. Maulānā Ḥusain *Kāmī* (on fol. 1115^a).

474. Here: Maulānā *Ghubārī* (غباری, on fol. 1123^b).

480 is wanting here.

482. *Dakhli* instead of *Dakhli* (on fol. 1136^b).

485. Faīdī is called here by a strange mistake *Fahmī* (on fol. 1137^b).

487. Heading is omitted here.

After 489 (Mazharī, on fol. 1157^b) a lacuna; the next poet on fol. 1159^a is *Maulānā Nāṭik*, corresponding to Sprenger's Nuṭki (No. 498). Consequently the end of the *eighth Asl* and the beginning of *Asl IX*. Poets of Shirāz, are missing here.

508-511, 515-517, 520 and 521. All the headings are omitted here.

Asl X: Poets of Hamadān and environs (heading omitted), on fol. 1167^b.

523-526. Headings omitted.

527. Ākā Bābā *Darkī* (المتخلص بدرکی, on fol. 1171^b).

528-534. Headings omitted. After 534 another poet, not found in Sprenger, viz. *Mir 'Akīl* (on fol. 1181^a).

First appendix (لاحقه): Poets of Baghdād (heading omitted, on fol. 1183^a).

538-544. Headings omitted.

Second appendix: Poets of Jarbādḳān, on fol. 1189^b.

547, 548, and 553. Headings omitted.

Third appendix: Poets of Khwānsār, on fol. 1201^b.

557. Here called Manlānā *Tāghī* (طاعی, on fol. 1202^a).

558 is wanting here.

560. Heading omitted.

561 is wanting here (see fol. 1205^a).

566. Zulālī appears here in the queer form of زکامی (on fol. 1209^a).

Asl XI: Poets of Rai and Astarābād, in two *fasls*, *first*, on fol. 1212^a; *second*, on fol. 1224^b.

569 and 576. Headings omitted. In the place of 577 appears here *Maulānā Fahmī* (on fol. 1218^a).

578. Here called *Musabbikhān* (مستبب خان, on fol. 1218^b).

579 and 580. Headings omitted.

587. Heading omitted.

Asl XII: Poets of Khurāsān, on fol. 1233^b.

610. The takhalluṣ is here *Dhawāḳī* (ذواقی, on fol. 1245^a).

612 and 613. Headings omitted.

618 appears here as *Maulānā Kamāl* (on fol. 1251^a).

620 and 624-626. Headings omitted.

627. The takhalluṣ is here *Mudāmī* (مدامی, on fol. 1255^b).

630 is wanting here.

634-636. Headings omitted.

637. Here correctly: *Mir Muḥammad Kaskanī*.

638. *Mir 'Alī Kaskanī*, brother of the preceding poet (on fol. 1257^b).

641-642. Between both appears another poet, viz. *Maulānā Fā'idī* (فائضی, on fol. 1258^a).

643-648. Headings omitted.

650. The takhalluṣ here seems to be *Darī* (on fol. 1261^a).

651. Heading omitted.

651-652. Between both *Khawājah Kamāl*-al-din, son of Ḥāfiẓ Ḥusain Ṭābiḥ (on fol. 1261^b).

653-654. Headings omitted.

The tadlikirah ends on fol. 1264^b. Ff. 1265^b-1347 contain a list of those contemporary poets who sent their poetical specimens to the author after the completion of his work, in *alphabetical order*. It is undoubtedly the same list which Sprenger mentions as forming an appendix to the second edition (see Catal., p. 14), and which W. Pertsch, Berlin Catal., p. 612, wrongly represents as not having been mentioned by Sprenger. Pertsch, loc. cit., enumerates the poets in

full. It begins, as in Pertsch, with *Mawlânâ Abû-alḥasan of Abiward*. Bibliotheca Leydeniana.

No. 2561, ff. 1-453, No. 2562, ff. 454-901, No. 2563, ff. 902-1347, ll. 15; very incorrectly written in Nasta'lik; size, 10½ in. by 7¼ in.

668

Khâtima-i-Khulâsat-alash'âr (خانمۀ خلاصۃ الاشعار).

This is undoubtedly the same copy of the Khâtimah or appendix to Taḳī Kāshī's tadhkirah which, according to A. Sprenger, Catal., p. 15, formerly belonged to Mr. Hall, of Banâras, and which was copied in the very year of its completion, viz. A. H. 993, in the month Jumādâ-althâni (A. D. 1585, June), by 'Abd-alfattâḥ bin Shams-al-dīn Muḥammad alkāshânī. It represents the first and fuller edition of Taḳī Kāshī's work, with all the poetical extracts, which are not to be found in the more common abridgment of the second edition. The first leaf is missing; a full index on the fly-leaves, and a second index on the last two pages.

The twelve aṣls are found here:

1. Poets of Kāshân (beginning with Muḥtasham), on fol. 3^a.
 2. Poets of Isfahân, on fol. 92^a.
 3. Poets of Kumm and neighbourhood, on fol. 144^a.
 4. Poets of Sâwa and environs, on fol. 162^a.
 5. Poets of Kazwin, on fol. 173^b.
 6. Poets of Gūlân, on fol. 180^b.
 7. Poets of Tabriz and adjacent districts, on fol. 186^b.
 8. Poets of Yazd and Kirmân, on fol. 198^b.
 9. Poets of Shirâz, on fol. 230^a.
 10. Poets of Hamadân and environs, on fol. 238^a.
 11. Poets of Rai and neighbouring cities, on fol. 253^a.
 12. Poets of Khurāsân, on fol. 259^a.
- A short conclusion (ذیل), on fol. 309^a.

No. 3112, ff. 310, 4 coll., each ll. 24; clear Nasta'lik; very much worm-eaten throughout; size, 12¼ in. by 7¼ in.

669

Tadhkira-i-Nasrâbâdī (تذکرۀ نصرآبادی).

Biographies of contemporary poets by Muḥammad Ṭāhir Nasrâbâdī (or Nasirâbâdī), who began to compile this work A. H. 1083 (A. D. 1672, 1673), and divided it into a muḥaddimah, five sections (مق), and a khâtimah. Various copies contain additions up to A. H. 1089 (A. D. 1678), and even to A. H. 1092 (A. D. 1681), comp. Bodleian Catal., No. 373; Rieu i. p. 368; W. Pertsch, Berlin Catal., p. 616; A. Sprenger, Catal., pp. 88-108, and Bland, in Journal of the Royal Asiatic Society, ix. pp. 137-140.

Muḥaddimah: Poetry of kings and princes, on fol. 5^a.

Section I: Poetry of the Amirs, Khâns, and wazirs of Irân and Hindûstân, on fol. 9^a, in three firḳas or classes.

Section II: Poetry of the Sayyids, Najibs, etc., on fol. 64^a.

Section III: Poetry of wise and learned men, calligraphers, fakirs, etc., on fol. 100^b, in three firḳas.

Section IV: Poetry of professional poets in Irâk, Khurāsân, Transoxania, and Hindûstân, on fol. 142^b (the heading is forgotten here), in three firḳas.

Section V: Poetry of relations of the author himself.

The beginning of this section is not marked. The author's own biography begins on fol. 320^a, last line.

Khâtimah, containing chronograms, logogriphs, riddles, etc., on fol. 328^a.

Beginning: سرسبزی نهال خامه از طراوت آبلج.

No. 2565, ff. 376, ll. 17; careless Nasta'lik; size, 10½ in. by 5½ in.

670

Kalimât-alshu'arâ (کلمات الشعراء).

The words of the poets, a tadhkirah of the Persian poets of India, flourishing in the reigns of Jahângir, Shâhjahân, and 'Âlamgir, by Mirzâ Muḥammad Atfâl with the takhallus Sarkhsh, who died at Dihli, A. H. 1127 (A. D. 1715), according to the Khazâna-i-'âmirah (Bodleian Cat., No. 381, 60), or A. H. 1126 (A. D. 1714), according to the Khulâsat-alafḳâr (Bodleian Cat., No. 391, 135); even A. H. 1125 (A. D. 1713) is given as date of his death, comp. Rieu i. p. 369; W. Pertsch, Berlin Cat., p. 617; Bland, in Journal of the Royal Asiatic Society, ix. p. 168; A. Sprenger, Catal., p. 108 sq., where a detailed account of this tadhkirah is given. The title of the book (see fol. 3^b, l. 6) is a chronogram, giving the date of composition as A. H. 1093 (A. D. 1682). It is arranged alphabetically, and begins (on fol. 3^b) with *Mir Ilâhî* (who died, according to the Khulâsat-alafḳâr, Bodleian Cat., No. 391, 36, A. H. 1060=A. D. 1650; others give the date of his death as A. H. 1057, 1063, or 1064=A. D. 1647, 1653, or 1654, see Rieu ii. p. 687, iii. p. 1091^b, and A. Sprenger, Catal., p. 436); the last poet is *Mir Yahyâ Kâshî* (who died A. H. 1074=A. D. 1663, 1664), on fol. 103^b.

Beginning: سخن جانست و دیگر گفتگو جانان زمن بشنو - اگر هر لحظه جانی تازه خواهی این سخن بشنو آبلج.

Dated Dhû-alka'dah, A. H. 1154 (24th year of Muḥammadshâh's reign)=A. D. 1742, January.

No. 2003, ff. 108, ll. 12-13; written for the greater part in Shikasta; size, 6½ in. by 4½ in.

671

Another copy of the same.

Beginning as in the preceding copy; title on fol. 3^b, l. 5.

The first biography, Ilâhî of Hamadân, begins on fol. 3^b; the last, Yahyâ Kâshî, on fol. 126^b, last line.

No date. 12th-13th century of the Hijrah.

No. 3169, ff. 132, ll. 12; Nasta'lik; size, 7¾ in. by 4¾ in.

672

A fragment of the same.

This fragment of the Kalimât-alshu'arâ breaks off on fol. 36^b in the specimens of a poet with the takhallus Sayyid, i.e. Mir Sayyid 'Alî (beginning on fol. 36^a=fol. 51^b in the preceding copy). The last words, گیسو مسلسل را ... correspond to fol. 52^b, l. 4 in the same copy. Ff. 37^b and 38^a contain (in a different handwriting) a few Reḳhta ghazals. Bibliotheca Leydeniana.

No. 2773, ff. 1-38, ll. 16; Nasta'lik; size, 8½ in. by 5½ in.

673

Mirāt-alkhayāl (مرآة الخيال).

Biographies of renowned Persian poets and poetesses, by Shirkhān ibn 'Alī Anjadhkhān Lūdi, who completed this work in A.H. 1102 (A.D. 1690, 1691), comp. Bodleian Cat., Nos. 374 and 375, where a complete list of the biographies is given; Rieu i. p. 369^b sq.; W. Pertsch, Berlin Cat., p. 618; Bland, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142; A. Sprenger, Cat., p. 115, and J. Aumer, p. 3. Printed Calcutta, 1831, and Bareilly, 1848.

Beginning: ای ژوبند بر زبان نطی سخن سرای را الخ.

The first of the ancient poets is *Rūdagi*, on fol. 10^b; the first of the modern poets *Jāmī*, on fol. 48ⁱ; the tadhkirah of the poetesses begins on fol. 217^a.

Dated the 1st of Šafar, A.H. 1147 (the sixteenth year of Muḥammadshāh's reign)=A.D. 1734, July 3.

An index of the whole work is found on the fly-leaves.

No. 2011, ff. 220, ll. 17; unequal Nasta'lik; size, 9 in. by 6½ in.

674

Another copy of the same.

Beginning as in the preceding copy. The tadhkirah of poetesses is entirely missing here. No date.

No. 226, ff. 225, ll. 15; Shikasta; many damaged leaves have been carefully mended; size, 8½ in. by 4½ in.

675

Hamisha Bahār (همیشه بهار).

Eternal Spring, a tadhkirah of Persian poets who flourished in India from the time of Jahāngir to the accession of Muḥammadshāh (A.H. 1131=A.D. 1719), by a Khatri Kishanānd Ikhlās, who completed this work in A.H. 1136 (A.D. 1723, 1724), see fol. 7^b, ll. penult. and ultim. Compare the complete list of poets in this tadhkirah in A. Sprenger, Catal., p. 117 sq.; see also Rieu iii. p. 1086^b.

Beginning, on fol. 5^b: ای ذکر توگلفروش بازار سخن الخ.

The first poet mentioned in this copy is Mir Ilāhi (see above in No. 670), on fol. 8^a, not, as in Sprenger's list, Amirkhān Anjām, who follows here as second, on fol. 9^b; the last is Aḥmad Yārkhān Yaktā, as in Sprenger. This copy is dated A.H. 1139 (ninth year of Muḥammadshāh's reign), the 9th of Dhū-al-ḥajjah (A.D. 1727, June 28), by Muḥammad Majid, at Shāh-jānābād. The remark on the fly-leaf, that it was copied A.H. 1231 (A.D. 1816), is consequently wrong; there are besides seals of former owners, for instance, of Mir Ghulam, bearing the date A.H. 1222 (A.D. 1807, 1808). The Hamisha Bahār fills ff. 5-173; the first leaves, ff. 1-4, and the last, ff. 174-191, contain various specimens of Persian poetry, mostly in oblique or diagonal lines. On the margin of ff. 5-29 there are additional verses also.

A former owner of this copy was Mr. Hall (Benares, 1851); see, besides, the remark of A. Sprenger, Catal., p. 117, note.

No. 3163, ff. 191, ll. 11 (in the main portion); Shikasta; size, 9½ in. by 5¼ in.

676

Tadhkira-i-Nadrat (تذکره ندرت).

A large fragment of a tadhkirah of ancient and modern Persian poets, compiled by 'Alī Fiṭrat 'Aṭā-allāh, with the takhalluṣ Nadrat, in the nineteenth year of Muḥammadshāh's reign, A.H. 1149, 1150 (A.D. 1737), see fol. 32^b, margin, ll. 11-12. It is divided into two *جمن*, seven *گلشن*, and one *حدیقه* or *خاتمه*; the former nine comprising the nine centuries of Persian poetry, from A.H. 200 to 1100 (A.D. 815-1689), the latter dealing with contemporary poets of the twelfth century. Of these ten subdivisions, only five are found in this copy, viz. *Āman I*: Poets of the third century, from Rūdagi to 'Umārāh, on fol. 33^a; *Āman II*: Poets of the fourth century, from Amir Akāji (or Aghāji) to Abū-alfaraj Sijzi, on fol. 33^b; *Gulshan I and II* (not separated here): Poets of the fifth and sixth centuries, from 'Unṣuri to Jamāl-al-din 'Abd-alrazzāk of Iṣfahān, on fol. 34^a, margin; *Gulshan III*: Poets of the seventh century, on fol. 61^a, beginning with Kamāl-al-din Isma'il خلاق المعانی, and breaking off abruptly in the account of Jalāl-al-din Rūmi.

Beginning: نهای فصاحت بپیرا صانعی را سزاست که دندان سین سخن الخ.

Bibliotheca Leydeniana.

No. 2678, ff. 32-71, ll. 17 in the centre, ll. 34 on the margin; Nasta'lik; size, 11½ in. by 7¼ in.

677

Tadhkirat-alahwāl (تذکره الاحوال).

The autobiography of Shaikh Muḥammad 'Alī Ḥazin, who was born in Iṣfahān, in Rabi'-althāni, A.H. 1103 (A.D. 1691, December, to 1692, January), and died in Banāras, A.H. 1180 (A.D. 1766). He wrote this account of his life in A.H. 1154 (A.D. 1741), see fol. 159ⁱ, l. 7.

Beginning: نعمده و نسأله التفي و نعتصم بعروة الوثی و نصلى على سيدنا المصطفى و آله الخ.

The above title is found in Rieu i. p. 372. Other titles, given to this book, are *تذکره شیخ محمد علی تاریخ احوال شیخ*, in Bodleian Cat., No. 383; *تذکره حالات شیخ*, in A. Sprenger, Catal., p. 141; and *تذکره علی حزن*, on the fly-leaf of this copy. An English translation of it was published by F. C. Belfour, London, 1830; the Persian text by the same, London, 1831.

Dated the 8th of Rabi'-alawwal, A.H. 1227 (A.D. 1812, March 23), at Lucknow, by *بیدرو شویر بوتیس*, *عمیسوی بن فراسیکو شویر بوتیس* (مشتري!), College of Fort William, 1825.

No. 2141, ff. 1-160, ll. 11; large Nasta'lik; size, 9¼ in. by 6½ in.

678

Tadhkirat-almu'asirin (تذکره المعاصرین).

Biographies of one hundred contemporary poets of

Persia, by the same Shaikh 'Alī Ḥazīn, compiled in India, A.H. 1165 (A.D. 1752); comp. Rieu i. p. 372; W. Pertsch, Berlin Cat., p. 621; Bland, in *Journal of the Royal Asiatic Society*, ix. p. 147; Garcin de Tassy, *Memoire sur la religion musulmane*, p. 112, and A. Sprenger, *Catal.*, pp. 135-141, where the full list of biographies is given.

Beginning: تعالی الله حمد بحکونیکه اورانی بریشان
مجموعه کون و مکانرا برشته ایجاد شبرازه الخ

Dated by Muḥammad Anīs (or as he is spelt here (آنیس) the 29th of the month Sāwan, (ساون), in the year 1213 of the Bangālī (Faṣlī) era (A.D. 1806, August 13).

Bibliotheca Leydeniana.

No. 2786, ff. 1-7^{2b}, ll. 15; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 6 $\frac{1}{2}$ in.

679

Another copy of the same.

Beginning as in the preceding copy. It was transcribed by the same who copied 'Alī Ḥazīn's autobiography (No. 677), and probably in the same year, viz. A.H. 1227 (A.D. 1812).

No. 2141, ff. 161-270, ll. 11; large Nasta'liq; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

680

Majma'-al-nafā'is (مجمع النفائس).

The second half (جلد دوم) of the famous tadhkirah of Persian poets, completed A.H. 1164 (A.D. 1750, 1751), by Sirāj-al-dīn 'Alī Khān Ārzū, who was born A.H. 1101 (A.D. 1690), and died A.H. 1169 (A.D. 1756); comp. A. Sprenger, *Catal.*, p. 132; Bodleian *Catal.*, No. 380. This copy, which is no doubt Mr. Hall's (see A. Sprenger, *Catal.*, p. 134, note), begins with the letter ض. and ends with ی; the first poet mentioned is Dīyā-al-dīn Fārsī. Among the numerous works of Ārzū the most prominent are: سراج اللغة, a glossary of ancient poets; جراج مدائن, a glossary of modern poets; تنبيه الغافلين, a criticism on Shaikh 'Alī Ḥazīn; غرائب اللغات, a glossary of Hindi words (comp. Rieu ii. p. 501, and iii. pp. 997, 1030, and 1070^b), and خیابان گلستان, a commentary on the Gulistān (Bodleian Cat., No. 725; A. Sprenger, *Catal.*, p. 551).

This copy is one of the oldest we have of Ārzū's work, transcribed from the author's autograph, A.H. 1166 (19th of Jumādā-alawwal, sixth year of Aḥmad-shāh's reign)=A.D. 1753, March 24, by Ārzū's pupil Mir 'Arif-allāh, known as Imām-al-dīn; it came into Kaikubādjang's library, A.H. 1204, 2nd of Rabi'-alawwal (A.D. 1789, December 20).

No. 3116, ff. 344, ll. 17; Nasta'liq, mixed with Shikasta; size, 12 $\frac{1}{2}$ in. by 6 $\frac{5}{8}$ in.

681

Muntakhab-i-Majma'-al-nafā'is (منتخب مجمع النفائس).

An abridgment of 'Alī Khān Ārzū's tadhkirah (منتخب تذکرة خان آرزو), written in the shape of an

album, and likewise identical with the one mentioned by A. Sprenger, *Catal.*, p. 134, at the end of the note.

Ff. 2^a-14^b contain a complete alphabetical index of all the poets quoted in this work. On fol. 15^a the real tadhkirah, or rather the anthology (for the biographical notices are either extremely short or left out altogether), begins with a rubā'i by Bāyazīd Bisṭāmī. On fol. 1^b, a واسوخت in Rekhta is added.

This copy is dated the 1st of Šafar, A.H. 1243 (=A.D. 1827, August 24, the twenty-second year of Akbarshāh II, the son of Shāh 'Ālam and nominal emperor of Dillī, from A.H. 1221 to 1253=A.D. 1806-1837).

No. 3117, ff. 137, 2 coll., in diagonal lines, with an additional long line between the columns; Nasta'liq, mixed with Shikasta; size, 12 in. by 5 $\frac{1}{2}$ in.

682

Maāthir alkirām-i-ta'rikh-i-Balgrām (مآثر الکرام تاریخ بلگرام).

The first volume of the great biographical work on the famous men of Balgrām in Audh and neighbourhood, and those other eminent Indians who were in some way or other connected with that district, by Mir Ghulām 'Alī Khān Ḥusainī Wāsiṭī Balgrāmī, with the takhalluṣ Āzād, who was born in Balgrām, A.H. 1116 (A.D. 1704, 1705), and died towards the end of A.H. 1200 (A.D. 1786, September); comp. on the author, who has been mentioned above as the first editor of the Maāthir-alumarā, in No. 622 sq., and again in No. 655, Rieu i. p. 373; A. Sprenger, *Catal.*, p. 142, and Bland, in *Journal of the Royal Asiatic Society*, ix. p. 150; and on the مآثر الکرام, Rieu iii. p. 971, and W. Pertsch, Berlin Cat., pp. 566-569, where a full list of the biographies in the second fasl of the work (sixty-seven in the Berlin copy) is given.

The date of composition is A.H. 1166 (A.D. 1753), according to the chronogram ختامه مسک. The Maāthir-alkirām is divided into two fasls, the first dealing with the Fukarā or Shaikhs and pious men, the second (beginning on fol. 71^b) with the Fuḍalā or learned men; there are seventy-seven biographies in the former, and seventy-two (five more than in the Berlin copy) in the latter. The author mentions himself in both, see ff. 65^b and 121^a.

Beginning: نسائم المحامد سارية الى الحمى السرمدي
و ازهار التصلية و التسليم الخ

This copy was sent (according to a note in this MS.) by the author from Aurangābād, to Mr. Richard Johnson, at Haidarābād, through 'Lutchmen-narain' (that is no doubt Lachmi Narāyan, the author of the گل رعنا, a tadhkirah of Persian poets in India, composed A.H. 1181=A.D. 1767, 1768, and a faithful Ghulām or servant of Āzād, see Rieu iii. p. 977), the 1st of March, 1785; 100 rupees were sent in return.

No. 1320, ff. 123, ll. 21; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

683

Sarw-i-Āzād (سرو آزاد).

The second volume of Mir Ghulām 'Alī Āzād's great

biographical work on the famous men of Balgrām and other parts of India, with the special title of Sarw-i-Āzād, likewise composed A.H. 1166, according to the following three chronograms: ختم او احسن نشانده, تحرير عالي کرد آزاد, and آزاد سرو سبز تازه. see the last page in this copy, and ff. 3^a, ll. 6 and 7, and 158^b, last two lines, in the following copy; compare on this work, A. Sprenger, Catal., p. 143, and Bland, in Journal of the Royal Asiatic Society, ix. p. 151. It is divided, like the first volume, into two fasls: the first comprising 143 biographies of Persian poets; the second (on fol. 155^b), eight biographies of Reklita poets. At the end of the work, on fol. 165 sq., an extract is given from Mir Ghulām Nabī's (see A. Sprenger, Catal., p. 230, first line sq.) Hindūstāni treatise, انك درين, on the forms of poetry and music, composed A.H. 1154 (A.D. 1741, 1742). A complete index of all biographies on ff. 1^b-4^a.

Beginning, on fol. 5^b: سرمایه حمد نیاز مبدعی که ارواح معانی را با قوالب الفاظ آمیخت و سبعة متعلقة افلاك را از در قدرت آویخت الخ

In the preface of this (second) volume the author gives a detailed statement about the composition of the whole work; he says, that after having completed A.H. 1148 (A.D. 1735, 1736) his general tadhkirah of Persian poets, styled يد بیضا (see A. Sprenger, Catal., p. 142), he resolved upon writing a work on the literary men of his native town, which he divided into two volumes, the first to be styled مآثر الکرام الخ, and the second سرو آزاد (see fol. 6^b, line 14 sq.).

No date.

No. 1852, ff. 172, ll. 21; Nasta'liq; size, 9½ in. by 5½ in.

684

Another, incomplete, copy of the same.

Beginning as in the preceding copy. First fasl, on Persian poets, on fol. 3^a; the second fasl, on Hindūstāni poets, is entirely missing here.

Copied A.H. 1265 (A.D. 1849).

No. 3176, ff. 1-158, ll. 17; very distinct Nasta'liq; size, 10½ in. by 8 in.

685

Khazāna-i-āmīrah (خزانة عامره).

The best known of all the tadhkiras of Mir Ghulām 'Alī Āzād, styled the 'Royal Treasury,' and composed in A.H. 1176 and 1177 (A.D. 1762, 1763). It contains in alphabetical order 135 of the most renowned ancient and modern poets, comp. Bodleian Catal., No. 381, where a full list of all the biographies is given; Rieu i. p. 373, where the twenty-one authorities are enumerated, on which this work is founded; A. Sprenger, Catal., p. 143; Bland, in Journal of the Royal Asiatic Society, ix. pp. 40-43; Elliot, History of India, viii. p. 188; see also No. 490 in this Cat., where extracts from the account of the Marattahs (inserted in this tadhkirah after the tenth biography) are found. A full index on the fly-leaves.

IND. OFF.

Beginning: سرکلام را جیغه حمد صانعی که انسان الخ

This copy was transcribed from the author's autograph, by Muḥammad Ma'rūf bin Muḥammad Būlāki, an inhabitant of Aurangābād, and dated the 16th of Rajab, A.H. 1182 (A.D. 1768, Nov. 26).

No. 2979, ff. 351, ll. 17; distinct Nasta'liq; size, 9½ in. by 5½ in.

686

Another copy of the same.

Beginning as in the preceding copy; an index on the fly-leaves. The first and the last three pages rather effaced.

Dated Rabi'-alawwal, A.H. 1193 (A.D. 1779, March, April).

No. 2736, ff. 185, ll. 27; Nasta'liq; size, 9½ in. by 6½ in.

687

The same.

Another excellent copy, without a date. Complete index on ff. 1^a-6^a. Beginning of the tadhkirah in the middle of fol. 6^a.

No. 2954, ff. 376, ll. 15; large and distinct Nasta'liq; size, 11½ in. by 7 in.

688

The same.

No date. Complete index, on ff. 1^b-6^b. Beginning of the tadhkirah on fol. 7^b.

No. 2953, ff. 404, ll. 15; Nasta'liq, by different hands; size, 11¼ in. by 7 in.

689

The same.

No date. Complete index on the fly-leaves.

No. 1824, ff. 1-267, ll. 21; clear Nasta'liq; size, 9½ in. by 5½ in.

690

The same.

No date. An index on the fly-leaves.

No. 1140, ff. 317, ll. 16-21; unequal Shikasta; size, 9½ in. by 6½ in.

691

Majmū'a-i-shu'arā (مجموعه شعرا).

Selections from the poems of about 686 Persian poets, by Sirāj-al-din Husaini of Aurangābād, with the takhalluṣ Sirāj, also called دیوان منتخب or rather منتخب دیوانها, which gives as date of completion A.H. 1169=A.D. 1756 (see fol. 3^a, l. 7). A biography of the author and a list of those poets whose dates of death are mentioned are found in A. Sprenger, Catal., p. 148 sq.

Beginning of the preface, on fol. 1^b: دیباجة کتاب شرح و بیان حمد سخن آفرینی است که فهرست جمیع اسماء صفاتی الخ

A complete index of the poets on ff. 4^b-11^a.

A a

Beginning of the selections (in alphabetical order) on fol. 11^b, with Shafī'ā Athar (who died A. H. 1124 = A. D. 1712). Dated the 12th of Muḥarram, A. H. 1191 (A. D. 1777, February 20), and written for Mir Diyā-aldin Muḥammadkhān. This copy is obviously the same which was formerly in the possession of Mr. Hall, see A. Sprenger, Catal., p. 149, note.

No. 3166, ff. 234, 2 coll., each ll. 13; Nasta'lik, mixed with Shikaṣṭa; size, 8½ in. by 5½ in.

692

A very large universal biography of Persian poets, with copious extracts, comprising, according to the index on ff. 1^a-17^a, 2200 names, by an anonymous author, without preface and colophon. This big volume, which is (to judge from the blank leaves left between chapters and single names) the first sketch of a tadhkirah only, must have been compiled between A. H. 1170 and 1180 (A. D. 1757-1766), for on fol. 95^a the death of Sirāj-aldin 'Alikhān Ārzū (see Nos. 680 and 681 above) is fixed in A. H. 1170 (contrary to the usual statement), and on fol. 663^b Mir Shams-aldin Fakir, who died, according to A. Sprenger, Catal., p. 394, A. H. 1180 or 1181 (A. D. 1766, 1767), is spoken of as still alive. Perhaps we have got in this copy the very rare—and as yet never met with—تذکره بینظیر, which was compiled A. H. 1172 or 1178 (A. D. 1758, 1759, or 1764, 1765), by Mir 'Abd-alwabbāb Daulatābādī (see A. Sprenger, Catal., p. 144, No. 11). The arrangement is alphabetical; each letter forms a حدیقه, and each حدیقه is subdivided into three گلشن (ancient, middle, and modern poets), the last of which comprises again two چمن (viz. poets of Īrān and Tūrān, and poets of India). The first name on fol. 19^b is Shaikh Abū-alḥasan Kharakānī. As for the old poets in particular, the biographical dates are very incorrect; Kharakānī's death, for example, being fixed in A. H. 352 (instead of A. H. 425), and Nāṣir bin Khusrāu's even in A. H. 119 (!!).

No. 2415, ff. 936, 3 coll., ll. 15 in each; written by different hands in Nasta'lik and Shikaṣṭa; size, 12½ in. by 8 in.

693

Ātashkada (آتشکده).

The comparatively oldest copy of Hājī Luṭf 'Alibeg Isfahānī's famous collection of biographies of Persian poets, styled Ātashkada or the Fire-temple, and compiled during the years A. H. 1174-1193 (A. D. 1760-1779), comp. Bodleian Cat., Nos. 384-386, where a complete list of all the biographies is given; Bland, in Journal of the Royal Asiatic Society, vii. p. 345 sq.; Rieu i. p. 375; W. Pertsch, Berlin Cat., p. 624; A. Sprenger, Catal., p. 161, etc. The chapter on the 'royal and princely poets' has been edited by N. Bland. London, 1844; the whole work has been lithographed at Calcutta, A. H. 1249, and at Bombay, A. H. 1277. This copy, by far older than those in the Bodleian Library, the British Museum, and in Berlin, was made by Muḥammad Ḥasan almūsawī, at Shirāz, for Mirzā Muḥammad, and finished in the month Jumādā-alawwal, A. H. 1196 (A. D. 1782, April-May), only three years after the completion of the original work itself.

Beginning: مرغ آتشکده دل و زبانۀ اخگر زبان سپاس
بیعیاس قدیمی است آخ

Complete index of poets on ff. 3^b-5^b.

First Censer (مجمرة اولی), the older poets, subdivided into—

A flame (شعله), containing royal and princely poets, on fol. 5^b.

A first firebrand (اخگر): the poets of Īrān, in five sparks (شراره): (a) Poets of Ādharbaijān and its dependencies, on fol. 14^b; (b) Poets of Khurāsān, on fol. 29^a; (c) Poets of Ṭabaristān, Jurjān, Lāhijān, Rasht, and Māzandarān, on fol. 80^a; (d) Poets of 'Irāk-i-'Arab and 'Irāk-i-'Ajam, on fol. 88^b; (e) Poets of Fārs, on fol. 137^a.

A second firebrand: the poets of Tūrān, in three sparks: (a) Poets of Balkh and its dependencies, on fol. 156^b; (b) Poets of Khwārizm, on fol. 162^b; (c) Poets of Transoxania, on fol. 166^a.

A third firebrand: poets of India, in three sparks: (a) Poets of the Dakhan, on fol. 181^b; (b) Poets of Dillī, ib.; (c) Poets of Kashmir, on fol. 184^a, and a lustre (فروغ), containing poetesses, on fol. 184^a.

Second Censer (مجمرة ثانیة), modern and contemporary poets, subdivided into two rays (پرتو), viz.: (a) The modern poets, on fol. 185^b; (b) Khātimah and autobiography of the author himself, with extracts from his own works, on fol. 221^b.

This copy was brought from Persia, 1801.

No. 2929, ff. 244, 4 coll., ll. 25; excellent, but small Nasta'lik, the first two pages splendidly embellished; illuminated frontispiece; magnificent eastern binding; size, 11½ in. by 7½ in.

694

Another copy of the same.

This copy of the Ātashkada was written by the author's own son, 'Alī Muḥammad alshirāzī alburūjirdī ابن المرحوم لطفعلی علی محمد شیرازی مسکنًا), in the reign of Faṭḥ 'Alī Shāh of Persia, and finished in the month Šafar, A. H. 1215 (A. D. 1800, June, July). Index on ff. 3^b-5^b.

First Censer (مجمرة), older poets, on fol. 5^b.

The flame (شعله), on fol. 5^b; *first firebrand* (اخگر), poets of Īrān, in five sparks (شراره), on ff. 14^a (heading omitted), 28^a, 77^a, 85^a, and 133^a; *second firebrand*, poets of Tūrān, in three sparks, on ff. 152^a, 157^b (margin), and 161^a (here must be read شراره ثالثة instead of ثانیة); *third firebrand*, poets of India, in three sparks, on ff. 175^b (first and second شراره) and 177^b margin (here again شراره ثالثة to be read instead of ثانیة).

The lustre (فروغ), poetesses, on fol. 178^a.

Second Censer: modern and contemporary poets, on fol. 179^a; *Khātimah* (author's autobiography, etc.), on fol. 211^b margin.

A geographical index on the fly-leaves at the end of the MS.

No. 3445, ff. 235, 4 coll., each ll. 17, and a fifth on the margin, ll. 34; neat, but very small Nasta'lik; large illuminated frontispiece, the first two pages gorgeously embellished; size, 8½ in. by 5½ in.

695

Lubb-i-Lubâb (لبّ لباب).

An epitome from the large and well-known tadhkirah رياض الشعرا, by 'Ali Kulikhân, with the takhalluṣ Wâlih (which was completed A. H. 1161 = A. D. 1748, comp. Bodleian Cat., Nos. 377 and 378; Rieu i. p. 371; W. Pertsch, Berlin Cat., p. 622 sq.; Bland, in Journal of the Royal Asiatic Society, ix. p. 143; A. Sprenger, Catal., p. 132, No. 18, etc.), made by Kamar-al-din 'Ali bin Sanâ-allâh alhusaini alnâsiri for Mr. Richard Johnson.

This copy is the compiler's autograph, and finished by him the 12th of Rajab, A. H. 1194 (A. D. 1780, July 14), at Lucknow.

Beginning: حمدی منّره از وصعت انقطاع سزای بارگاه
کلیمی است که آتّه تذکره للمتغین نعت کلام الخ

It contains nearly all the same poets, who are quoted in the رياض, but much shorter, with a few biographical notices and a few specimens of their poetry; but in spite of its being only an abridgment, it is of some value as the author has made sometimes interesting additions, which are not found in the larger work. It is alphabetically arranged, and begins with Shaikh Abû Sa'id bin Abû-alkhair.

No. 1013, ff. 236, ll. 15; Shikasta; size, 10½ in. by 6½ in.

696

Khulâsat-alafkâr (خلاصة الافکار).

Perhaps the fullest and most valuable copy extant of Abû Tâlib ibn Marhûm (in the Bodleian MS. Maghfûr) Hâjî Muhammad Begkhân Tabrizi aliṣfahâni's (born A. H. 1166 = A. D. 1753, died A. H. 1221 = A. D. 1806) important and rare tadhkirah of Persian poets, compiled in A. H. 1206 and 1207 (A. D. 1791-1793), comp. Bodleian Cat., No. 391, where the complete list of 494 poets is given; Rieu i. p. 378; Bland, in Journal of the Royal Asiatic Society, ix. pp. 153-158; A. Sprenger, Catal., p. 163; Elliot, History of India, viii. p. 298, etc.; see also Bodleian Cat., No. 1855, where the author's travels in Europe during A. H. 1213-1218 (A. D. 1799-1803) are described under the title of مسير طالبي في بلاد افرنجي, and No. 1994, where his diwân is noticed. This copy was made, as an English letter inserted in this MS. informs us, by Mr. George Swinton, from the original work, and revised by the author in his own hand, when in Calcutta, 1804, after his return from England. Mr. Swinton gives, besides, the following particulars as to the fate of his copy: 'Having lent it afterwards to the late Dr. Leyden, it passed, with his own books, into the hands of his executors, who sold the Oriental portion of his collection to the Honourable Court of Directors (i. e. of the East India Company), in Leadenhall Street. I had quite lost sight of it until last year, when I accidentally learnt where it was. The Honourable Court were graciously pleased, on my application, to restore it to me, and I thus became once more possessor of a work to which I had attached a peculiar value for the sake of its author, under whom I had studied Persian in London, previously to my

appointment to the Bengal Civil Service. Having now gratified my desire of having it again, I conceive that I cannot more appointedly manifest my regard for the memory of its author, as one of the most enlightened and noble-minded of the natives of India, nor better evince my grateful sense of the Honourable Court's liberality in placing the work at my disposal, than by replacing it on the shelves of their Library for the general benefit of Oriental scholars who, like myself, are admirers of the Persian Muse.'

This letter is dated '29th August, 1851, 4 Athol Crescent, Edinburgh.' The MS. was numbered 53 in the Bibliotheca Leydeuiana, and is the same which Mr. Bland has described in No. xi of his valuable paper; the pages containing the description are annexed to this copy.

Beginning, on fol. 1^b: آلى منشور سپاس وستايش
باستحقاق نثار دامن کبرياى ناظمى تواند بود الخ

The twenty-eight Hadîkas, containing biographies and poetical specimens of 310 poets, begin, on fol. 8^b, with Abû Sa'id bin Abû-alkhair.

The ذیل or appendix, giving specimens of 159 (in Elliot 181: 160) other poets, begins on fol. 328^a; the Khâtimah, with twenty-four more poets, including the author himself, on fol. 344^b.

The five treatises begin on fol. 366^a: 1. رساله در علم مصطلحات موسيقى (on music), on fol. 366^a. 2. در علم عروض و قافیه (on prosody and rhyme), on fol. 370^b. 3. مختصر در فنون (on medicine), on fol. 376^a. 4. لبّ السیر (universal history, biography, and geography), on fol. 396^a.

The fifth and last treatise, the longest of all, is subdivided into four bâbs, viz.: (a) در تبیین احوال انبیا (the ancient prophets); (b) وقائع خلفاء (the Khalifs), in seven fasls; (c) in seven fasls, on the wise men of Greece and Rome, the companions, etc., of the prophet (صحابه و تابعین), Shaikhs, 'Ulamâs, and poets of Islâm; (d) the other dynasties of the East, contemporary with and posterior to the 'Abbâside Khalifs; although the historical notices are very short and concise, they abound in many and very correct chronological dates; on fol. 418^b, l. 4 ab infra, for instance, Rûdagi's death is fixed (and no doubt correctly) in A. H. 343 (A. D. 954, 955). This abridgment of universal history, which sometimes appears as a separate work (see Rieu iii. p. 895, and Bland, loc. cit., p. 47), was compiled A. H. 1208 (A. D. 1793, 1794). Beginning of the Lubb-alsi-yar wa jahânunûâ: الحمد لله رب العالمين . . . اما بعد
ابجد خوان دبستان نادانی ابو طالب ابن محمد تبریزی الخ

The chronogram for the commencement of the whole work, viz. 1206, is یکجا خلاصة الافکار.

Bibliotheca Leydeuiana.

A few leaves (ff. 107-110) are unfortunately quite parched, and consequently almost crumbling to pieces.

No. 2692, ff. 473, ll. 23; small, neat, and very distinct Nast'liq; size, 12½ in. by 8½ in.

697

Another copy of the same.

The list of poets begins on fol. 8^b, and concludes on fol. 320^b. The ذیل or appendix contains only sixteen names in this copy as compared with the 159 or 160 of other copies. The four treatises on ethics, music, prosody, and medical science are entirely missing here; but the fifth, viz. the abridgment of general history, لبّ السیر و جهاننما, in four bābs, is found here on ff. 322^b-390.

Beginning as in the preceding copy. No date.

No. 3115, ff. 390, ll. 21; clear and distinct Nasta'liq; size, 10 $\frac{3}{8}$ in. by 7 $\frac{5}{8}$ in.

e. *Rekhta Poets.*

698

Tadhkira-i-'Alī Ḥusaini Gardizi (تذکره علی حسینی گاردیزی).

A tadhkirah of Rekhta poets, by 'Alī alḥusainī al-gardizī (see fol. 1^b, l. 3 ab infra), compiled in Persian, A. H. 1165 (A. D. 1752), at Dihli, comp. A. Sprenger, Catal., p. 178; Rieu iii. p. 1071; Garcin de Tassy, Littérature Hindouie, etc., 2nd ed. i. p. 523; Journal Asiatique, 5^e série, ii. p. 369. It is arranged alphabetically, and contains, according to the index on ff. 70^b and 71^a, ninety-seven biographies. It begins with Sirāj-al-dīn 'Alīkhān Ārzū (see above, Nos. 680 and 681), on fol. 3^b, and ends with 'Abd-alwāḥab Yākrū, a pupil of Ābrū, on fol. 70^b, l. 2.

Beginning: ابتدای سخن محمد سخن آفرینی سزاست: که سر لوح نسخه کائنات را الخ

This is the oldest of the India Office copies, dated A. H. 1180 (A. D. 1766, 1767), and belonged formerly to Mr. J. Edward Hall (Benares, 1851), who lent it to Dr. A. Sprenger, as we learn from the latter's Catal., p. 178, note. On ff. 71^b and 72 there is added by another hand the index of some Hindūstānī medical work. A few Rekhta baits, on fol. 1^a.

No. 3168, ff. 1-72, ll. 15; Nasta'liq, written by two different hands (the first on ff. 1-31, the second in the handwriting of the colophon and date on ff. 32-71^a); size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

699

Another copy of the same.

This copy, dated by Mu'in-al-dīn Bhagalpūri the first of Dhū-alḥijjah, A. H. 1216 (A. D. 1802, April 4), belonged originally to Tipū's library. Later owners of it were: Ḥāfiẓ Aḥmad Kabir, Maulawī Riḍā Ḥasan-khān Bahādur, and Mr. J. Edward Hall, who got it from the latter, the 22nd of October, 1848, at Calcutta.

This is the second of the two copies lent by Mr. Hall to Dr. A. Sprenger, see the latter's note in his Catal., loc. cit. The first biography, that of 'Alīkhān Ārzū, begins here on fol. 3^b, last line; the last, that of 'Abd-alwāḥab Yākrū, on fol. 79^b. There is no index in this copy.

Beginning as in the preceding copy.

No. 3170, ff. 79, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

700

The same.

This copy, which contains, according to the index on ff. 32^b and 33^a, 108 poets, was transcribed in Calcutta by امجد (؟ امجد) علی بندوی in the year 1213 of the Bangālī era (=A. D. 1805, 1806), and begins in the usual way, on fol. 33^b. The author's name appears on fol. 34^a, first line; the first biography ('Alīkhān Ārzū), on fol. 36^a, l. 1; the last (Yākrū), on fol. 118^b.

Bibliotheca Leydeniana.

No. 2452, ff. 32-119, ll. 13; distinct Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

701

Makhzan-i-Nikāt (مخزن نکات).

The most valuable biography and anthology of the earlier Rekhta poets, written in Persian by Muḥammad Kiyām-al-dīn bin 'Alī, with the takhalluṣ Kā'im of Čandpūr (see title and author's name here on fol. 2^a, ll. 6 and 8), comp. A. Sprenger, Catal., p. 179 (it is one of the authorities used by Sprenger in his most valuable alphabetical list of Rekhta poets). The title is a chronogram, giving as date of composition A. H. 1168 (A. D. 1754, 1755), comp. also fol. 75^a, ll. 3 and 4. The author died A. H. 1210 or 1207 (A. D. 1795, 1796, or 1792, 1793), comp. A. Sprenger, loc. cit.

Beginning: رنگینی کلمات و دلنشین فقرات محمد سخن پناهی است که بنای الخ

It is divided into three ṭabaḳas (see fol. 2^b, ll. 2 and 3), viz.:

First ṭabaḳah (the older poets, در بیان اشعار شعری), on fol. 2^b, beginning with Sa'di, on fol. 3^a, and ending with Mir Ja'far, with the takhalluṣ Ja'far, the contemporary of Bīdil (see A. Sprenger, Catal., p. 242, l. 21 sq.), on fol. 13^b.

Second ṭabaḳah (the poets of the middle period, در ذکر کلام سخنوران متوسطین), on fol. 14^a, beginning with Shāh Mubārak, with the takhalluṣ Ābrū (A. Sprenger, Catal., p. 196, l. 5 sq.), on fol. 14^b, and ending with the Afghān Kamtarin (A. Sprenger, Catal., p. 247, l. 18 sq.), on fol. 35^a.

Third ṭabaḳah (the modern poets, در بیان اشعار و احوال شعری متأخرین), on fol. 35^a, beginning with Mir Shams-al-dīn Faḳir (A. Sprenger, Catal., p. 223, l. 21 sq.), on fol. 36^a, and ending with Kiyām-al-dīn 'Alī (bin 'Alī ?) Kā'im, the author of this work.

No date.

No. 3522, ff. 86, ll. 11; clear and distinct Nasta'liq; size, 8 $\frac{1}{8}$ -8 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ -6 $\frac{3}{8}$ in.

702

'Iyār-alshu'arā (عبار الشعرا).

The touchstone of poets, a very extensive, but utterly uncritical tadhkirah of Rekhta poets, by Khūb Čand bin Bhawānī Čand bin Rāi Salāmatrāi bin 'Ajā'ib Rāi Kāyath, with the takhalluṣ Dhakā (acumen), or, as Sprenger reads, Dhukā (sun), see fol. 2^a, ll. 3 and 4, and fol. 137^a, l. 9, a native of Dihli, who lived in Sikandarābād, and compiled, or at least began to compile, this tadhkirah in A. H. 1208 = A. D. 1793, 1794, or 1213 =

A. D. 1798, 1799 (according to a rather ambiguous chronogram on fol. 2^b, l. 8), at the request of his teacher Mir Nasir-aldin Nasir, see fol. 138^a, l. 7. The title appears on fol. 2^b, l. 3. According to A. Sprenger, Catal., pp. 184 and 185, he must have been engaged in this work more than thirty years, since a date as late as A. H. 1247 is found in it. He died A. H. 1262 (A. D. 1846). In the preface, on fol. 2^a, l. 3 ab infra, he mentions his previous work, the *Diwan* ذکا.

Beginning: حمد بحد داری را سزد که به کلك قدرت
نقش وجود انسان را بر کرسی الخ

The *tadhkirah* is arranged alphabetically, beginning with *Āftāb*, that is, the emperor Shāh 'Ālam, on fol. 2^b.

The author's own biography, with copious extracts from his *Rekhta* poems, begins on fol. 137^a.

No date.

No. 3131, ff. 474, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 9 $\frac{3}{4}$ in. by 6 in.

703

Gulshan-i-Hind (گلشن هند).

A *tadhkirah* of the most famous *Rekhta* poets, written in Hindūstāni by Mirzā Lutf, A. H. 1215 (A. D. 1800, 1801), at the request of Mr. Gilehrst (see fol. 2^a, l. 4 ab infra, and fol. 2^b, l. 12).

Beginning: رعنائی اور زیبائی دلبران سخن لوراس
زینت آفرین کی حمد سی حاصل ہی الخ

The first poet of this alphabetical *tadhkirah* is *Āftāb*, on fol. 4^a; the last, *Yakrang*, on fol. 195^a.

No date. On the inner side of the binding is an entry from A. H. 1265 (A. D. 1849). Comp. A. Sprenger, Catal., p. 184.

No. 3126, ff. 196, ll. 17; the larger portion is written in Shikasta; ff. 42-79 and 81-104 in large and stiff Nasta'liq; fol. 76^b and parts of fol. 133 left blank; a few pages in diagonal lines; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

f. Miscellaneous.

704

Majālis-almu'minin (مجالس المؤمنین).

Biographies of famous Shi'ites, from the beginning of Islām to the rise of the Safawī dynasty, and the triumph of the Shi'ah faith as the acknowledged state religion in Persia, A. H. 905 (A. D. 1499), composed between A. H. 993-1010 (A. D. 1585-1602), by Nūr-allāh bin Sharīf alḥusaini almar'ashi alshūshtari, and entitled *Majālis-almu'minin* (see fol. 2^b, ll. 6 and last but one); comp. Bodleian Cat., Nos. 367-370; Rieu i. p. 337; W. Pertsch, Berlin Cat., p. 564 sq.; Goldziher, Beiträge zur Literaturgeschichte der Shi'a und der sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D. M. G., vol. 29, p. 676. Printed in Ṭaharān, A. H. 1268.

The work is divided into an introduction (فائحه) and twelve sections (مجلس), viz.:

فائحه در تحقیق تعریف مطلق شیعه و شیعه امامیه
(on the Shi'ah in general and the Imāmiyyah or Ithnā-'ashariyyah seet in special), on fol. 2^b, last line.

مجلس اول در ذکر بعضی از اماکن لطیفه و مواطن
شریفة که آنرا با ائمه طاهرين و شیعه با اخلاص ایشان
(on places connected with the Shi'ah and the Imāms), on fol. 10^a.

مجلس دوم در بیان طائفة چند که بتشیع مشهور و
(on some Shi'ah tribes), on fol. 51^b.

مجلس سیوم در ذکر اکابر شیعه از اصحاب حضرت سید
(on the great Shi'ites among the Aṣḥāb or companions of the prophet), on fol. 66^a.

مجلس چهارم در ذکر اکابر دین و افاضل مؤمنین از
(on the Tābi'in or followers of the Aṣḥāb), on fol. 129^a.

مجلس پنجم در ذکر بعضی از اکابر متکلمین و افاضل
مفسرین و محدثین و اعظم فقهاء مجتهدین و اعیان
(on the great theologians, commentators, traditionists, leading legists, etc., among the Tubba' Tābi'in, or the second generation after the Aṣḥāb), on fol. 154^a.

مجلس ششم در ذکر جمعی از صوفیان صافی طوئیت که نزد
(on the Ṣūfis; the heading is incomplete), on fol. 280^b.

مجلس هفتم در ذکر مشاهیر حکماء اسلام و متکلمین
اعلام که اکثر ایشان عالم بفروع و اصول شریعت حضرت
(on the Ḥakims or philosophers), on fol. 364^a.

مجلس هشتم در ذکر ملوک نامدار و سلاطین کامگار
(on the famous Shi'ah kings), on fol. 391^a.

مجلس نهم در ذکر امرای نامدار و سپهسالاران عالی تبار
(on the famous Shi'ah Amirs, generals, etc.), on fol. 464^a.

مجلس دهم در ذکر وزرای عظام و کاتبان کرام
(on the great Shi'ah Wazirs and secretaries), on fol. 478^b.

مجلس یازدهم در ذکر شعرای عرب که مسند ارباب
(on the Arab poets), on fol. 507^a.

مجلس دوازدهم در ذکر شعرای عجم
(on the Persian poets), on fol. 545^b.

This last Majlis begins with Firdausi (on ff. 545^b-557^a), Asadi (on ff. 557^a-558^a), etc., and ends with Lisāni (on ff. 597^a-598^a).

Beginning, on fol. 1^b: نفحات دلگشای حمد و رشحات
جانفزی ثنا که از جهت شمال اعتقاد الخ

The author, Sayyid Nūr-allāh, suffered for his Shi'ah tendencies under the emperor Jahāngir (A. H. 1014-1037=A. D. 1605-1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

No date.

No. 1400, ff. 598, ll. 23; written in unequal Nasta'liq, by different hands; size, 11 $\frac{1}{4}$ in. by 7 in.

705

Ṭabakāt-i-Shāhjahāni (طبقات شاهجهانی).

A large collection of succinct biographies of all the great Sayyids, Shaikhs, Saints, Hakims, 'Ulamās, and poets, who flourished from the beginning of Timūr's reign down to the reign of the emperor Shāhjahān, compiled about A. H. 1046 (A. D. 1636, 1637) by Muḥammad Ṣādiq, and dedicated to Shāhjahān (A. H. 1037-1068=A. D. 1627-1658), comp. Rieu iii. p. 1009; Elliot, History of India, vii. p. 133. It is divided into ten ṭabakāt (every one containing three bābs), viz.:

Ṭabakāh I: Famous men in Timūr's reign (A. H. 770-807=A. D. 1369-1405), on fol. 6^a (bāb II, on fol. 23^b; bāb III, on fol. 30^a).

Ṭabakāh II: Famous men, who lived under Mirzā Mirānshāh and died under Sultān Shāhrukh (A. H. 807-850=A. D. 1405-1447), on fol. 40^a (bāb II, on fol. 63^a; bāb III, on fol. 75^b).

Ṭabakāh III: Famous men under Sultān Muḥammad bin Mirzā Mirānshāh and Mirzā Ulughbeg bin Mirzā Shāhrukh (A. H. 850-853=A. D. 1447-1449), on fol. 85^b (bāb II, on fol. 92^a; bāb III, on fol. 102^b).

Ṭabakāh IV: Famous men, who lived and died under Sultān Abū Sa'id Gūrgān (A. H. 854-873=A. D. 1450-1469), on fol. 109^a (bāb II, on fol. 118^a; bāb III, on fol. 124^a).

Ṭabakāh V: Famous men, who lived and died under Mirzā 'Umar Shaikh Bahādur, son of Sultān Abū Sa'id Gūrgān (A. H. 873-899=A. D. 1469-1494), on fol. 133^b (bāb II, on fol. 147^a; bāb III, on fol. 156^b).

Ṭabakāh VI: Famous men under Sultān Bābar (A. H. 900-937=A. D. 1495-1530), on fol. 161^b (bāb II, on fol. 179^b; bāb III, on fol. 187^a).

Ṭabakāh VII: Famous men under Sultān Humāyūn (A. H. 938-963=A. D. 1531-1556), on fol. 192^a (bāb II, on fol. 205^b; bāb III, on fol. 215^b).

Ṭabakāh VIII: Famous men under Sultān Akbar (A. H. 963-1014=A. D. 1556-1605), on fol. 223^b (bāb II, on fol. 261^b; bāb III, on fol. 284^b).

Ṭabakāh IX: Famous men under Sultān Jahāngir (A. H. 1014-1037=A. D. 1605-1627), on fol. 348^a (bāb II, on fol. 360^a; bāb III, on fol. 380^a).

Ṭabakāh X: Famous men, contemporary with Sultān Shāhjahān, from A. H. 1037-1046=A. D. 1627-1636, 1637, on fol. 395^a (bāb II, on fol. 415^b; III, on fol. 424^a).

After fol. 434 two leaves are missing. Worm-eaten and slightly injured throughout.

No date.

Beginning: آغاز سخن بسپاس و ستایش خداوند بی نیاز الح.

No. 259, ff. 435, ll. 15; Nasta'liq; illuminated heading on fol. 1^b; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

706

The autobiography of a modern Persian, who occupied various positions, in the reign of Fath 'Ali Shāh (A. H. 1212-1250=A. D. 1797-1834), but conceals his name with the greatest care. He was born the 16th

of Jumādā II, A. H. 1197, at Isfahān (A. D. 1783, May 19), see fol. 5^a, ll. 4 and 3 ab infra, and began to note down the events of his life, at the request of some true friends and companions, in the month Dhū-alhijjah, A. H. 1239 (A. D. 1824, August), see fol. 2^b, l. 4 sq. He mentions incidentally his grand-uncle 'Abd-alrahīmkhān (fol. 41^b, l. 6), and three brothers of his, viz. Mirzā 'Ali Akbar, Mirzā 'Ali Ridā, and Fath-allāhkhān (fol. 42^b). If the last-mentioned brother should be identical with Fath-allāhkhān, son of Luṭf 'Alīkhān, the last reigning prince of the Zand dynasty (who was defeated, captured, and murdered in A. H. 1209=A. D. 1795), the anonymous author would of course be a son, and probably the youngest son, of that unfortunate ruler also, but الله اعلم!

The biography itself is divided into four bābs, with the following headings:

1. در کيفيت نسب, on fol. 3^b (the author traces his genealogy back to Hāji Kiwām-al-din Shirāzi, a contemporary of Shāh Shujā'-i-Muẓaffarī, A. H. 760-786=A. D. 1359-1384).

2. از زمان ولادت الى اوان مغضوب شدن از سلطان جهانيان, on fol. 5^a.

3. در انحراف مزاج مبارك سلطاني و اثبات حقيقت, احكام قصا نظام بادله و براهين عقليه بتقدير قادر سبحاني, on fol. 25^a.

4. تفصيل احوال بعد از سياست و ياسا و اعطاف زباده از حد و احصى و الطاف شاهنشاه معدلت گستر, on fol. 38^a.

On fol. 53^a there is inserted a poetical description of the earthquake of Shirāz, some years before the composition of this autobiography, by Mirzā Kūcāk, of Shirāz, a famous penman and calligrapher (see Rieu ii. p. 786^b), entitled: مرزا كوچك در باب زلزله شيراز.

On ff. 61^a-139 a historical treatise by the author himself is added, a concise account of old Persian kings, entitled: گفتار در ذكر مختصرى از وقائع اوضاع و احوال, divided into the customary four ṭabakāt, viz.: 1. Pishdādians, on fol. 61^b; 2. Kayānians, on fol. 80^b; 3. Ashkānians, on fol. 93^b; and 4. Sāsānians, on fol. 101^a.

Beginning of the autobiography, on fol. 1^b: پس بگريد و بگردد روزگار, دل بدنيا در نيند هوشيار الح.

Dated the 29th of Ramaḍān, A. H. 1253 (A. D. 1837, Dec. 27), by Abū-alkāsim bin 'Abd-alridā, of Kāzwin.

No. 3399, olim 16. J. 13, ff. 139, ll. 9; clear Nasta'liq; size, 6 in. by 4 $\frac{1}{4}$ in.

IX. GEOGRAPHY, COSMOGRAPHY, AND TOPOGRAPHY.

707

Tarjuma-i-almasālik wa-almamālik (ترجمة المسالك). (والممالك).

The same Persian adaptation of the famous geogra-

phical work by Abû Ishâk Ibrâhîm bin Muḥammad al-Fârisî, better known as al-Iṣṭakhri, called *مسالك* *الممالك*, and probably completed A.H. 340 (A.D. 951, 952), as a revised and enlarged edition of Abû Zaid Aḥmad bin Sahl al-Balkhî's (died A.H. 322 = A.D. 934) *صور* *الأقاليم* or *اشكال البلاد*, which is described in G. Flügel ii. 424 and 425, and begins: الحمد لله مبدئى (مبتدئى): النعم وولى الحمد و صلى الله على سيد المرسلين وآله اجمعين اما بعد چنین گوید خداوند سخن که مراد ما از تصنيف اين كتاب النسخ

It is besides identical with the one noticed in H. Khalfa, v. p. 509, No. 11869. On the very intricate question of the relationship between Abû Zaid Balkhî's and Iṣṭakhri's respective works and the frequent mixture of both, as well as on the different Persian phrases extant, comp. especially De Goeje's splendid article on the 'Iṣṭakhri-Balkhî Frage' in the *Zeitschrift der D.M.G.* vol. xxv, pp. 42-58, and Rieu i. p. 416; other versions are noticed in H. Khalfa iv. p. 112; W. Pertsch, p. 61; B. Dorn, *Das Asiatische Museum*, p. 666; Rieu, loc. cit., etc. An abridged Persian translation is contained in Sir W. Ouseley's 'Oriental Geography of Ebn Haukal,' London, 1800; a fuller version in the *صور البلدان* by Muḥammad bin As'ad bin 'Abdallâh, see Bodleian Cat., No. 396. The title given to the work on fol. 1^b, l. 11 in the present copy, is, just as in Flügel's: *مسالك و ممالك*. Unfortunately our MS. is very defective; there is a large lacuna of, at least, fourteen leaves after fol. 1^b, comprising the greater part of the preface and the beginning of the geography itself, and at the end the copy is incomplete also. On ff. 2^a-3^a a part of the *ذكر دربارى* is found; on fol. 3^b the *ذكر ديار مغرب* begins. The copy breaks off on fol. 95^b, in the middle of a chapter, styled: *مسافات* *شهرهاى سغد و سمرقند*.

No. 1026, ff. 95, ll. 17; good old Naskhi; many maps; some leaves injured; size, 10½ in. by 6½ in.

708

Ṣuwar-alakâlim (صور الاقاليم).

A geographical compendium, styled both in the colophon and on fol. 1^a *صور الاقاليم*, and identical with that described by Rieu i. p. 420 sq. The compiler, whose name is not mentioned, was a servant of Amîr Mubâriz-alḥakḥ wa-aldunyah wa-aldîn Muḥammad (see fol. 2^b, l. 6), the founder of the Muẓaffarî dynasty (blinded by his son Shâh Shujâ', A.H. 760 = A.D. 1359). According to a passage in one of the British Museum copies this little book was composed A.H. 748 (A.D. 1347, 1348); comp. also *Mélanges Asiatiques*, vols. iv. p. 54, vi. p. 574, and vii. p. 43.

Beginning: الحمد لله رب العالمين قال الله تبارك تعالى سنرهم آياتنا فى الآفاق وفى انفسهم حتى نتبين لهم اته الحق اما بعد در تواريخ آمده که چون سکندر بن فیلقوس النسخ

It is divided into two bâbs:

The *first*, subdivided into two faṣls, viz.:

فصل اول در ذکر کره زمین و مقدار و مساحت آن و معرفت طول و عرض بلدان و خواص مواضع (the terrestrial globe, its dimensions, etc.), on fol. 3^b.

فصل دوم در ذکر آفاق جنوبی و خط استوا و ما يتعلق (the southern hemisphere, the equator, etc.), on fol. 12^b.

The *second* is subdivided into seven faṣls, each dealing with one of the seven climates, on ff. 22^b, 41^a, 51^a, 84^a, 107^a, 113^a, and 117^a.

Dated the 12th of Ṣafar, A.H. 1220 (A.D. 1805, May 12).

Bibliotheca Leydeniana.

No. 2725, ff. 1-130, ll. 12; Nasta'liq; Arabic quotations in Naskhi; size, 8½ in. by 6½ in.

709

Mirât (مرآت).

The first two bâbs of the earliest Persian adaptation, as it appears, of the first part of the Arabic cosmography of Zakariyyâ bin Muḥammad bin Maḥmûd al-Kazwîni (died A.H. 682 = A.D. 1283), the well-known *عجائب المخلوقات و غرائب الموجودات* (Arabic text edited by Fr. Wüstenfeld, Göttingen, 1848, German translation by Dr. H. Ethé, first volume, Leipzig, 1868), in the form of a *mathnawî*, by Shaikh Jalâl-al-dîn Hamzah Âdhuri (or Âdhari) of Asfarâ'in (the author's name is left out in this copy, but appears in the following one), who flourished in the reign of Shâhrukh, and died A.H. 866 (A.D. 1461, 1462, comp. A. Sprenger, Catal., p. 315 sq., and Rieu i. p. 43). Its proper title is *مرآت*, the mirror, or according to a colophon, on fol. 38^a, *عجائب و غرائب*, wonderful and curious things (in Daulatshâh, A. Sprenger, Catal., p. 316, and in the colophon of the present copy, *عجائب الغرائب*; in Sir Gore Ouseley's Catal., p. 2, and W. Pertsch, Berlin Cat., p. 161, *عجائب المخلوقات*, in the latter also *عجائب الدنيا*), and it consists of four distinct bâbs, viz.: 1. طائمت الكبرى; 2. غرائب الدنيا; 3. کتاب سعى وصفا; 4. عجائب الاعلى. Besides Kazwîni's cosmography, which is usually styled here *عجائب الدنيا*, sometimes also *عجائب المخلوق*, other works have furnished materials for this poem, for instance, a *کتاب جواهر برکات*, and others; comp. fol. 5^a, ll. 1-11:

حون خط وخال وغمزه معشوق - هست یکسر عجائب المخلوق
از تواريخ وز کتاب حبات - وز کتاب جواهر برکات
از جمیع حدث وز تفسیر - وانچه از تحفه بود عقل پذیر
وز کتاب عجائب الدنيا - نتوان کرد جمله را احصا
صورت جمله آفرینش دوست - شد درینجا عیان چو مغز از پوست
هست صورت نمای موجودات - زان سبب نام کردمش مرآت
مستعمل شد چو بر چهار ابواب - چار نام آمدش زجار کتاب

اولین نسخه طامت الکبراست - دومینش¹ عجائب الدنیاست
سیومینش عجائب الاعلی - نام جرم کتاب سعی وصفا
لیک فحوای ابن خجسته کتاب - بعد حمد مفتح الابواب
هست تفصیل علم موجودات - معرفت در کمال مخلوقات

That the author intended his work for instruction and not for amusement, he clearly states in several passages, for instance, on fol. 4^b, last line:

اصل این نسخه بر حکایت نیست
غیر تأویل علم و حکمت نیست

on fol. 5^a, l. 12:

معرفت دان بنای اصل کتاب - کان بود فرض بر اولوا الباب
and on fol. 42^b, last line:

حرفهای حقائق عالم - اندرین لوح برده ام بقلم
Our copy contains only the first two *bābs*, viz.:

1. طامت الکبری, on ff. 1^b-38^a, beginning:

خالق الخلق و هو مولانا - ذکره بالتقدم اولی

This *first bāb* is a kind of introduction or preliminary discourse on the creation in general, and contains, after the usual praises of God, Muhammad, etc., and an account of the reasons the author had for writing this poem, the following sections:

تفصیل مراتب عالم علوی و سُلی, on fol. 6^b.

تبیین اسرار مخلوقات, on fol. 7^a.

بیان حکما در اصل خلقت عالم کون, on fol. 8^b.

سخن and سخن بعضی از علما در تحقیق ایجاد عالم
بعضی از اهل توحید, on fol. 9^a.

اقوال مختلفه از هر طائفه در ماده ایجاد عالم, on fol. 10^a.

تمثیل در تحقیق حال بر سخن ارباب وحدت
باب اختلافات اشیا, on fol. 10^b.

رجوع بکمالات قدرت الهی که نامتناهی است, on fol. 12^b.

کیفیت صفات در مراتب موجودات, on fol. 13^b.

در حکمت وجود آدم که خلاصه عالم است, on fol. 14^b.

حکایت پسر روستائی و سرگذشت او, on fol. 20^b.

ذکر خاصیت ترتیب در اشیا از حکمت حق تعالی
on fol. 27^b.

مناسبت آفاق با انفس و کیفیت حال آدمی, on fol. 30^a.

تمثیل در حقیقت حال انسان و کیفیت اطوار, on fol. 32^b.

حکایت آن دوست که آئینه از برای حضرت بوسف برده
on fol. 34^a.

آغاز غرائب عالم و عجائب بنی آدم, on fol. 35^a.

2. غرائب الدنيا, on ff. 39^b-233^a, beginning:

ابتدا میکنم به بسم الله - کوست بر کل کائنات گواه

The *second bāb*, two other copies of which are preserved in the Bodleian Library, see the full description of them in the Bodleian Cat., Nos. 402 and 403 (where

¹ That is a mere mistake for غرائب الدنيا, comp. fol. 38^a, l. 11:

شد بانجام طامت الکبرا - بعد ازین در غرائب الدنيا
and likewise ff. 41^a, l. 10, and 41^b, l. 1.

by a confusion of this second *bāb* with the third, which has not yet been found anywhere, as title in the colophon is given غرائب الاعلی), corresponds upon the whole to the *muḥaddimah* and the *second makūlah* of Kāzwinī's cosmography (فی السُفلیات), whereas the *first makūlah* of that work (فی العلویات) is the subject of the third *bāb*, the *عجائب الاعلی*. After a praise of God and Muḥammad there follows here an explanation of the terms غریب and عجیب, after which the poetical description of all the sublunar things begins, in about the same order, as in Kāzwinī's work; the first section, on fol. 55^a, deals with the غرائب جمادات, or the wonders of the inanimate things, general geography, longitude and latitude, mountains, wells, lakes, seas, islands, minerals, etc.; the following sections treat of plants, birds, huge beasts, Ghūls, monkeys, different sorts of men, and finally of man himself.

Last verse:

چون غرائب نداشت او انجام - ختم کردیم و الصلوة والسلام

Dated the first of Rabi'-alākhar, A.H. 1135 (A.D. 1723, January 9).

No. 78, ff. 233, 2 coll., each ll. 15; clear and distinct Nasta'liq; size, 9 in. by 4³/₄ in.

710

Another copy of the *second bāb* of the Mirāt.

The *second bāb* of the Mirāt, with its proper title, غرائب الدنيا (which appears correctly here, on fol. 1^a, whilst it is in other places incorrectly styled غرائب الاعلی, as if the copy included the third *bāb* also), quite agreeing with ff. 39^b-233^a in the preceding copy. Copied by Sayyid 'Abd-alkarim Rajā'i; the year is omitted, only the 9th of Dhū-alhijjah is given. Ff. 6-23 are misplaced; their right order is: 6, 15-22, 7-14, and 23.

No. 191, ff. 129, 2 coll., each ll. 21; clear Nasta'liq; size, 9 in. by 5¹/₄ in.

711

A defective copy of the same.

The same *second bāb* of the Mirāt in a shorter redaction (with omission of various passages and verses) and incomplete besides in consequence of a lacuna between ff. 21 and 27, comprising ff. 19^a, l. 8-21^a, l. 5 of the preceding copy. The proper order of the leaves is: ff. 1, 2, 26, 16-21, 27-94. Beginning on fol. 26^b, the same as in the preceding copies. An index on ff. 1^a-2^b.

On the fly-leaf and the back of the binding the copy is incorrectly styled غرائب الدنيا.

Dated the 20th of Rajab, A.H. 1074 (A.D. 1664, February 17), at Shahjahānābād.

No. 611, ff. 1^a-2^b, 16-21, and 26^b-94^a, 3-4 coll., each ll. 12-21, partly in diagonal lines; careless Nasta'liq; size, 8¹/₂ in. by 4³/₄ in.

712

عجائب (عجائب-المخلوقات و غرائب الموجودات)
'Ajā'ib-almakhlūqāt wa gharā'ib almaujūdāt

The same literal Persian prose-translation of the

first part of Kazwini's cosmography which is described in G. Flügel ii. pp. 506-508 (styled there *تحفة الغرائب*); the Bodleian Cat., Nos. 397 and 398; Rieu ii. p. 462 sq., and W. Pertsch, Berlin Cat., p. 367 sq.; comp. also H. Khalfa iv. p. 188; Cat. des MSS. et Xylographes, p. 258; De Sacy, *Chrestomathie Arabe*, 1st ed., iii. p. 414 sq. Beginning the same as in the Arabic original, and in the copies of Vienna, the British Museum, and the Bodleian Library, viz.: *العظمة لك والكبراء*. According to the colophon of the second Vienna copy this translation was completed in the month Jumâdâ I, A. H. 890 (A. D. 1485, May, June). Kazwini's name runs here as in most of the above-mentioned copies: *زکرتا بن محمد بن محمود الڪمونى*. The dedication to 'Izz-al-din Shâlpûr bin 'Uthmân, mentioned by Rieu, loc. cit., is found neither in this nor in the following copy. This Persian version has been printed in Taharân, A. H. 1264 (A. D. 1848).

No date.

No. 1919, ff. 259, ll. 25; Nasta'lik, profusely illustrated throughout; illuminated frontispiece; size, 11 in. by 6½ in.

713

A defective copy of the same.

No date. A lacuna of six leaves after fol. 273, corresponding to the preceding copy, fol. 237^a, l. 6 to fol. 243^a, l. 7 (which agrees with the middle of line 2, on fol. 274^a). Parts of ff. 17 and 24 torn away. The last leaf supplied later. The whole copy is, like the preceding one, profusely illustrated; in some places blanks are left which have not been filled in.

Beginning: *رب يسر بسم الله الرحمن الرحيم العظمة* (و) لك والكبراء لجلالك الخ.

Bibliotheca Leydeniana.

No. 2543, ff. 291, ll. 19; Nasta'lik, pictures throughout; size, 10½ in. by 6½ in.

714

'Ajâ'ib-almakhlûkât wa gharâ'ib-almaujûdât (عجائب (المخلوقات و غرائب الموجودات).

One of the finest specimens of modern Indian calligraphy and illuminating art, written at the request of Mr. Charles Raikes, Commissioner and Superintendent of Lâhûr, under the supervision of Mufti 'Alî-aldin of Lâhûr, by Faḍl-aldin bin Muḥammad Bakhsh Shāhḥâf of Lâhûr, and completed the 21st of September, A. D. 1854 (see the title-page, fol. 1^a). According to a note by Mr. Raikes himself, fastened to the first fly-leaf, this MS. was sent to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore. The India Office Library received it from Dr. Royle, July, 1856.

The Persian translation of the first part of Kazwini's cosmography, contained in this copy, is the more modernized one, which was made under Abû-almuẓaffar Ibrâhîm 'Adîlshâh I (see fol. 5^a, l. 6), who reigned from A. H. 941 to 965 (A. D. 1534-1558), and completed in

IND. OFF.

the beginning of Sha'bân, A. H. 954 (see ff. 8^b, last line, and 9^a, l. 1) = A. D. 1547, second half of September; it is described in Rieu ii. p. 464^b. This version has been lithographed at Lucknow, A. H. 1283 (A. D. 1866).

Beginning like the Arabic original, on fol. 3^b: *العظمة لك والكبراء لجلالك اللهم يا قائم الذات ومفيض الخيرات واجب الوجود الخ*.

Beginning of the translator's preface, on fol. 4^b: *أما بعد در عهد خلافت و ایام سلطنت بادشاه عالیه عالم بنای گردون سلطنت و خلافت دستگاه الخ*.

The name of the author of the Arabic original appears on fol. 5^b, ll. 2 and 3, in this form: *عماد الدين زکرتا بن محمد بن محمود الڪمونى القرونى* (? القرونى).

The four muḥaddimas appear here on ff. 9^a (در عجب در معنی), 19^b (در تقسیم مخلوقات), 21^b (در معنی), and 26^a (فی تقسیم الموجودات) (غرب). A complete index on ff. 27^a-30^a.

Beginning of the main portion of the work on fol. 30^b, corresponding to the Arabic original, p. 10, of Wüstenfeld's edition: *الحمد لله خالق الاشياء مدبر الكل الخ*.

First maḳâlâh, on fol. 31^a; second maḳâlâh, on fol. 145^a.

It is profusely illustrated throughout with first-class drawings. The greater part of the margin is covered partly with short explanatory glosses or tracts closely related to the text of Kazwini's work,—as for instance *ا زکی نامہ* on lucky and unlucky days, on fol. 33^b; *اختیارات قمری*, on fol. 35^b; *تسخیر کراکب*, on ff. 36^a and 36^b; *روزنامہ ستارها*, on fol. 42^b; *دعاء بر کشتی نشستن*, on fol. 70^a; *روز نامہ*, on fol. 109^b; *اختیارات ساعات*, on fol. 112^a, etc.; *کیفیت تقسیم زمین*, on fol. 229^b sq.; *عمل زعفران*, on fol. 293^a; *ترکیب برس*, on fol. 296^a sq.; *خواص گل ارمنی* (borax), on fol. 302^a; *خواص مروارید*, on fol. 313^a; and a great number of other explanations of mineral and botanical matters; a botanical glossary, on fol. 378^a sq.; *خواص شیرها*, on fol. 481^a; *خواص جغرات*, on fol. 481^b, etc.; *نرم کردن دندان فیل*, on fol. 510^a, etc. etc. (talismans in great variety being scattered throughout the margin),—partly with independent treatises of various kinds, in a smaller, but equally neat hand. The larger sections of these marginal additions are as follows:

1. Ff. 4^b-17^a: A treatise on simple drugs (رساله در کلتبات تحقیقات ادویه مفردة) in nine fasls (not eight as is stated in the beginning, since there appears on fol. 10^b a فصل نهم در حاجتمندی طبیبان بساختن ادویه (مرکب). Fol. 10^b of this tract must be immediately followed by fol. 12^a, since ff. 11^a and 11^b are mere repetitions of ff. 10^a and 10^b. Beginning: *أما بعد حمد خدا ونعت محمد مصطفی صلی الله علیه وسلم* این رساله ایست در کلتبات فصل اول بدانکه ادویه مفردة سه جای مبدی میشود معدنی و نباتی و حیوانی الخ. This treatise is followed on ff. 13^a-15^a B b

by an appendix on the names of all the diseases of the various parts of the human body, and on ff. 15^a-17^a by a series of mystic mathnawi-baits, taken for the greater part from the گلشن راز.

2. Ff. 18^b-19^a: Two فالنامه, the first styled فالنامه (see the Matlûb-al-tâlibin, 16th matlab, No. 41 in the list of pupils); the second حضرت امیر المؤمنین علی.

3. Ff. 19^b-20^b: A story of Nimrûd, and some metaphysical maxims, styled معنعات حکما.

4. Ff. 21^b-22^a: دیباجه مجمل الحکمة, beginning: سباس و منت موجودبرا که واجب الوجود است و هر چه جزو است ممکن الوجود است الخ.

5. Ff. 48^a-51^b: Two treatises on music, the first (در علم موسیقی) being an abstract of a work مفتاح السرور (probably مفتاح السرود, a work on Indian music by Kâdî Husain, composed A. H. 1084 = A. D. 1673, 1674, see W. Pertsch, Berlin Cat., p. 84); the second (on fol. 49^a) simply styled در موسیقی, and beginning: بدانکه موسیقی تألیف است و وضع حکماست و نهاد آن روحست الخ.

6. Ff. 73^b-75^b: Mathnawi-baits (simply styled منظوم), by Shâh Fadl Ni'mati, beginning: هر چه در آفاق بود ایچوان - هست و را نقش جوینی عیان followed, on fol. 75^a, by short extracts from Darâ Shukûl's مجمع البحرين (the confluence of the two seas, composed A. H. 1065 = A. D. 1655, see Bodleian Cat., No. 1241. 13).

7. Ff. 87^a-93^b: رساله در حقیقت عالم, a cosmographical tract, beginning: باید دانست که جملة عالم که موجود است یازده گروهست و آفتاب در میانست الخ. The metaphysical part of it begins on fol. 90^a, with a مقدمه, followed by a مقدمه نفس, etc., and concluding with an علامت قیامت (on fol. 92^a); appended to it are a short chapter: خواص دایة الارض (with reference, as it seems, to a verse of the Kurân, Sûrah 34, 13), a series of mathnawi-baits, headed در بیان در حقیقت روح, and some further lines in prose on the same subject.

8. Ff. 96^b-100^b: Short tracts on mystical and religious matters in general, viz. رساله فقر, مقدمه معراج, (twice), مقدمه بهشت و دوزخ, در بیان در حقیقت خلقی راشدین, در میان پیغمبران, مقدمه کرامت کاتبین (Sûrah 82, 11), در بیان مذاهب, ایمان, مقدمه صراط میزان و سؤال, and در بیان توبه.

9. Ff. 101^a-102^a and 103^a-109^a: Prayers, invocations, and Kurân-verses.

10. Ff. 123^b-126^a and 128^b: Two other فالنامه.

11. Ff. 137^a-140^b: A treatise on the peculiarities of special months and days.

12. Ff. 143^a-148^b, 141^b-142^b, and 149^a-154^a: Three night-discourses (شعر, so to be read instead of سمر; the only correct spelling is found on fol. 145^a, l. 3), properly beginning on fol. 144^a, since fol. 143^a is merely

a repetition of this; a treatise on the foreboding palpitation of the limbs, on fol. 145^a; a tract on physiognomy (رساله قیافه), on fol. 146^a; a longer treatise on health, abridged from a work of Sayyid Ismâ'il Husainî Jurjânî (the author of the ذخیره خوارزمشاهی, see Bodleian Cat., Nos. 1576-1578, died A. H. 531 = A. D. 1136, 1137), styled حفظ الصحة (on hygiene), in sixteen bâbs, viz. 1. در تدبیر هوا, on fol. 147^b; 2. در تدبیر شهر و خانه و 3. فصلهای سال, on fol. 148^a; 4. در تدبیر باره جامعه پوشیدن, on fol. 148^b; 5. در تدبیر غذا, ib.; 6. در تدبیر آب, on fol. 141^a (the order of the margins is wrong here, although that of the centre-column is quite correct); 7. در تدبیر شراب, on fol. 141^b; 8. در خواب و بیداری, on fol. 142^a; 9. در تدبیر استغفار طبعیت, ib.; 10. حرکت و سکون, on fol. 142^b; 11. Here styled by mistake بجم, باب, to conceal the confusion of the margins: در تدبیر کردن, on fol. 149^a; 12. فصد, on fol. 149^b; 13. در تدبیر استغراغها, on fol. 150^a; 14. در تدبیر یرمان, on fol. 151^a; 15. در انقراض نفسانی, on fol. 152^a; 16. اندر ترتیب و تدبیر مسافران, on fol. 152^b; and some mathnawi baits on hygienic matters, on ff. 152^b-154^a, divided into the following sections: در علامات, در مقدمه فاروق, در مقدمه نبض شناختن, در تدبیر صحت, and در تدبیر احکام یرمان, خبر و شر.

13. Ff. 163^a-187^b: A series of longer and shorter tracts on various interesting points of Sûfism, as عشق, etc., mostly without any heading; the few sections which bear a distinct title, are:

رساله در شرح بیت مولوی روم, commentary on a verse of Jalâl-aldin Rûmî, on fol. 164^b, beginning:

بیزارم از آنکه خدائی که تو داری

هر لحظه مرا تازه خدائی دگرست

من رموزات شیخ عبد الجامل لکنوی, on fol. 172^b, beginning: بعد حمد خدا و درود مصطفی و آل و اصحابه بدانکه نزدیک صوفیة محققین در راه خدا چهار منزلست شریعت و طریقت و حقیقت و معرفت الخ.

رساله طریقه نعشبندیه, on fol. 180^a, beginning:

سر رشته دولت ای برادر بکف آر

وین عمر کرامی بخسارت مگذار

چند سؤال و جواب, on fol. 181^b, and

رساله حضرت خواجه عبد الله انصاری (invocations to God, by the famous Shaikh 'Abdallâh Anşârî of Harât, who died A. H. 481 = A. D. 1088, comp. the Safinat-al-auliyâ, No. 300), on fol. 185^a, beginning: ای کریمی که بخشنده عطائی - وای حکیمی که پوشنده خطائی.

14. Ff. 193^a-196^a: Extracts from Nizâmî's خسرو سؤال و جواب چند خسرو و شیرین, beginning: برویز نا بزرگ امید.

15. رساله در ورد ماهیت هر چیز, a kind of metaphysical tract in form of a vocabulary, beginning: بدانکه این رساله ایست در تحقیقات معنی.

715

Sair-albilād (سائر البلاد).

A literal Persian translation of the second part of Kazwini's great cosmographical work, the آثار البلاد or geographical section, by Muḥammad Murād bin 'Abd-alrahmān, who dedicated it to Nawwāb Mūsawikhān (with his original name Mir 'Alī Aṣghar, who died A.H. 1054 = A.D. 1644, 1645, see Rieu iii. p. 991^b, where extracts from this work are noticed), see fol. 10^b, ll. 1, 3, and 14. It must have been composed between A.H. 1037, the year of Shāhjahān's accession, who is mentioned as reigning sovereign, and A.H. 1054 (A.D. 1628-1645, see Rieu, loc. cit.).

Beginning, on fol. 9^b: حمد عالی اساس و سباسب. ببرون از حد و قیاس مالک الملکی را درخور و سزاست الخ.

The translation begins with the *first* mukaddimah, on fol. 10^b, corresponding to the Arabic text, ed. Wustenfeld, p. ۴. *First* Iklim, on fol. 14^b; *second*, on fol. 52^b; *third*, on fol. 98^b; *fourth*, on fol. 188^a; *fifth*, on fol. 314^a; *sixth*, on fol. 368^a; *seventh*, on fol. 387^a. On ff. 1^b-8^b an index of the whole work, divided into two sections, the first of which gives all the geographical names, the second, beginning on fol. 6^a, lin. penult., and incomplete at the end, the names of Imāms, Shaikhs, etc., mentioned in the book. Another complete copy of this translation is in the Bodleian Library, see Bodleian Cat., No. 400.

No date. The original part of the MS. comprises ff. 53-372, all the leaves before and after that have been supplied by the same later hand.

No. 2547, ff. 394, ll. 21; large Nasta'liq, by two different hands; size, 11 in. by 6½ in.

716

Tuhfat-al'ajā'ib (تحفة العجائب).

An older but greatly abridged Persian translation or rather adaptation of the same second volume of Kazwini's cosmography, the آثار البلاد, called here سبعة الاقالیم, and composed by 'Alī Ṭāhīrī (Ṭā'irī in Rieu iii. p. 1059^a), A.H. 928 (A.D. 1522), see fol. 2^b, ll. 9-11; fol. 3^a, l. 9; and fol. 196^b, l. 1 (in Rieu, loc. cit., A.H. 948).

Beginning: حمد بحد صانعی را که عجائب و غرائب. عالم آثار ارقام قدرت اوست و منتهای بی منتهای الخ.

The *first* Iklim begins on fol. 4^a; the *second*, on fol. 32^b; the *third*, on fol. 53^a; the *fourth*, on fol. 94^a; the *fifth*, on fol. 144^b; the *sixth*, on fol. 172^a; the *seventh*, on fol. 187^a, last line. A khātimah or epilogue of the translator is found on fol. 194^a, last line sq.

Copied in the month Ramaḍān, A.H. 1056 (A.D. 1646, October, November), at Multān.

No. 3138, ff. 196, ll. 15; very large and distinct Nasta'liq; splendid binding in gold and green; size, 12½ in. by 7¼ in.

717

'Ajā'ib-al-aqālīm (عجائب الاقالیم).

A compendium of cosmography by an anonymous author, written, as Rieu i. p. 417 proves, about A.H.

908 or 909 (A.D. 1502, 1503), and dedicated to the wazir Ghiyāth-almillāh wa alduḥyā wa aldin Ḥabīb-Allah (see here, fol. 114^a, ll. 12 and 13). It is divided into a *mukaddimah*, on geometry (در بیان آشنائی که), on fol. 114^a, last line; *two* *maqālas*, 1. Measurement and division of the globe and detailed account of the seven climates (در مساحت (سطح ارض و تعبیر اقالیم و آنچه بدان متعلق است), on fol. 116^a; 2. Measurement of the spheres and stars, etc. (در معرفت مساحت افلاک و کواکب و آنچه بدان متعلقست), on fol. 155^a; and a *khātimah* on the times of prayers and the Kiblah (در ملحقات), on fol. 160^b.

Beginning: الحمد لله الذى زين السماء بزينة الكواكب و نور وجه الغبراء الخ.

Dated by Malik Muḥammad ibn Ḥājī, end of Rajab, A.H. 1024 (A.D. 1615, August 25).

No. 3033, ff. 113-165, ll. 20; Nasta'liq; size, 10 in. by 5¾ in.

718

A compendium of cosmography without title and author's name. It begins forthwith with the *mukaddimah*, which is subdivided into the following ten faṣls (compare fol. 145^a, ll. 4 and 5):

1. در بیان اجمالی پدید شدن عقل کل و نفس, on fol. 132^b.

2. در بیان پدید آمدن افلاک و ترتیب ایشان, on fol. 133^a.

3. در گردش افلاک و مدت دور هر يك, on fol. 134^a.

4. در بیان پیدا شدن عناصر و مکان هر يك, on fol. 135^a.

5. در بیان تقسیم عناصر, on fol. 135^b.

6. در بیان کیفیاتی که لازم عناصر اند, on fol. 136^b.

7. در بیان طبقات عناصر, on fol. 137^b.

8. در بیان شکل افلاک و عناصر و چگونگی ایستادن زمین, on fol. 139^a.

9. در بیان معنی و حقیقت جسم, on fol. 140^b.

10. از تقسیم جسم بسیط و مرکب, on fol. 142^b.

After this *mukaddimah* there follow, on fol. 145^a, twenty aṣls, viz.:

1. در بیان استحالت عناصر, on fol. 145^a.

2. در سبب پیدا شدن بخار و دخان و بیان حقیقه ایشان, on fol. 149^b.

3. در سبب پیدا شدن باد, on fol. 152^a.

4. در بیان سبب پیدا شدن آبر, on fol. 154^a.

5. در بیان سبب تولد باران, on fol. 155^b.

6. در بیان پدید شدن برف, on fol. 157^a.

7. در بیان پدید آمدن تگرگ (یخبه), on fol. 158^a.

8. در بیان سبب حدوث نزم (سرمارنگی، شبنم زاله)، on fol. 158^b.
9. در بیان سبب پیدا شدن رعد، on fol. 159^b.
10. در بیان سبب پیدا شدن برق، on fol. 160^b.
11. در بیان سبب پیدا شدن صاعقه، on fol. 161^b.
12. در بیان حدوث کواکب منفصّه و شهب و شهاب، on fol. 163^a.
13. در بیان علامات حمرة یعنی سرخیها که در آسمان، on fol. 163^b.
14. در پیدا شدن شمس یعنی آفتابکها، on fol. 164^b.
15. در بیان حدوث نیازک (نیزک plural of)، on fol. 166^a.
16. در بیان سبب پیدا شدن قوس قزح، on fol. 166^b.
17. در بیان سبب پدید آمدن هاله یعنی خرمن ماه، on fol. 172^a.
18. در بیان پیدا شدن زلزله، on fol. 176^b.
19. در بیان سبب آمدن آواز از زمین و بیرون آمدن، on fol. 177^b.
20. در بیان پیدا شدن آب چشمه و آب کارنر و آب چاه، on fol. 178^b.
- No date.
- No. 2995, ff. 132-180, ll. 12; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

719

اخبار حسینه (Akhhâr-i-ḥasīnah dar akhhâr-i-Madinah) (در اخبار مدینه).

History and topography of Madinah, a Persian translation of Samhûdi's famous Arabic work خلاصة الوفا، which extract from his larger work وفاء الوفی باخبار دار المصطفی was made by Samhûdi (died A. H. 911 = A. D. 1505, 1506) himself, A. H. 893 (A. D. 1488), comp. Wûstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhûdi in 'Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen,' vol. ix. histor.-philol. Classe, pp. 1-156; J. Aumer, Arab. Cat., p. 144; H. Khalfa ii. p. 144, No. 2302, and vi. p. 450, No. 14294, etc. Two other (more or less defective) copies of this rare work (Elliott 362 and Walker 30) are described in Bodleian Cat., Nos. 138 and 139. The Persian translator's name is not mentioned anywhere. The work is divided, like the Arabic original, into eight bâbs, comp. Wiener Jahrbücher 1835, vol. 70, Anzeigebblatt, p. 88. An index on ff. 4^b-6^b.

باب اول در اسماء و فضل مدینه مشرفه و بعضی فوائد، on fol. 6^b, in ten fasls.

باب دوم در فضیلت زیارت و فضل (Elliott 362) مسجد نبوی صلی الله علیه و سلم و آنچه متعلق است، on fol. 46^b, in three fasls.

باب سیوم در اخبار سکنان مدینه از قدیم تا زمان حلول قدوم شریف رسول صلی الله علیه و سلم، on fol. 76^b, in three fasls.

باب چهارم در عمارت مسجد نبوی و آنچه متعلق است بآن (و بیان احوال) (Elliott 362 adds: حجرات ازواج طهارت، on fol. 102^b, in four fasls.

باب پنجم در مصالح عید و مساجد نبویه که در مدینه است و بیان مقابر مدینه و فضل احد و شهدای او، on fol. 165^b, in six fasls.

باب ششم در آبار مبارکات مدینه و عین غراس (و عیون و غراس: Elliott 362) و صدقات که منسوبست برسول صلی الله علیه و سلم، on fol. 196^b, in two fasls.

باب هفتم در مساجدها که منسوبست به پیغمبر صلی الله علیه و سلم که در سفرها و غزوات مبارکه در آن مسجد (ها) نماز کرده اند، on fol. 206^b, in three fasls.

باب هشتم در ادویه (و احما: Elliott 362 adds: و اطام و بعضی اعمال و جبال مدینه مشرفه علی ساکنها افضل، on fol. 213^b, in two fasls.

سپاس بسیار و ستایش بیشمار پروردگاری: Beginning: را که مشرف ساخت مدینه بر سکینه را باقامت الخ

Copied in the month Jumâdâ-althâni, A. H. 1004 (A. D. 1596, February).

No. 176, ff. 265, ll. 15; large Nasta'liq; worm-eaten throughout; small illuminated frontispiece; size, 11 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

720

جذب القلوب الی دار (Jadhb-alkulûb ilâ dâr-almahbûb) (المحبوب).

Another Persian history and topography of Madinah, likewise based on Samhûdi's researches, but chiefly on the larger work of the Arabic historian, viz. the وفاء الوفی باخبار دار المصطفی، which, as is stated here, is itself already an extract from a still larger, but unfinished work of Samhûdi, entitled امضاء الوفا (correctly اقتضاء الوفا or اقتناء الوفا, see W. Pertsch, Berlin Cat., p. 512, where another complete copy of the Jadhb-alkulûb is described, and H. Khalfa vi. p. 450, No. 14294), and composed A. H. 886 (A. D. 1481), by 'Abd-alhak bin Saif-al-din alturk aldihlawi albukhari (the well-known author of the تاریخ حقی, see above, No. 290;

Bodleian Cat., Nos. 195-198; Rieu i. p. 223, etc.; the اخبار الاخیار, see above, No. 640, and many other works, died A. H. 1052 = A. D. 1642, 1643), who also made use of Samhûdi's smaller publications, the خلاصة الوفا (see the previous copy), and a رساله on the burning and rebuilding of the mosque in Madinah. 'Abd-alhak began his Persian adaptation A. H. 998 (A. D. 1590) in Madinah, and completed it A. H. 1001 (A. D. 1593) in Dihli, compare also Elliot, History of India, vi. p. 176, and Rieu iii. p. 1055^a. It is divided into the following seventeen bâbs:

1. در عدد اسماء این بلدة عظیم الشان، on fol. 6^b.

2. ذکر در بیان فضائل و محامد این بلدۀ عظیمه. شریفه الخ، on fol. 11^b.
3. در بیان اخبار سُکّان این بقعۀ کرمّت نشان در قدیم. الزمان تا وقت قدوم کرامت لزوم حضرت سید انام، on fol. 33^a, last line.
4. در انبغات باعثة قدوم سید کائنات بدین بلدۀ جامع. البرکات، on fol. 39^a.
5. در هجرت نمودن حضرت سید المرسلین از مکه. مکرمه و رسیدن بارض مدینه مطّبه، on fol. 42^b.
6. در بیان عمارت مسجد معظم حضرت ختم الانبیا. و منبر عالی رتبت الخ، on fol. 66^a.
7. در بیان تغیرات و زیادات که بعد از رحلت آنحضرت. شریف از ائمه و امرا و سلاطین وقوع یافت و ذکر این اوضاع و احوال علی سبیل الاختصار و الاجمال که بعد از زمان آنحضرت واقع شده، on fol. 79^a, last line.
8. ذکر بعضی از فضائل مسجد شریف و خصائص روضه. منبف الخ، on fol. 88^b.
9. در ذکر تأسیس مسجد قبا و سائر مساجد مأثوره. نبوی که مشاهده انوار مصطفی اند الخ، on fol. 93^b.
10. ذکر بعضی آبار مبارکه که بحضور فائض النور. آنحضرت مشهور اند و مأثور، on fol. 107^a.
11. در بعضی اماکن منقبه و مشاهد شریفه که در طریق. مکه معظمه و مدینه منوره مأثور و مشهور اند، on fol. 113^a.
12. ذکر مقبره شریفه بقیع و بیان فضائل و ذکر معابر. متبرکه (که) در وی مشهور و معلوم اند، on fol. 116^b.
13. در بیان فضل جبل احد که محب و محبوب سید. الانبیاست الخ، on fol. 134^b.
14. در فضائل زیارت حضرت سید المرسلین و. اثبات حیات انبیا الخ، on fol. 139^a.
15. در بیان زیارت قبر مکرم سید المرسلین از وجوب (و) استحباب و توسل و استمداد بدین حضرت (ثیاب) الخ، on fol. 152^a.
16. در آداب زیارت فیض بشارت حضرت خیر الانام و. اقامت مدینه (بمدینه) مطّبه و رجوع بوطن بالحیر، on fol. 164^a.
17. در ذکر فضائل و آداب صلوات بر سید کائنات الخ، on fol. 178^b.

صد شکر که از تشنگی غم رستم - چون : Beginning : قطره بدرای کرم بموستم الخ.

In W. Pertsch, loc. cit., the title of the work is: جذب القلوب الی ديار المحبوب. It has been printed in Lucknow A. H. 1282 (A. D. 1865, 1866) and A. D. 1869.

Dated A. H. 1061 (A. D. 1651).

No. 785, ff. 1-196, ll. 17; careless Nasta'lik; worm-eaten throughout; size, 9½ in. by 5 in.

721

Another copy of the same.

Dated the 19th of Jumâdâ-althâni, A. H. 1149 (A. D.

1736, October 25). Beginning the same as in the preceding copy. Bâb I, on fol. 4^b; II, on fol. 8^a, last line; III, on fol. 22^b; IV, on fol. 25^b; V, on fol. 27^b; VI, on fol. 38^b; VII, on fol. 49^b; VIII, on fol. 49^b; IX, on fol. 51^b; X, on fol. 58^a; XI, on fol. 61^a; XII, on fol. 62^a; XIII, on fol. 71^a; XIV, on fol. 73^a; XV, on fol. 80^b; XVI, on fol. 87^a; XVII, on fol. 95^a.

No. 797, ff. 105, ll. 22-24; very careless Nasta'lik; worm-eaten; size, 9½ in. by 6¼ in.

722

The same.

No date. Bâb I, on fol. 8^b; II, on fol. 15^b; III, on fol. 49^a; IV, on fol. 56^b; V, on fol. 61^a; VI, on fol. 87^b; VII, on fol. 102^a, last line; VIII, on fol. 113^b; IX, on fol. 120^a; X, on fol. 136^a; XI, on fol. 143^b; XII, on fol. 147^b; XIII, on fol. 171^a; XIV, on fol. 176^b; XV, on fol. 192^b; XVI, on fol. 207^b, first line; XVII, on fol. 226^b.

No. 100, ff. 251, ll. 13; very negligent Nasta'lik; size, 8½ in. by 4½ in.

723

Two short treatises on Makkah, its topography, peculiarities and spiritual influences, based chiefly on Kurân verses and traditions; they are attached to the first copy of 'Abd-alhakḳ bin Saif-al-din alturk aldiḥ-lawi's *Jazb al-qulub alī Dār al-mahbūb* (No. 720 above). The first is in Persian, and begins on fol. 201^a: الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسوله افضل للحق سيدنا محمد وآله واصحابه اجمعين. بدان آيدك الله تعالى الخ.

The second is in Arabic, and begins on fol. 210^b: بسم الله الرحمن الرحيم وصحبه اجمعين كتاب الحسن بن الحسن البقرى الخ.

No. 785, ff. 201-215, ll. 16; careless Nasta'lik; worm-eaten; size, 9½ in. by 4¾ in.

724

Haft Iklim (هفت اقليم).

A good and complete copy of Amin Aḥmad Râzi's famous geographical and biographical encyclopædia, entitled *Haft Iklim* or the seven climates, and completed A. H. 1002 (A. D. 1594), according to the chronogram: تصنيف امين احمد رازي, on fol. 20^b, line 6, comp. Bodleian Cat., Nos. 416-420; Rieu i. p. 335 sq.; Sitzungsberichte der bayr. Academie, philosoph.-philol. Classe, 1873, p. 626.

Beginning, on fol. 19^b:

خرد هر بجا گنجی آرد بدید - بنام خدا سازد آنرا کلید الخ
Iklim I, on fol. 21^a; II, on fol. 30^b; III, on fol. 54^a; IV, on fol. 203^b; V, on fol. 466^a; VI, on fol. 503^b; VII, on fol. 548^b. A double index of this work is found on ff. 1^b-18^b; the first short one, comprising only the names of the countries and cities, is incomplete, and begins in the middle of the 3rd Iklim, on fol. 1^a; the second larger one, containing the names of all the

renowned men, is complete, and begins on fol. 2^a. The last twelve leaves are seriously damaged. This copy was finished the 10th of Jumâdâ-alawwal, A. H. 1086 (A. D. 1675, Aug. 2), at Aḥmadâbâd.

List of the countries and towns, and of the Amîrs, Shaikhs, 'Ulamâs, and poets mentioned in each of them.

FIRST IḲLÎM: *Yaman*, on fol. 21^a:

1. Suhail-i-Yamani Khwâjah Uwais Karnî, a saint of the prophet's time (Safinat-alauliyâ, No. 18), on fol. 26^b.

2. Abû 'Abdallâh Wahab, a companion of 'Abdallâh 'Abbâs, quoted in the تأريخ يافعى, on fol. 27^b.

3. Shaikh Muḥammad, quoted in the نفحات الانس, contemporary with Najib-al-din 'Ali bin Buzghush, whose Pir was Shaikh Shihâb-al-din Suhrawardî (Safinat-alauliyâ, Nos. 148 and 150), in the time of Abûbakr, ruler of Shirâz (i. e. Abûbakr bin Sa'd, Atâbeg of Fârs, reigned A. H. 623-658 = A. D. 1226-1260), on fol. 27^b.

4. Shaikh 'Isâ Biniyâz (بى نياز), quoted in the نفحات الانس, on fol. 28^a.

5. Shaikh Abû-alghaith Jamil, originally a highwayman, on fol. 28^b.

6. Shaikh Sa'id Haddâd (the blacksmith), on fol. 28^b.

7. Shaikh Aḥmad bin al-Ja'd (الجعدي), contemporary with Shaikh Sa'id, on fol. 28^b.

Bilâd-alzanj, on fol. 28^b, last line; *Nubia*, on fol. 29^a; *China*, on fol. 29^b; *Sarândîb*, on fol. 30^a; *Jâbulâ*, on fol. 30^b.

SECOND IḲLÎM: *Makkah*, on fol. 30^b:

8. Abû Khâdim, one of the Tâbi'in, on fol. 32^a.

9. Abû-alwalid 'Abd-almalik bin 'Abd-alaziz, died A. H. 105 (probably A. H. 150, as the following copy has, = A. D. 767), on fol. 32^a.

10. 'Umar bin 'Uthmân alṣūfi (Safinat-alauliyâ, No. 202), the spiritual guide of Maṣṣûr (more correctly: Ḥusain bin Maṣṣûr) Ḥallâj, author of a گنج نامه (or rather ترجمه گنج نامه according to the following copy), on fol. 32^a.

11. Abû Tâlib Muḥammad bin 'Ali, author of the قوت القلوب, a work on Sûfism (در دقائق طریقت), on fol. 32^a.

12. Amir al'amid Fakhr-al-din Tâj-alafâdil Khâlid bin Rafî (رفيع; in the index on fol. 2^a, and in the following copy, Rabi' (ربيع), a friend of Anwarî's and protégé of 'Alâ-al-din, the ruler of the province of Jibâl, quoted by 'Aufi, on fol. 32^a, last line.

13. Abû-almuzaḥḥar Ibrâhim, under the Âl-i-Nâsir, i. e. the Ghaznawide dynasty (see A. Sprenger, Catal., p. 3, No. 20), on fol. 33^a.

Madinah, on fol. 33^a:

14. Sa'd bin al-'Ibâd, a companion of the prophet, was killed in the battle against the Aḥzâb (the confederates against Muḥammad), on fol. 34^a.

15. Abû Ayyûb Anṣârî, in whose house the prophet stayed, in the first year of the Hîjrah, seven months (comp. the Safinat-alauliyâ, No. 300), on fol. 34^a.

16. Kais bin Sa'd bin 'Ubadah, one of the four سادات کسی که در روی وی (طلس) is explained here (اصلاً موی نباشد) and a faithful companion of the prophet; the other three سادات طلس are 'Abdallâh

bin Zubair, Aḥnaf bin Kais, and Sharih (شرح) Kâdi, on fol. 34^b.

17. Jâbir bin 'Abdallâh al-Sullamî, one of 'Ali's companions, on fol. 34^b.

18. Hassân bin Thâbit, one of the Anṣâr, and panegyrist of the prophet, on fol. 34^b.

19. Abû Muḥammad Sa'id bin Muḥammad al-maḥrûmî (others: al-maḥzûmî), one of the seven lawyers (فقهائى سبعه) of Madinah, a friend of 'Abdallâh 'Abbâs, 'Abdallâh 'Umar, Zaid bin Thâbit, and Sa'id Waḥkâs; he performed the pilgrimage forty times during his life, on fol. 34^b.

20. Abû 'Abdallâh bin Muḥammad bin 'Umar bin Wâḳid alaslami, author of a كتاب الردة (در ذكر ارتداد و قتل عرب), on fol. 35^a.

21. Muḥammad bin Ishâq, the first who wrote a كتاب سير, died A. H. 151 (A. D. 768), on fol. 35^a.

22. Rabî'ah bin 'Abd-alraḥmân (Abû 'Abd-alraḥmân in the following copy), on fol. 35^a.

Yamamah, on fol. 35^a:

23. Musailamah Kadhhdhâb (the liar, Muḥammad's rival in the prophetic mission, slain in the battle of Yamamah, A. H. 11 = A. D. 633), on fol. 35^a.

24 and 25. Ḥajjâj bin Yûsuf Thakafi, the great champion of the Umayyade Khalîfs, especially of 'Abd-almalik bin Marwân and his son Walid (not وعيد, as the name is spelt here, on fol. 37^a, first line), who besieged Makkah A. H. 73 (A. D. 692, 693), and killed the pretender 'Abdallâh bin Zubair; and 'Abd-alraḥmân bin Muḥammad Ash'ath, on fol. 35^b. Ḥajjâj's death is fixed here in Shawwâl, A. H. 109, in the 54th year of his age, under Walid bin 'Abd-almalik (the correct date is A. H. 95 = A. D. 714, June, as Walid died A. H. 96).

26 and 27. The two renowned Arabian poets, Jurair (here wrongly spelt جزير) bin 'Aṭiyyah and Farazdaq, on fol. 37^a. The death of both is fixed here in A. H. 112 (در سال صد و دوازده هجرى), contrary to the usual date, viz. A. H. 110 = A. D. 728, 729 (comp. De Sacy, Chrestomathie Arabe, first ed., tome iii. p. 516 sq.).

Hurmûz, on fol. 38^a:

28. Ra'is Nûr-al-din, with the takhalluṣ Nûrî, on fol. 38^b.

29. Fahmî, on fol. 38^b.

The *Dakhan*, on fol. 39^a, and its rulers, from Sulṭân 'Alâ-al-din Khiljî, A. H. 695-716 (A. D. 1296-1316), to A. H. 999 (A. D. 1591); *Aḥmadnagar*, on fol. 47^b; *Patan*, on fol. 48^a; *Daulatâbâd*, on fol. 48^a; *Jânîr*, on fol. 48^a; *Jubbâl*, on fol. 48^a; *Tilingâna*, with its capital *Gulkunda* and its rulers, from Sulṭân Kulî Kuṭb-almulk (died A. H. 950 = A. D. 1543, 1544) to Muḥammad Kulî Kuṭb-shâh (A. H. 988-1020 = A. D. 1580-1612), on fol. 48^b.

Aḥmadâbâd (capital of Gujarât), on fol. 49^b:

30. Miyân Wajih-al-din, a pupil of Shaikh Muḥammad Ghauth, on fol. 50^a.

31. Manlânâ Ghauthi, on fol. 50^a.

32. Malik Maḥmûd, on fol. 50^a.

33. Saudâ'i, on fol. 50^a.

Kanbâyat (کنبایات) and *Sûrat*, on fol. 50^b; *Sâmanat*, on fol. 50^b.

Nâgâr, on fol. 51^b:

34. Shaikh Hamid-al-din, a pupil of Khwâjah Khidr and friend of Shaikh Shihâb-al-din Suhrawardî (Safinat-alauliyâ, Nos. 148 and 149), quoted in the سیر الاولیا:

he received his investiture from Khwājah Mu'in-al-din Sijzi (who died A. H. 633 = A. D. 1236, Safinat-alauliyā, No. 110), on fol. 51^b.

35. *Mauzūn*, a descendant of the preceding Shaikh, on fol. 51^b.

Bangālāh, on fol. 51^b, with its twenty-two tumāns or districts, for instance, Sharifābād, Salimābād, Jaunat-ābād, etc.; also Nārangābād, on fol. 52^b.

36. Maulānā Sirāj-al-din 'Uthmān, who received his investiture from Shaikh Nizām-i-auliyā (who died A. H. 725 = A. D. 1325), see the Sawāṭi'-alanwār, No. 23, also quoted in the سیر الاولیا, on fol. 53^a.

Orissa (اوريسه), on fol. 53^a; *Kūc*, on fol. 53^b.

THIRD IKLIM: *Irān*, on fol. 54^a; *Irāk-i-'Arab*, on fol. 54^b.

Baghulūd, on fol. 55^a:

37. Abū 'Abdallāh Aḥmad bin Muḥammad alshai-bāni (so in the following copy, where it is corrected by another hand into *Ḥanbal*, which is no doubt the right name, see Safinat-alauliyā, No. 24), one of the four Imāms of the Sunnah, on fol. 55^b.

38. Ma'rūf Karkhi, born of Christian parents, and converted to Islām by Imām 'Alī bin Mūsā alridā, quoted in the تذکرة الاولیا (Safinat-alauliyā, No. 27); he died A. H. 200 (A. D. 815), on fol. 55^b.

39. Sari Saḳaṭī (so correct in the index; the text has wrongly نعطی), a pupil of Ma'rūf, and uncle of the following Shaikh Junaid, the first who preached Sūfism in Baghdād; he died A. H. 253 = A. D. 867 (Safinat-alauliyā, No. 28), on fol. 55^b.

40. Shaikh Junaid (Safinat-alauliyā, No. 29), quoted in the تذکرة الاولیا, on fol. 56^a.

41. Abū-alḥasan Nūri (Safinat-alauliyā, No. 201), on fol. 56^a.

42. Abū Sa'id Kharrāz, a pupil of Junaid (Safinat-alauliyā, No. 194), quoted in the نفحات الانس, on fol. 56^b.

43. Shaikh Abū Muḥammad bin Aḥmad Ruwaim (Safinat-alauliyā, No. 143), on fol. 56^b.

44. Samnūn bin Muḥibb (Safinat-alauliyā, No. 204), on fol. 56^b.

45. Abū 'Abdallāh Kalānī (قلانی), on fol. 56^b.

46. Abū Aḥmad Kalānisi (قلانسی, comp. Safinat-alauliyā, No. 204), contemporary with Junaid, on fol. 57^a.

47. Abū 'Abdallāh bin al-Jallā, with his real name Aḥmad bin Yahyā Jallā (Safinat-alauliyā, No. 210), quoted in the تذکرة الاولیا, on fol. 57^a.

48. Muḥammad bin Ḥasan aljauhari, one of Dhū-al-Nūn Miṣrī's pupils, on fol. 57^b.

49. Shaikh Abūbākr Kitābi (Safinat-alauliyā, No. 223), quoted in the نفحات الانس, spent thirty years in Makkah, on fol. 57^b.

50. Abū-al-'Abbās bin 'Atā (Safinat-alauliyā, No. 212), a pupil of Junaid, on fol. 57^b.

51. Ibrāhīm Fātik, a companion of Junaid and pupil of Hallāj, on fol. 58^a.

52. 'Abbās bin Yūsuf Alshakli (الشکلی بفتح شين) (وسکون کاف), on fol. 58^a.

53. Ibrāhīm bin Thābit, said to be a contemporary of Sari Saḳaṭī (No. 39), which is impossible, comp. Safinat-alauliyā, No. 263, on fol. 58^a.

54. Ja'far bin Muḥammad alkhuldi (Safinat-alauliyā, No. 246), on fol. 58^a.

55. Abū Zakariyyā bin Yahyā bin Mu'in, a great traditionalist, contemporary with Aḥmad Ḥanbal (No. 37), on fol. 58^a.

56. Muḥammad bin 'Alī alwazīr, on fol. 58^b.

57. Abūbākr Muḥammad bin 'Abdallāh, known under the name of Šairafi, the greatest legal authority after Šāfi'i, on fol. 58^b.

58. Abū 'Abd-alkādir bin Tāhir (in the following copy: 'Abd-alkāhir bin Zāhir), a great Šāfi'ite lawyer, on fol. 58^b.

59. Abū-alḥasan Muḥammad bin Abū-albaḳā, known as Ibn-alkhill (ابن الخلل), on fol. 58^b.

60. Abū-alḥasan Muḥammad bin Aḥmad, known as ابن شنبر (so in the following copy and in Elliott 159, fol. 5^a, of the Bodleian Library; in the present copy, as in most others, the name is greatly corrupted), one of the prominent Qurān-readers, on fol. 58^b.

61. Abū-al-'Abbās Muḥammad bin Zaid (others Yazid, see G. Flugel, Die grammatischen Schulen der Araber, p. 92) almubarrad or almubarrid, on fol. 58^b.

62. Abū-alḥasan Muḥammad bin Tāhir, began in his tenth year to study under Ibn Sirābi (سيرابی), on fol. 58^b.

63. Abū-alḥasan Muḥammad bin 'Abdallāh Maḥ-rūmi Salāmi, in the service of 'Adud-aldaulah (the Būyide ruler, who died A. H. 372, A. D. 983), on fol. 59^a.

64. Abūbākr Muḥammad (according to the text: bin Muḥammad) bin Bihruz alṭabib, on fol. 59^a.

65. Abū-alḥasan 'Alī bin Hilāl, known as Ibn Baw-wāb (بواب), died A. H. 413 (A. D. 1022, 1023), on fol. 59^a.

66. Jamāl-al-din, known as Yāḳūt, on fol. 59^a.

67. Malik-alkalām Bahā-al-din Muḥammad bin Mu'-ayyad, was a long time munshi of Sultān Muḥammad Khwārizmshāh (who reigned A. H. 495-521 = A. D. 1102-1127); his brothers Abū Naṣr and Abū-almu-zaḥfār were likewise renowned scholars, and so was his father; his writings are compared here with بحور مملو معاني; معادن مشحون بجواهر الفاظ and از درر معانی; he died in prison, into which the wazīr Shams-al-din Mas'ūd had thrown him, A. H. 545 (A. D. 1150, 1151); during his imprisonment he wrote a number of fine ḳasidas, on fol. 59^a.

68. Shams-al-din Muḥammad bin Mu'ayyad, known as Khāla (خاله), a relative of Khwājah Nizām-almulk of Tūs, lived to the end of Sultān Sanjar's reign (A. H. 511-552 = A. D. 1117-1157), in whose praise he wrote ḳasidas, on fol. 60^a.

69. Fuḍūli, a writer both of Persian and Turkish poetry, on fol. 60^b.

Kūfah, on fol. 60^b:

70. Aswad bin Yazid alnaḥwi (التحوي), in the following copy (التجعي), on fol. 61^a.

71. Sharīh, one of the Tābi'in, lived from the time of the second Khalīf to that of the 'Abbāsides, and was seventy-five years Kādi of Kūfah, on fol. 61^a.

72. Abū Ḥāshim al-Sūfi, the first who was called a Sūfi, and built a convent for Sūfis; he is also the first who is mentioned in the نفحات الانس, on fol. 61^a.

73. Abū 'Umar Sha'bi (شعبي), was sent by 'Abd-almalik bin Marwān (reigned A. H. 65-86 = A. D. 685-705) as ambassador to the ruler of Rūm, on fol. 61^b.

74. Abū Yūsuf Ya'qūb bin Ibrāhīm, the first who was honoured by the title of a Kādi-alkudāt and was kādi of Baghdād under the Khalifs Mahdī, Hādī, and Rashīd (A. H. 158-193=A. D. 775-809); he was a pupil of Abū Hanifah, on fol. 61^b.

75. Abū Muḥammad Salmān bin Mihrān ala'mā (الاعمى) or ala'mash (الاعمش), as the following copy reads, on fol. 61^b.

76. Abū 'Alī Ḥasan, known as Ibn Ziyād, was originally a dealer in pearls, on fol. 62^a.

77. 'Abd-alrahmān bin Ḥasan, known as Abū-alfaraj ibn Jauzi; died A. H. 597 (A. D. 1201), on fol. 62^a.

78. Muslim-i-Ma'ād, a Shi'ite, on fol. 62^a.

79. Abū-alḥasan 'Alī bin Ḥamzah Kisā'i, one of the seven readers of the Kūrān, a pupil of the preceding Shaikh, on fol. 62^b.

80. Abū Zakariyyā Yahyā bin Ziyād, known as Al-Farrā (الفرا), author of the كتاب المعاني, which he wrote at the request of the 'Abbāsīde Khalif Ma'mūn; he died A. H. 207 (A. D. 822, 823), on fol. 62^b.

81. Abū 'Umārah Ḥamzah bin Ḥabīb altamimi, one of the seven readers of the Kūrān, on fol. 62^b.

82. Abū 'Abdallāh Sharik, was kādi of Kūfah in the time of Maṣṣūr (probably the second 'Abbāsīde Khalif, who reigned A. H. 136-158=A. D. 754-775), on fol. 62^b.

83. Abū al-Mundhir Hishām bin 'Urwah (عروة), a great traditionist and author of the كتاب الجمره on the great traditionist and author of the معرفت انسان, on fol. 62^b.

84. Mutanabbi, the great poet, was killed A. H. 354 (A. D. 965), on fol. 62^b. A short extract from Ibn Rashīq (Abū 'Alī-alḥasan) alḥairawānī's (died A. H. 456=A. D. 1063, 1064) كتاب العمدة (i. e. كتاب العمدة فى صناعة الشعر) is inserted here, giving the account of Mutanabbi's death.

85. Burhān-almillāh wa aldin Muḥammad bin 'Abd-al'aziz, son of the Shaikh-alislām of Nishāpūr, and contemporary with Malik Ṭughānshāh bin Mu'ayyad (who reigned A. H. 568-581=A. D. 1172-1185, 1186), on fol. 63^a.

Najaf-i-Ashraf (two farsangs from Kūfah), on fol. 63^b:

86. Mir Sayyid Muḥammad Ṭābi, a friend of Mir Ḥudūri of Kum, went to the Dakhan and entered the service of 'Alī 'Ādilshāh I (who reigned A. H. 965-988=A. D. 1558-1580); he afterwards attached himself to Akbar, but forfeited his favour and was imprisoned for seven years in the fortress of Gwāliyar; at the present time (the time of the composition of the Haft Iklim), he lives with Burhān-almulk at Ahmadnagar, on fol. 63^b.

Sarmanrāi, known as *Sāmīrah*, built by Mu'tasim, the eighth 'Abbāsīde Khāf (A. H. 218-227=A. D. 833-842), on fol. 65^a:

87. Khair-almassāj (خير النساج), with his real name Shaikh Muḥammad bin Ismā'il, died 120 years old, A. H. 266 (the usual date is A. H. 322=A. D. 934, see *Safinat-alauliyā*, No. 221), in Kazwin, on fol. 65^b.

Madā'in, on fol. 65^b.

Bābal, on fol. 66^a.

Basrah, on fol. 66^b:

88. Khwājah Ḥasan Baṣrī (*Safinat-alauliyā*, No. 19), quoted in the تذكرة الاوليا, on fol. 67^a.

89. Ḥabīb-i-'Ajāmī (*Safinat-alauliyā*, No. 161), a friend of the preceding Khwājah, on fol. 67^b.

90. Mālik-i-Dinār (*Safinat-alauliyā*, No. 160), contemporary with the two preceding Shaikhs, on fol. 67^b.

91. 'Atabah ibn al-'allām (ابن العلام), in the following copy ibn-alghulām, ابن الغلام, see *Safinat-alauliyā*, No. 164, got his investiture from Ḥasan Baṣrī, on fol. 67^b.

92. Rābi'ah al'adawiyah (*Safinat-alauliyā*, No. 396), contemporary with Ibrāhīm Adham and Khwājah Ḥasan, on fol. 68^a.

93. Hārith (in the following copy 'Āris) bin Asad almuḥāsabi (*Safinat-alauliyā*, No. 176), on fol. 68^b.

94. Abū-alḥasan Khidri, the only pupil of Shibh, on fol. 68^b.

95. Abū Sa'id Muḥallab bin Abi Ṣufrah (so correct, see Flügel's *Grammatische Schulen*, p. 89; in the following copy the word is spelt صفر), was under the Khalif 'Abd-almalik bin Marwān (see No. 73) on behalf of Ḥajjāj, governor of the two 'Irāqs, and later on of Khurāsān; died A. H. 88 (A. D. 707), near Marw, on fol. 68^b.

96. Abū Bakr Muḥammad bin Sirīn, the great interpreter of dreams (امام معبرين), on fol. 70^a.

97. Yahyā bin Ya'mur (يعمر) ala'dawānī alnahwī (النحوى), in the text النجوى, one of the Kūrān-readers of Baṣrah, a friend of 'Abdallāh 'Abbās and 'Abdallāh 'Umar, and contemporary of Ḥajjāj bin Yūsuf, on fol. 70^b.

98. Abū 'Abdallāh Mālik bin Anas, born A. H. 95 (A. D. 713, 714), died 80 years old, A. H. 175 (A. D. 791, according to others A. H. 179=A. D. 795, see *Safinat-alauliyā*, No. 22), on fol. 71^a.

99. Khalil bin Ahmad, died A. H. 170 (A. D. 786, 787), on fol. 71^b.

100. Abū Fa'id (instead of فيل, as most copies have, comp. Flügel's *Grammatische Schulen*, p. 52) Mu'arrij (مؤرج) bin 'Amr Sadūsi, a pupil of Naṣr (read Naḍr) bin Shumail and of Sibawaihi, author of the كتاب الانوار (كتاب الانوار in Flügel), the كتاب غريب القرآن, the كتاب جواهر (جواهر in Flügel), and the كتاب المعاني; he died A. H. 195 (A. D. 810, 811), on fol. 71^b.

101. Iyās bin Mu'āwiyah, kādi of Baṣrah, a great psychologist and physiologist, died A. H. 121 (A. D. 739), on fol. 71^b.

102. Abū Muḥammad Yahyā bin Mubārak, known as Yazidi, a great traditionist and philologist, pupil of Abū 'Umar ('Amr in the following copy) 'Alāi the Kūrān-reader of Baṣrah; he got his name Yazidi, because he had taught Yazid bin Maṣṣūr, the uncle of the 'Abbāsīde Khalif Mahdī; later on the Khalif Hārūn-alrashid appointed him tutor of prince Ma'mūn (while Kisā'i was the tutor of Hārūn-alrashid's other son Amin). He is the author of the كتاب النوار, the كتاب المقصور والممدود, and the كتاب النطق (in Flügel, p. 61, كتاب النطق); he was on friendly terms with Khalil bin Ahmad (No. 99), and died A. H. 202 (A. D. 817, 818), on fol. 72^a.

103. Abū 'Alī Muḥammad bin Yahyā Nahwī, known as Kutrub (قطرب), pupil of Sibawaihi and author of the كتاب العوافي (كتاب المعاني), the كتاب الاشتقاق, the كتاب الصفات, the كتاب العمل (كتاب العمل in Flügel, p. 66), the كتاب الاصداد, the كتاب خلق الفرس, and the كتاب خلق الانسان; he died A. H. 206 (A. D. 821, 822), on fol. 72^a.

104. Abū-alḥasan Naṣīr (correctly Naḍīr, see No. 100), bin Shumail almāzini (المأزني), a great traditionist, lawyer, and grammarian, mentioned in the تاريخ دافعي; he died at Marw in the same year as the Imām 'Alī bin Mūsā alridā (Safinat-alauliyā, No. 12; but Flügel fixes his death in A.H. 204 = A.D. 820), on fol. 72^a.

105. Abūbakr Muḥammad bin Ḥasan bin Duraid, called by many the second Khalil bin Aḥmad on account of his proficiency in grammar and poetry; he was first the pupil of Abū Ḥatīm Sijistāni in Baṣrah, then travelled for nearly twelve years for the sake of study in Irāk, Khurāsān, Egypt, Syria, and Fārs, and became at last wazīr of Fārs; he wrote a قصيدة مقصورة in honour of 'Abdallāh bin Mikāl for which he received a present of 1000 dinārs, and which has frequently been commented upon, and the كتاب الحمير (correctly الجمهر); he died at Baghdād A.H. 321 (A.D. 933), the same day as Abū Hāshim 'Abd-alsalām Mu'tazilī, on fol. 72^b.

106. Abū 'Uбайдah Nahwī, contemporary with Mūsā bin 'Abd-alraḥmān Hilāl, on fol. 72^b.

107. Abū-al'ainā Muḥammad bin al-Kāsim, contemporary with the Khalif Al-Mutawakkil (A.H. 232-247 = A.D. 847-861), lost his sight in early youth and lived forty years in blindness, on fol. 73^a.

108. Abū Muḥammad Kāsim bin 'Alī Ḥariri, the great author of the مقامات، اوهام، درة الغواص في اوهام، الخواص، and ملحمة الاعراب، together with a commentary, died A.H. 516 (A.D. 1122), on fol. 73^a.

109-118. 'Abbās bin 'Abd-al'azīm, and his contemporaries: Mu'ammir bin Rāshid alazdi (الازدي), the traditionist and author of the كتاب جامع; Abū 'Umar bin 'Alā, one of the seven Qurān-readers; Abū Naẓār Sa'id bin Abū 'Urwah al'adawi (ابن ابو عروود العدوي); Abū Sa'id al-Kaṭṭān (القطنان); Abū-aladyān (ابو الاديان); Abū-alḥasan alṣabiḥi (in the following copy alṣubḥi), who lived thirty years in close retirement; Aḥmad bin Wahab; Abū 'Abdallāh Sālīmī; and Abū Naṣr Muḥammad bin Ḥasan, who wrote Persian poetry, on ff. 73^b and 74^a.

Uḇallah بضم همزة وباء موحدة ولام مشددة) four farsangs from Baṣrah, on fol. 74^a:

119. Abū Dulaf (دلف بضم دال وفتح لام) Kāsim bin 'Isā al'ajali, one of the partisans of the Khalif Ma'mūn and his brother Mu'taṣim, and author of the كتاب البراء والميد، and the كتاب النزعة، (in the following copy السلاخ) and the كتاب سياسة الملوك; Abū Tamīm Tā'i wrote eulogiums on him; he died A.H. 126 (A.D. 841), on fol. 74^a.

120. Abū Ya'qūb alṣisi (السوسي), on fol. 74^b.

'Irāk-i-'ajam: Ya'ad, on fol. 75^a:

121. Khaṭir-alnulk Abū Maṣṣūr, wazīr under Sulṭān Maḥmūd bin Malikshāh (A.H. 485-487 = A.D. 1092-1094), on fol. 75^b.

122 and 123. Amir Shams-al-din and his son Amir Rukn-al-din, under the Moghul Sulṭāns, founders of the Shamsiyyah and Rukniyyah madrasas and many other public buildings, on fol. 75^b.

124. Sayyid Ghiyāth-al-din 'Alī, wazīr of Amirshāh Abū Ishāq Injū, killed by Amir Muḥammad Muẓaffar,

A.H. 752 (A.D. 1351); Abū Ishāq was the son of Amir Maḥmūdshāh, who had been governor of Shirāz under Sulṭān Abū Sa'idkhān and had been killed A.H. 736 = A.D. 1336, in Arpākhān's reign, and the younger brother of Amir Maṣ'ūdshāh. Amir Maḥmūdshāh's pedigree is: Maḥmūdshāh bin Muḥammad bin Faḍl-allāh bin 'Abdallāh bin As'ad bin Naṣr-allāh bin Muḥammad bin 'Abdallāh Anṣārī bin Abū Maṣṣūr bin Muḥammad bin Abi Ma'ād bin 'Alī bin (Abi in the following copy) Muḥammad bin Aḥmad bin 'Alī (left out in the following copy) bin Ja'far bin Maṣṣūr bin Matt; the last-named Matt was a son of Abū Ayyūb Anṣārī, one of Muḥammad's companions (comp. on this Matt Safinat-alauliyā, No. 300), on fol. 75^b.

125. Ṣafi-al-din, a favomite of Tughānshāh (see about Tughānshāh, No. 85), on fol. 76^a.

126. Sirāj-al-din, a poet, on fol. 76^a.

127. Sayyid Jalāl-al-din 'Aḥud, son of one of the wazīrs of the Muẓaffarides, a poet, on fol. 76^b.

128. Maulānā Sharaf-al-din 'Alī, the author of the طفرنامه (completed A.H. 828 = A.D. 1425, see Nos. 173-189 in this Cat.); he also wrote mathnavis, ghazals, and rubā'is, on fol. 76^b.

129. Kaḍi Kamāl-al-din Mir Ḥusain, wrote a commentary on the diwān of 'Alī bin Abi Ṭālib, on fol. 77^a.

130. Amir Nizām-al-din 'Abd-albāki ibn Shāh Ṣafi-al-din bin Amir Ghiyāth-al-din bin Shāh Nī'mat-allāh Wālī, was prime-minister under Shāh Isma'il (A.H. 909-930 = A.D. 1503-1524), on fol. 77^a.

131. Sayyid Na'im-al-din (called Nī'mat-allāh II), the son of Amir Nizām-al-din 'Abd-albāki, a favourite of Shāh Ṭahmāsp (A.H. 930-984 = A.D. 1524-1576), on fol. 77^b.

132. Amir Ghiyāth-al-din Muḥammad Mir Mirān, the son of Sayyid Na'im al-din, alive at the time of the composition of the Haft Iklim, on fol. 77^b.

133. Shāh Ghiyāth-al-din 'Abd-al'alī, an offspring of Amir Tāhir-al-din Muḥammad Shahid; he composed for Shāh Ṭahmāsp's death (A.H. 984) the ingenious chronogram دوازده امام (twelve Imāms); امام representing the number 82, and twelve times 82 giving the required date, on fol. 78^a.

134. Maulānā Sharaf-al-din 'Alī Bāfiḳi, wrote ḳaṣidas in praise of Shāh Ṭahmāsp, on fol. 78^a.

135. Maulānā 'Abdallāh, wrote glosses (حاشية) on the حاشية خطائي and the مختصر معاني, on fol. 78^a.

136. Maulānā Muḥammad Sharḳi, a relative of Maulānā Sharaf-al-din 'Alī Makhdūm, on fol. 78^b.

137. Maulānā Muḥammad, went A.H. 980 (A.D. 1572, 1573) to India, and died there A.H. 988 (A.D. 1580), on fol. 78^b.

138. Kiswati, a poet like most of the following ones, on fol. 78^b.

139. Shauḳi, on fol. 78^b.

140. Maulānā Muḥammad Husain (in the following copy Mu'min Ḥasan), on fol. 79^a.

141. Maulānā Waḥshi, the author of a فرهاد وشيرين, on fol. 79^a.

142. Khwājah Ghiyāth-al-din Naḳshband, on fol. 79^b.

143. Maulānā Shams, on fol. 80^a.

144. Maulānā Āḡali, on fol. 80^a.

145. Maulānā (or Mir) Muḥammad Bāḳir, on fol. 80^a.

146. 'Ishrati, on fol. 80^a.

147. Ulfati, a great mathematician, on fol. 80^a.

148. Najdi, on fol. 80^a.
 149. Maulânâ Aminî, on fol. 80^b.
 150. Maulânâ Zamânî, in whose praise Shaikh Muḥammad Zargar (the goldsmith) wrote a famous rubā'i, on fol. 80^b.
 151. Maulânâ Ḥasan 'Alî, on fol. 80^b.
 152. Muḥammad Bâkir, on fol. 80^b.
Ṭabas-i-Kīlak (طيس كيلك), an appendage of Khurāsān, on fol. 81^a:
 153. Shams-al-din Muḥammad bin 'Abd-alkarim, author of a diwān, on fol. 81^a.
 154. Amir Kamāl-al-din Husain, went, in the reign of Sulṭān Ya'qūb (of the Āk-koynlū, reigned A.H. 883-896=A.D. 1478-1491), from Ṭabas to Ādharbajjān and later on to Harāt, where he became prime-minister of Sulṭān Ḥusain Mirzā (A.H. 873-911=A.D. 1469-1506); he is the author of commentaries on the منازل السائرین and the مجالس العتقائ, on fol. 81^b.
Abarkūh, on fol. 81^b:
 155. Maulânâ Abadi (ابدى, so here, but 'Abdi, عبدى, in the following copy), a poet, on fol. 82^a.
Fārs: Dār-al-jird (دارالجرد, correctly دارابجرد *Dārāb-jird*), on fol. 82^a:
 156. Maulânâ 'Ālami, a poet, on fol. 82^b.
Īj (ايچ), on fol. 82^b:
 157. Kādi 'Adud-al-din 'Abd-alrahmān bin Rukn-al-din, contemporary and friend of Khwājah Rashid and of his son Khwājah Ghiyāth-al-din Muḥammad Ṭariq, author of the شرح مختصر ابن حبيب در اصول فقه, the مواقف و مناقب, and the فوائد غيائيه در معاني و بيان و كلام, according to Mustaufi, in his Ṭarikh-i-Guzida, every century of the Hijrah has produced one great authority on the Islamic creed: the first, 'Umar 'Abd-al'aziz; the second, Shāfi'i; the third, Abū-al'abbās Aḥmad bin Shariḥ; the fourth, Abūbakr Ṭabib bākilā'i; the fifth, Muḥammad Ghazālī the Ḥujjat-alislām; the sixth, Imām Fakhr-al-din Muḥammad bin 'Umar; and the seventh, Maulânâ 'Adud-al-din, on fol. 82^b.
 158. 'Arif, a poet, on fol. 83^a.
Nairiz, on fol. 83^a:
 159. Maulânâ Mā'ilī, a great scholar in arithmetic and a good poet, under Shāh Ṭahmāsp Ṣafawī's reign and Mirzā Aḥmad Kufānī's governorship of Fārs, on fol. 83^b.
Is'akhr, on fol. 84^a:
 160. 'Abd-alrahīm, a Ṣūfi, on fol. 84^b.
Baidā, on fol. 84^b:
 161. Ḥusain bin Maṣṣūr-al-Ḥallāj (Safinat-alauliyā, No. 211), the pupil of 'Umar (or 'Amr, see Safinat-alauliyā, No. 202) bin 'Uthmān Makki; the great Shaikhs are divided in their opinions about him; the majority reject him, but Ibn 'Atā, Abū 'Abdallāh bin Khafif, Shibli, Abū-alqāsim Naṣrābādī, Abū-al'abbās Shariḥ, and others consider his execution unjustifiable; others again maintain, that Ḥusain bin Maṣṣūr Ḥallāj and Maṣṣūr Ḥallāj are two different persons, on fol. 84^b.
 162. Shaikh Abū Ishāq Ibrāhīm bin Shahriyār, who converted 24,000 Parsees and Jews to Muḥammadanism, on fol. 85^b.
 163. Kādi Nāṣir-al-din, son of Kādi Imām Badr-al-din 'Umar bin Fakhr-al-din 'Alī, the author of the well-known commentary on the Qurān (انوار التنزيل و اسرار)

(النواويل), the شرح المصاييح, the غايه القسوى (the المناهج (i. e. المناهج فى الاصول, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 7 and 8), the طوابع و مطالع (i. e. طوابع الانوار من مطالع الانوار), the مصباح در كلام (i. e. مصباح الارواح فى الكلام), the مرصاد در اصول فقه (perhaps a mistake for the اصول الفقه, see Cat. Codd. Lugd. Bat. iv. p. 31, l. 10), the شرح التنبيه, in four volumes, the شرح المنتخب (a commentary on the اصول منتخب, by Imām Fakhr-al-din Rāzi, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 9 and 10), and the شرح محمول; he died A.H. 680 (read 685=A.D. 1286) or 692 (A.D. 1293), on fol. 85^b.

Kāzarūn, on fol. 85^b:

164. Khwājah Amin-al-din, one of the wazirs of the Atābeg Muḥaffar-al-din Taklah bin Zangi (A.H. 571-591=A.D. 1175-1195), on fol. 85^b.

165. Shaikh Amin-al-din, who was Shaikh-alislām of Fārs under Shāh Shaikh Abū Ishāq (who reigned over Fārs A.H. 742-754=A.D. 1341-1353), and is praised in one of Ḥāfiz' ghazals; he himself wrote occasionally poetry, on fol. 85^b.

166. Shaikh Sa'id-al-din Muḥammad, contemporary with Amir Muḥaffar (who was deposed by his son Shāh Shujā' A.H. 760, A.D. 1359) and author of the شرح مشارق الانوار and the سیر سید ابرار, commonly known as سیر کاررونى, on fol. 86^a.

167. Maulânâ Jalāl-al-din Muḥammad Dawānī, son of Maulânâ Sa'd-al-din As'ad, a famous legal authority in Dawān, a place near Kāzarūn; he got his first instruction from his father, later on he enjoyed the tuition of Maulânâ Majd- (in the following copy Muḥyi-) al-din Kūshknāri, Khwājah Ḥasan Shāh Bākāl and Maulânâ Humām-al-din Gulnāri (the author of a commentary on the طوابع, see No. 163). He wrote glosses (حاشيه) to Maulânâ 'Alī Kūshji's (died A.H. 879=A.D. 1474, 1475) شرح تجريد or commentary on Naṣir-al-din Ṭūsī's Tajrid; Mir Ṣadr-al-din Muḥammad wrote glosses on the same work and found fault with Jalāl-al-din's explanations; thereupon the latter wrote a second collection of glosses, better still than the first, and refuted his opponent's criticisms; Ṣadr-al-din answered by new glosses, and finally three sets of glosses were produced in this way, called respectively: قدیم, جدید, and اجدد, the old, the new, and the newer ones. Other works of Jalāl-al-din are رساله زوار, شرح حاشیه اخلاق جلالی, اثبات واجب, (the original work by Shaikh Shihāb-al-din Maḥṭūl), هیاکل در حکمت اشراق, حاشیه انوار شافعیه, حاشیه مطالع, شمسبه, etc. (he died A.H. 908=A.D. 1502, 1503), on fol. 86^a.

Shirāz, on fol. 86^b:

168. Shaikh Abū-alḥasan Karduwayh, who did not leave his house for sixty years, except on Fridays and high festivals (Safinat-alauliyā, No. 325), on fol. 87^a.

169. Abū-al'abbās Aḥmad bin Yahyā, the teacher of Abū 'Abdallāh bin Khafif, on fol. 87^a.

170. Bundār bin Husain, pupil of Shibli and likewise teacher of Abū 'Abdallāh bin Khafif (Safinat-alauliyā, No. 250), on fol. 87^a.

171. Shaikh 'Abdallāh (so here in all copies, contrary to the previous Abū 'Abdallāh) bin Khafif, one of the great Šūfī Shaikhs of Fārs (Safinat-alauliyā, No. 144), on fol. 87^b.

172. Shaikh Mu'min, about whom Khwājah 'Abdallāh Anṣārī relates a tradition of Isma'īl Dabbās, who had met the Shaikh in Shirāz, on fol. 87^b.

173. Abū Muḥammad bin Abi Naṣr albakli, known as Shaikh Rūzbahān (Safinat-alauliyā, No. 324), author of the شرح سفینات عربی و فارسی, تفسير عرائس, and the كتاب الانوار في كشف الاسرار, on fol. 87^b.

174. Shaikh Abūbakr Tamistāni (Safinat-alauliyā, No. 234), pupil of Shibli and Ibrāhīm Dabbāgh of Shirāz, on fol. 88^a.

175. Shaikh Najib-al-din 'Alī bin Buzghush (Safinat-alauliyā, No. 150), a pupil of Shaikh Shihāb-al-din Suhrawardi, on fol. 88^a.

176. Zahir-al-din 'Abd-alrahmān, son of the preceding Shaikh and likewise pupil of Shihāb-al-din Suhrawardi; he is the author of ترجمه عوارف (Safinat-alauliyā, No. 151), on fol. 88^b.

177. Shaikh 'Abdallāh Bākūr (بکور, here in the text باکو), a great traveller; Khwājah 'Abdallāh Anṣārī had culled from him 30,000 stories and 30,000 traditions, on fol. 88^b.

178. Ibn Muḥlah, the wazīr of the Khalif Alkāhir (A. H. 320-322 = A. D. 932-934), whom he helped to dethrone (first with the assistance of Mu'nis and Balīk, who were however put to death by Alkāhir) and to replace by Muḥammad bin Muḥtadir, who assumed as Khalif the name of Al-Rādi (A. H. 322-329 = A. D. 934-941); he was later on mutilated by Ibn Rātik (usually called Ibn Rā'ik) and died A. H. 327 = A. D. 939 (compare on this interesting and adventurous character, Weil, Geschichte der islamitischen Völker, Stuttgart, 1866, pp. 200-214). He was the first to develop the style of writing, called ثلث, out of the old Kūfic, on fol. 88^b.

179. Abū-alfath Maṣṣūr bin Dārā (or Dārāsp داراسپ as other copies have), originally attached to Abū Kālinjār Dailami, afterwards wazīr of the Khalif Alkā'im-billāh (A. H. 422-467 = A. D. 1031-1075), who gave him the honorary title of Amīn-aldaulāh Majd-alwuzarā; he was deposed through the jealousy of 'Amid-aldaulāh, the wazīr of Tuḡlulbeg Saljūki, on fol. 89^a.

180. Aḥmad bin 'Abd-alṣamad, was first a high official of Altūntāsh, and became, after Aḥmad bin Ḥasan Maimandī's death, wazīr of Sultān Maṣ'ūd I of Ghazna, who summoned him from Khwārizm; he is stated here to have been twenty years wazīr of Maṣ'ūd (which is simply impossible, as Maṣ'ūd I only reigned from A. H. 421-432 = A. D. 1030-1041) and two years wazīr of Maṣ'ūd's son and successor, Maudūd; he was at last arrested and poisoned at the instigation of the Amīrs of Sultān Maudūd, on fol. 89^b.

181. 'Abd-alḥamid bin Aḥmad bin 'Abd-alṣamad, was twenty-two years wazīr of Sultān Ibrāhīm of Ghazna (A. H. 451-492 = A. D. 1059-1099) and sixteen years wazīr of Ibrāhīm's son and successor, Maṣ'ūd III (A. H. 492-508 = A. D. 1099-1114); he was killed in Sultān Bahrāmshāh bin Maṣ'ūd's reign (A. H. 512-547 = A. D. 1118-1152), on fol. 89^b.

182. Naṣr-allāh bin 'Abd-alḥamid, son of the pre-

ceding wazīr, himself wazīr under Sultān Khusrāu Malik bin Bahrāmshāh (A. H. 555-583 = A. D. 1160-1187), best known by his translation of Kalilah and Dimnah, on fol. 89^b.

183. Alṣāhib-alkabir Kiwām-almulk Nizām-al-din Haibat-allāh, wazīr under Sultān Ibrāhīm, on fol. 90^a.

184. Abū-alkiyām Muslim bin Maḥmūd, was in the service of Malik Nāṣir (A. H. 698-741 = A. D. 1299-1341) in Egypt; to him the work عجائب الاسفار و غرائب الاخبار was dedicated, on fol. 90^a.

185. Tāj-al-din, who was first wazīr of Muẓaffar-al-din Sunḥur bin Maudūd (the Atābeg of Fārs, who became virtually independent about A. H. 543 = A. D. 1148, 1149) and later on wazīr of Sultān Maṣ'ūd Saljūki (A. H. 527-547 = A. D. 1133-1152), on fol. 90^a.

186. Khwājah Kiwām (or as the text here reads Kiyām) -al-din, wazīr of Jalāl-al-din Shāh Shujā' (A. H. 760-786 = A. D. 1359-1384), on fol. 90^a.

187. Khwājah Ghiyāth-al-din Sayyidi Aḥmad, wazīr of Mirzā Shāhrukh (A. H. 807-850 = A. D. 1405-1447), on fol. 90^a.

188. Diyā-al-din Fārsi, who came from Fārs to Khurāsān under the first Saljūks, a poet, whose productions were collected in a diwān, but did not become very widely known; he had poetical contests with many contemporaries, for instance, Shihāb-al-din Nāmi and Shams-al-din Nāmi. In one of his poems quoted here, he sings the praise of Nizām-al-din (who is perhaps identical with No. 183), on fol. 90^a.

189. Rafī'al-din Marzubān, who was according to some authorities a contemporary of Ḥanzalah Bādaghisi and Abū Salik Gurgāni, two of the predecessors of Rūdagi, but belongs more likely to the time of the Saljūks, on fol. 91^b.

190. Badr-al-din, a poet, on fol. 92^a.

191. Shaikh Sharaf-al-din Muṣliḥ bin 'Abdallāh al-Sa'di, the great didactic poet, who studied first in the Nizāmiyyah in Baghdād under Abū-alfaraj bin Jauzi and became afterwards in mystical science the pupil of Shaikh 'Abd-alkādir Jilāni, in whose company he performed the pilgrimage; in one of his sea-voyages he travelled with the great Shaikh Shihāb-al-din Suhrawardi; he died, 110 years old, A. H. 690 (A. D. 1291), on fol. 92^b.

192. Khwājah Majd-al-din Hamgar, king of poets under the Atābegs of Fārs and intimate friend of Khwājah Bahā-al-din, the Šāhib-Diwan and son of the famous Shams-al-din, on fol. 94^b.

193. Farid Fārsi, a poet, on fol. 96^a.

194. Nāṣir of Bajjah (بججه, a place near Rāmjird in Fārs), contemporary with Sa'di, on fol. 96^a.

195. Zangī, a relation of the Atābeg Muẓaffar-al-din Zangī (A. H. 557-571 = A. D. 1162-1175), on fol. 96^a.

196. Maulānā Kuṭb-al-din 'Allamah, pupil of Khwājah Naṣir-al-din Ṭūsi, lived from the time of Hūlāgūkhān (A. H. 654-663 = A. D. 1256-1265) to that of Sultān Muḥammad Khudābanda (A. H. 703-716 = A. D. 1304-1316); works: نحفه شاهی (on astronomy), شرح مفتاح العلوم (the مفتاح العلوم), and کلیات قانون (the مفتاح العلوم) is probably Sakkāki's (died A. H. 626 = A. D. 1229) encyclopaedic work, and Kuṭb-al-din was the first to

write a commentary on it); he was a friend of Sa'di, on fol. 96^b.

197. Kuṭb Muḥyi, author of a diwān and of مکتوبات, on fol. 96^b.

198. Faḍl-allāh Waṣṣāf, author of the تاريخ معجم (this is a glaring mistake, by which Faḍl-allāh Kāzwinī, the real author of the history in question, see Nos. 534 and 535 in this Cat., has been confounded with Faḍl-allāh Shirāzi, the father of the famous historian Waṣṣāf, comp. Rieu i. p. 162^a and ii. p. 811^b), on fol. 96^b.

199. Ibn Naṣūb, under Sultān Abū Sa'idkhān (the Ilkhāni ruler, A. H. 716-736 = A. D. 1316-1335), wrote occasionally poetry, especially rubā'is, on fol. 97^a.

200. Khwājah Hāfiẓ, the great lyrical poet, whose death is fixed here in A. H. 792, although the ta'rikh quoted immediately after it, viz. خاك مصلی, clearly gives the more correct date, A. H. 791 (A. D. 1389), on fol. 97^a.

201. Abū Ishāq Hallāj, a poet, on fol. 98^a.

202. Sa'd Gul, another poet, on fol. 98^b.

203. Amir Šadr-al-din Muḥammad, died some time after Sultān Ya'qūb (i. e. Ya'qūbbeg Āk-koynulū, who reigned A. H. 883-896 = A. D. 1478-1491); the exact date of his death is not fixed, but according to the Majālis-almu'minin it took place in A. H. 903 (A. D. 1497, 1498); among his writings there are enumerated here: حاشیة شمسیه و مطالع, رساله تحقیق علم و اثبات واجب, and حاشیة تجرید (see on the Tajrid No. 167 above), on fol. 98^b.

204. Amir Ghiyāth-al-din Maṣṣūr, son of the preceding Shaikh, died according to the chronogram of Maulānā 'Alī Ḥasan Kharrās: عغل حادی عشر نمانده (the usual date, given in the Majālis-almu'minin, is A. H. 948). Two honorary epithets were given to him by the scholars of his time, viz. Ustād-albāshar (the master of men, a title, given according to a marginal note in the following copy, fol. 98^b, to Khwājah Naṣir-al-din Tūsi also) and 'Akl-i-hādi 'ashar (the eleventh reason), on fol. 98^b.

205. Maulānā Shams-al-din 'Alī Fārsi, a great scholar in the time of Mirzā Sultān Abū Sa'id (Abū Sa'id Gurgāni, reigned A. H. 854-873 = A. D. 1450-1469), professor at the Madrasa-i-Ghiyāthiyyah; after Sultān Abū Sa'id's death he was engaged in a تاريخ وقائع ابو (Sultān Ḥusain Mirzā reigned A. H. 873-911 = A. D. 1469-1506), and died in the fortress of Shādmān, on fol. 98^b.

206. Maulānā Nizām-al-din Abū Yazid, lived in Shirāz at the time of Maulānā Jalāl-al-din Muḥammad Dawāni (born A. H. 830 = A. D. 1426, 1427, died A. H. 908 = A. D. 1502, 1503), and died in Sultān Ya'qūb's reign (see Nos. 167 and 203 in this list), on fol. 98^b.

207. Maulānā Sharaf-al-din 'Alī Shiftagi, author of a شرح ارشاد, and a شرح محرّر, and تفسير آیات احکام قرآنی, on fol. 99^a.

208. Amir Sayyid Aṣil-al-din 'Abdallāh, author of the درج الذرّر (a life of Muḥammad, mentioned in H. Khalfa iii. p. 222, and in Rieu iii. p. 1061^b; a marginal note in the following copy mentions besides a ميلاد نامه by him, which he dedicated to Sultān

Shāhrukh, but it is not clear whether that is a separate work or partly identical with the Durj-aldurar) and the مزارات هرات; in Sultān Abū Sa'id's time he moved at the Sultān's request from Shirāz to Harāt; the date of his death is not given here; it was A. H. 883 = A. D. 1478, 1479, see Rieu i. p. 147, on fol. 99^a.

209. Amir Jamāl-al-din (so correctly instead of Jalāl-al-din in the following copy) 'Atā-allāh, nephew of the preceding Shaikh and author of the well-known history of Muḥammad, his family and disciples, styled روضة الاحباب (see Nos. 145-157 in this Cat.), on fol. 99^a.

210. Khwājah Jamāl-al-din Maḥmūd, a pupil of Maulānā Jalāl-al-din Muḥammad Dawāni (see Nos. 167 and 206 in this list), who after his Pir's death and that of Mir Šadr-al-din Muḥammad (No. 203 in this list) became the most renowned spiritual teacher of his time; among his greatest pupils were Maulānā Aḥmad Ardabili, Maulānā 'Abdallāh Shushtari, Maulānā 'Abd-al-wahid Shushtari, Maulānā 'Abdallāh Yazdi, Khwājah Afḍal Tarikah (died about A. H. 1000 = A. D. 1592, see Rieu ii. p. 669^b), Maulānā Aḥmad Kurd, Amir Fakhr-al-din Samāki (سماکي, in the following copy شمکي), Shāh Abū Muḥammad Shirāzi, Maulānā Mirzā Jān, and Amir Faṭḥ-allāh Shirāzi, on fol. 99^a.

211. Maulānā Lisāni, the well-known poet, lived the greater part of his life in Tabriz, and died there A. H. 941 (A. D. 1534, 1535), on fol. 99^a.

212. Bābā Fighāni, an equally famous poet, who had originally the takhalluṣ of Sakkāki; in Tabriz, where he had settled for some time, he gained the favour of Sultān Ya'qūb (see No. 203 in this list), and received from him the honorary title of Bābā (i. e. Bābā-i-shu'arā); after that Sultān's death he went to Kharrās (Abiward and Mashhad in particular, see Rieu ii. p. 651), and died there A. H. 925 (A. D. 1519), on fol. 99^b.

213. Maulānā Ahli, also a renowned poet; from Fārs he went to Harāt, where he composed his famous artificial kaṣidah (قصيده مصنوع) in imitation of one of Khwājah Salmān's (of Sāwah, died A. H. 778 or 779 = A. D. 1376, 1377, see Bodleian Cat., Nos. 807-810), in honour of Mir 'Alishir (see a detailed description of this kaṣidah in Bodleian Cat., No. 807, 8); after his return from Harāt he became a favourite of Shāh Isma'il Šafawi (A. H. 909-930 = A. D. 1504-1524), and died, according to the chronogram: بادشاه شعرا بود اهلي, A. H. 942 (A. D. 1535, 1536), on fol. 101^a.

214. Maulānā Yāri, went to Harāt in Sultān Ḥusain Mirzā's reign (see No. 205 in this list), where he was saved from a disgraceful punishment by the exertions of Mir 'Alishir, on fol. 102^a.

215. Kamāl ibn Ghiyāth, a poet, on fol. 102^a.

216. Maulānā Mu'ini (in the following copy Mu'in), a poet of Sultān Ḥusain Mirzā's time, on fol. 102^a.

217. Maulānā Māni, a poet who was in his later years attached to Shāh Isma'il Šafawi, but fell a victim to the jealousy of the other courtiers and was put to death, on fol. 102^a.

218. Malik Kāsim Nakḡāsh, calligrapher, illustrator, and poet, on fol. 102^b.

219. Amir Sayyid Sharif-al-din (so correctly in the following copy; here is written throughout the paragraph Sharaf instead of Sharif) 'Alī, a grandson of Mir

Sharif-aldin 'Alī Jurjāni (the author of the *Ṣarf-i-Mir*, see Bodleian Cat., Nos. 1653-1656; the *Risālat-alkubrā fi-almanṭiq*, see Rieu ii. p. 812^a, and other scientific treatises; died A.H. 816=A.D. 1413, 1414), and therefore styled Amir Sayyid Sharif-i-thāni; he was twice prime-minister of Shāh Isma'il Safawi, on fol. 102^b.

220. Amir Sayyid Sharif Bāki, son of the preceding Amir, was wazir of 'Irāk-i-'ajam under Shāh Tahmāsp (A.H. 930-984=A.D. 1524-1576), later on Kādi and prefect of Shirāz; an enmity between him and the governor of Fārs, Ibrāhīmkhān, compelled him to resign that place and to content himself with the wazirship of Dārābjird; but his fame increased, he obtained at last the grandwazirship and took his revenge on Ibrāhīmkhān by dismissing him summarily; soon after he died and left two sons, Amir Mu'in-aldin Ashraf, known as Mirzā Makhdūm, and Mirzā Amr, on fol. 102^b.

221. Mirzā Amir or Mirzā Mir, the younger son of the preceding Amir, was in Shāh Sulṭān Muḥammad's (A.H. 985-995=A.D. 1577-1587) reign, through the enmity of Mirzā Salmān, imprisoned in the fortress of Iṣṭakhr, where he died, on fol. 103^a.

222. Amir Mu'in-aldin, with the takhalluṣ Ashraf, the elder son of Amir Sayyid Sharif Bāki, became a great favourite of Shāh Isma'il II (A.H. 984-985=A.D. 1576-1577), but withdrew after Isma'il's death, for safety's sake, from Kāzwin to Baghdād; in Rūm he was greatly appreciated, and he died at last as Kādi-alkudāt of Makkah, on fol. 103^a.

223. Amir Muḥibb-aldin Ḥabīb-allāh, brother of Amir Sayyid Sharif-i-thāni (No. 219 in this list), was for some time Kādi, prefect, and Shaikh-al-Islām of Shirāz, and constructed the 'new place' (بَيْعَةُ جَدِيد) of Imāmzāda Sayyid Amir Aḥmad, as well as the maidān, the caravanserai, the baths, shops, and the naqqārakhāna (i.e. the place where the kettle-drums are beaten) connected therewith, on fol. 103^a.

224. Shāh Wajih-aldin Khalil-allāh, eldest son of the preceding Amir, on fol. 103^a.

225. Amir Sharaf-aldin Ibrāhīm, on fol. 103^b.

226. Shāh Haidar, another brother of Amir Sayyid Sharif-i-thāni, was under Shāh Tahmāsp chief justice of Khurāsān and under Shāh Sulṭān Muḥammad some time Kādi-alkudāt of Fārs, on fol. 103^b.

227. Amir Sulṭān Ibrāhīm, on fol. 103^b.

228. Mir Murtaḍā Sharifi, who studied already in his fourteenth year the حاشیة مطالع; he was appointed chief justice of Khurāsān, but resigned this post later, and went on a pilgrimage to Makkah and Madinah; on his way back he went to India, but died on arriving there; he left a کاتب منظوم and a diwān of ghazals, on fol. 103^b.

229. Shāh Abū Muḥammad, on fol. 103^b.

230. Maulānā Mirzā Jān, author of the following glosses: حاشیه بر شرح مختصر اصول, حاشیه اشارات, حاشیه بر حاشیه مطالع, حاشیه بر اتبات, حاشیه بر حاشیه قديم, حاشیه بر مطول, واجب, on fol. 103^b.

231. Mir Fath-allāh, frequented first the company of the Sūfic recluse Mir Shāh Mir, later on he applied himself to the more exact sciences under Khwājah Jamāl-aldin Maḥmūd (No. 210 in this list), afterwards he went to the Dakhan and became a great favourite of

the Wāli of Bijāpūr (i.e. 'Adil Shāh), after whose death he came to Akbar's court, rose to high honours there, and received the title of 'Adud-aulah; in A.H. 997 (A.D. 1589) he died (in Kashmir, see Rieu iii. p. 1053^b, where other details are given, and Blochmann, 'Ā'in-i-Akbari, p. 33), on fol. 103^b.

232. Mir Taqi-aldin Muḥammad, alive at the time of the composition of this book, on fol. 104^a.

233. Ḥakim 'Imād-aldin Maḥmūd, a famous physician, author of a رساله در فائده چوب چینی (on the China-root), a رساله در خواص افیون (on opium), a رساله در تشريح (on anatomy), and a commentary on some much discussed points in Avicenna's Canon (شرحی در بعضی مباحث قانون); see on these and other treatises of 'Imād-aldin Maḥmūd, Bodleian Cat., Nos. 1595-1597, and Rieu ii. pp. 474 and 844. He died about A.H. 1000=A.D. 1592 (no date of death is given here), on fol. 104^a.

234. Ḥakim Kamāl-aldin, another clever physician, author of a commentary on the رساله طب by Amir Ghiyāth-aldin Maṣṣūr (No. 204 in this list), on fol. 104^a.

235. Mirzā Muḥammad Ḥakim, also a clever physician, on fol. 104^a.

236. Kāsimbeg, a renowned physician who flourished from the time of Burhān Nizāmshāh (A.H. 911-961=A.D. 1505-1553) to the end of Murtaḍā Nizāmshāh's reign (A.H. 972-996=A.D. 1565-1588, see No. 449 in this Cat.), on fol. 104^b.

237. Shāh Maṣṣūr, rose to the rank of wazir under Akbar, but was calumniated and killed by order of Mirzā Muḥammad Ḥakim, who came from Kābul to subdue Lāhūr, A.H. 989=A.D. 1581 (ta'rikh of his death (ثانی منصور حلاج), on fol. 104^b.

238. 'Abdibeg, a great Siyāk-writer and poet, author of a Khamsah and a diwān, containing over 10,000 baits, on fol. 104^b.

239. Khwājah Shaikh Muḥammad, a Siyāk-writer and poet, brother of Khwājagī Lashkarnawis (the paymaster-general), on fol. 104^b.

240. Khwājagī Sharif, a poet, on fol. 104^b.

241. Maulānā 'Urfi, the great poet, on fol. 105^a.

242. Amir Fāriḡhī, a great expert in divination (جفر), on fol. 107^b.

243. Mir 'Alī Asghar, son of the preceding Amir, a good physician and mathematician, on fol. 107^b.

244. Maulānā Darwish Husain Sālik, wrote good rubā'is, on fol. 107^b.

245. Maulānā Kāidi, a poet who came to India and found favour with Akbar some years before the composition of this work, on fol. 107^b.

246. 'Ināyat-allāh, in Akbar's favour, calligrapher and librarian of Humāyūn's library, also poet, was still alive at the time of the composition of this work, on fol. 108^a.

247. Maulānā Gharati, poet, still alive, on fol. 108^b.

248. Kādri, also a poet, on fol. 108^b.

249. Musallamī (so in the following copy, here Musallamah), on fol. 109^a.

250. Maktabi, the poet, on fol. 109^a.

251. Sāhifi, on fol. 109^a.

252. Asiri, son of the preceding poet, on fol. 109^a.

253. Arshad, on fol. 109^a.

254. Mullhami, on fol. 109^a.

255. 'Izāh, on fol. 109^b.

256. Dâ'i, on fol. 109^b.
 257. Fattâhâ, on fol. 109^b.
 258. Najâti, on fol. 109^b.
 259. Handami, a schoolmaster and poet, like all the preceding ones, on fol. 109^b.
 260. Partawi, on fol. 109^b.

Lâr, on fol. 109^b:

261. Ibrâhîmkhân, the ruler of Lâr, son of Muḥammadbeg (whose brothers were Amîr Hârûn and Amîr Abû Sa'id) bin Amîr 'Alâ-almulk bin Mir Jahânshâh bin Kutb-aldin Mubashshir bin Mubâriz-aldin Muḥammad bin 'Alâ-aldin wa almulk Gurginshâh bin Hâjî Saif-aldin Nuṣrat bin Kâlinjâr II bin Amîr 'Alâ-almulk bin Amîr Kutb-aldin Mu'ayyad II bin Amîr Kâlinjâr bin Amîr Kutb-aldin Mu'ayyad Bâkûi bin Amîr Wahab-aldin Zangî bin Amîr Mu'izz-aldin Ḥusain bin Amîr Asad-aldin bin Amîr Bahâ-aldin Abû-alkâsimlang bin Amîr Wahab-aldin bin Amîr Badr-aldin bin Amîr Sharaf-aldin As'ad bin Amîr Jalâl-aldin bin Irîj. The last-named Irîj, who was converted to Islamism under 'Umar 'Abd-al'aziz, was the son of Gurgin, son of Lâd, son of Gurgin, son of Ṭahmûrath, son of Kubâd, son of Bahman, son of Ardashîr, son of Lâd, son of Firûz, son of Bahrâm, son of Bahman, son of Narsi, son of Kubâd, son of Lâd, son of Gurgin, son of Milâd. Amîr Kutb-aldin Mu'ayyad Bâkûi ascended the throne of Lâr A. H. 594 (A. D. 1198), after his father's death, and died A. H. 648 (A. D. 1250, 1251); he was succeeded by his son Kâlinjâr, who died A. H. 680 (A. D. 1281, 1282), after whom followed Amîr Kutb-aldin Mu'ayyad II, who fell in battle A. H. 699 (A. D. 1299, 1300). Amîr 'Alâ-almulk, his successor, died A. H. 731 (A. D. 1330, 1331); Kâlinjâr II, A. H. 750 (A. D. 1349, 1350); Hâjî Saif-aldin Nuṣrat, A. H. 816 (A. D. 1413, 1414, 87 years old, as he was born A. H. 729 = A. D. 1329); 'Alâ-aldin wa almulk Gurginshâh, A. H. 823 (A. D. 1420, 74 years old, as he was born A. H. 749 = A. D. 1348, 1349); Mubâriz-aldin Muḥammad, A. H. 840 (A. D. 1436, 1437, 71 years old, as he was born A. H. 769 = A. D. 1367, 1368); Kutb-aldin Mubashshir, A. H. 859 (A. D. 1455, 62 years old, as he was born A. H. 797 = A. D. 1394, 1395); Mir Jahânshâh, A. H. 883 (A. D. 1478, 1479, 53 years old, being born A. H. 830 = A. D. 1426, 1427); Amîr 'Alâ-almulk, A. H. 855 (11); Amîr Hârûn, A. H. 927 (A. D. 1521); Anûshîrwân bin Amîr Abû Sa'id bin 'Alâ-almulk, the nephew and successor of Amîr Hârûn, known as Shâh 'Âdil, A. H. 948 (A. D. 1541, 1542, نهصد و چهل و هشت, but according to the ta'rikh, از قتل شد عادل, it should be A. H. 940 = A. D. 1533, 1534, unless از is to be taken as an integral part of it), who was followed by his cousin Ibrâhîmkhân bin Muḥammadbeg bin 'Alâ-almulk, on fol. 110^a.

262. Maulânâ Kamâl-aldin Ḥusain, on fol. 111^a.

263. Maulânâ 'Alâ-aldin, son of the preceding Mullâ, author of a حاشیه on the شرح عقائد مولانا سعد الدين, on fol. 111^a.

264. Maulânâ 'Abd-alghafûr, author of another حاشیه on the شرح ملاء (probably the before-mentioned شرح عقائد), on fol. 111^a.

265. Maulânâ Muṣṭafî-aldin, author of a حاشیه on the شرح هداية حکمت, on fol. 111^a.

266. Ṣadr-aldin Muḥammad, went to the Dakhan, where he rose to high dignity and received the honorary epithet of Afḍalkhân; in his poetry he used the takhallus Kalâmi, on fol. 111^a.

267. Shams-aldin Muḥammad, brother of the preceding Ṣadr-aldin, was for some time Kādî of Taraht or Turusht in Rai, and followed, later on, his brother to the Dakhan; but before he could reach him, he was overtaken by death, on fol. 111^a.

268. Muḥyi, one of the pupils of the learned Dawâni (who died A. H. 908 = A. D. 1502, 1503, see Nos. 167 and 206 in this list), on fol. 111^b.

269. Muwâlî (موالی), who knew the whole diwân of Hâfiz by heart, on fol. 111^b.

270. Harîfî, son of Muwâlî, on fol. 111^b.

Khâzistân, on fol. 111^b; *Ahwâz*, on fol. 111^b; *Shûsh*, on fol. 112^a; *Askar-i-mukarram*, on fol. 112^a; *Dizfûl* (دزفول), on fol. 112^a; *Shushtar*, on fol. 112^a:

271. Sahl bin 'Abdallâh, a leader in Ṣûfism, on fol. 112^b.

272. Abû-alwafâ, wrote occasionally poetry, on fol. 112^b.

273. Maulânâ 'Abdallâh, on fol. 112^b.

274. Maulânâ 'Abdallâh II, lived for 20 years in Najaf in pious meditation, on fol. 112^b.

275. Maulânâ Begî, lived 30 years in Harât, on fol. 112^b.

276. Râzî, a poet, on fol. 113^a.

277. Maulânâ Muḥammad Taqî, went to India and became attached to the Sipahsâlâr 'Abd-alrahîm Khân-khânân (A. H. 964-1036 = A. D. 1556-1627, see No. 410 in this list); he is still alive, on fol. 113^a.

278. Nishâti, was attached to the Kizilbâsh Amirs, on fol. 113^a.

279. Niyâzi, a well-known poet, on fol. 113^b.

280. Najmâ, another poet, on fol. 113^b.

Kirmân, on fol. 113^b:

281. Shâh Shujâ', who did not sleep for 40 years, and used to put salt in his eyes, so that they became like two cups of blood, on fol. 113^b.

282. Shaikh Auhad-aldin Hâmid, a companion of Shaikh Muḥyi-aldin bin Al'arabi (died A. H. 638 = A. D. 1240), who in his فتوحات and other works has recorded episodes of Auhad-aldin's life. He is the author of a mathnawî مصباح الارواح and many rubâ'is; he died A. H. 697 = A. D. 1298 (Safinat-alauliyâ, No. 333), on fol. 113^b.

283. Imâm Shams-aldin Muḥammad bin Al-Tughân, author of Ṣûfic works in verse and prose and of a diwân of ghazals, on fol. 114^b.

Bamm (a town in Kirmân), on fol. 114^b:

284. Tâyyân Bammî, a famous poet, on fol. 114^b.

285. Afḍal-aldin, another poet, whose diwân is not extant, on fol. 115^b.

286. Kamâl-aldin Khwâjû, with his real name Muḥammad bin 'Ali, and the Kunyah Abû-alatâ, a pupil of Shaikh Rukn-aldin 'Alâ-aulaulah Simnânî (who died A. H. 736 = A. D. 1336) and author of a Khamsah and a diwân of nearly 10,000 baits, containing qaṣidas, ghazals, and rubâ'is, on fol. 116^a.

287. Imâm Fakih, flourished under the Muẓaffarides, especially under Shâh Shujâ' (who reigned A. H. 760-786 = A. D. 1359-1384); he is highly praised, on account of his faultless diction, by Shaikh Adhuri in his جواهر الاسرار, on fol. 116^b.

288. Khurramshāh, on fol. 117^a.
289. Kādi Shihāb-al-din Maḥmūd, on fol. 117^a.
290. Khwājah Shihab-al-din 'Abdallāh albayānī, a protégé of Abū-alghāzī Sulṭān Ḥusain Mirzā (who reigned A.H. 873-911=A.D. 1469-1506), whose prime-minister he became; after the Sulṭān's death he retired into a hermit's cell; Sulṭān Ibrāhīm Amini has composed an elegy on him, on fol. 117^b.
291. Shāh Jahāngir Hāshimi, was related on his father's side to Shāh Kāsim-i-Anwār (whose descendant he was in the fourth generation) and on his mother's side to Shāh Ni'mat-allāh Nūrbakhsh; he went to Sind, and was greatly honoured by the ruler of that country, Mirzā Shāh Ḥusain (so here, in other sources Hasan, comp. Rieu ii. p. 802^b), Amir Dhū-almūn Arghūn's grandson (who died A.H. 962=A.D. 1555); on his way back he was, near Kič (or Kij) Mukrān, attacked by highwaymen and killed (A.H. 946 or 948=A.D. 1539, 1540 or 1541, 1542, see Rieu, loc. cit., and A. Sprenger, Catal., p. 55, l. 1); he left a diwān and a mathnawī, styled *مظهر الآثار* (so correctly in the following copy; here it is called by mistake *مظهر الأسرار*), an imitation of Nizāmi's *Makhzan-alasrār*, on fol. 118^a.
292. Amir Shams-al-din Muḥammad, wrote rubā'is, on fol. 118^b.
293. Amir Fadli (so in the index here and in the following copy; the text of the present copy has Fādili) Bammi, had about a year before the composition of this work a bitter controversy with his cousin (see the next Amir) on this transitory world, which hastened his death, on fol. 118^b.
294. Amir Šāfi, the cousin of the preceding Amir, on fol. 119^a.
295. Masihi (the name is left out here in the text, but is given in the index in its correct place), on fol. 119^a.
296. Wāḥid (in the following copy Wāḥidi), known as Mir Uktulū, on fol. 119^a.
297. Hāfiẓi, a lapidary and occasional poet, on fol. 119^b. *Sistān*, on fol. 119^b:
298. Abū 'Abdallāh Sijzi, on fol. 120^a.
299. Khwājah 'Abdallāh Ṭāqi, on fol. 120^a.
300. Shaikh Abū-alḥasan Bashari (in the following copy Bašri), one of the Pirs of Khwājah 'Abdallāh Anṣārī, on fol. 120^a.
301. Khwājah Mu'in-al-din Sijzi (usually called C'ishtī, see *Safinat-alauliyyā*, No. 110; *Maṭlūb-altālibin*, 15th maṭlab, No. 3; and *Sawāṭif-alanwār*, No. 15), on fol. 120^a.
302. Abū-alḥasan 'Alī bin Jūlū' al-Farrukhi, the famous panegyrist of Sulṭān Maḥmūd of Ghazna; his first patron was Mir Abū-almuẓaffar Nāsir-al-din Ča-ghāni, who was appointed governor of Balkh by Sulṭān Maḥmūd; the famous قصيدۀ داغکده is quoted here in full, on fol. 120^a.
303. Abū-alfaraj, panegyrist of Abū 'Alī Simjūr, on fol. 122^b.
304. Shams-al-din Muḥammad Mubārakshāh, quoted in 'Aufi's *tadhkirah* (see A. Sprenger, Catal., p. 6, No. 93), wrote rubā'is and elegies, on fol. 122^b.
305. Imām Shams-al-din Muḥammad bin Nāsir (or bin Naṣr, as the following copy reads), who wrote a *مجمع العرب* and a rubā'i in honour of Malik Tāj-al-din Eldūz, originally a slave of Sulṭān Mu'izz-al-din bin Sām (killed A.H. 602=A.D. 1206), but later on king of Ghazna from A.H. 602-611=A.D. 1206-1215, on fol. 123^a.
306. Farid-al-din Jāsūs-alafāk 'Alī, the astrologer, poet, and brother of Naṣir-al-din Sha'rānī, the wazir of Nimrūz, on fol. 123^a.
307. Ajall-al'alam Naṣir-al-din, quoted in 'Aufi's *tadhkirah*; he was sent on an embassy from Sistān to Sulṭān Ghiyāth-al-din Ghūr (who died A.H. 599=A.D. 1203), and greatly honoured by the latter, on fol. 123^a.
308. Ajall-al'alam Zain al-sijzi, on fol. 123^b.
309. Badī'al-din Turkū, a good poet (compare A. Sprenger, Catal., p. 6, No. 94), on fol. 123^b.
310. Malik Jalāl-al-din, one of the kings of Sistān, on fol. 124^a.
311. Amir Kamāl-al-din, on fol. 124^b.
312. Kādi Aḥmad, known as Kādi Lāghar (the thin Kādi, in contrast to another Kādi who was very stout), on fol. 124^b.
313. Kādi Bašir, brother of the preceding Kādi, became blind in his fourth year, on fol. 124^b.
314. 'Ashikī, on fol. 124^b. *Farāh*, on fol. 124^b:
315. Abū Naṣr, the author of the *نصاب الصبيان*, on fol. 125^a.
316. Imām Sharaf-al-din Muḥammad bin Muḥammad, a rubā'i-writer, on fol. 125^a.
317. Kādi Barakah (بركه), a composer of riddles (*معنا*), on fol. 125^a.
318. Mirzā Timūr, a young poet, on fol. 125^a.
319. Bikhudi, on fol. 125^a. *Kandahār, Dāwar, Bust*, on fol. 125^b:
320. Shaikh Aḥmad of Nūḳān (نوقان), a village near Bust, quoted in the *تأريخ مبارکشاهی* (compare on this work, Rieu iii. p. 1010), on fol. 125^b.
321. Šadr-alafādil Abū-alfath Bustī, who was first a munshi of Nūḥ II bin Maṣṣūr Sāmāni (who reigned A.H. 365-387=A.D. 976-997), lived afterwards with the Amirs of Bust, and became at last a favourite of Nāsir-al-din Sabuktagin, who had conquered Bust; he wrote Arabic and Persian poetry (comp. Ethé's 'Rûdagi's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' p. 55, No. 18), on fol. 125^b.
322. Imām-alajall Shams-al-din, on fol. 126^a. *Baihaq*, on fol. 126^a:
323. Abūbaktir Aḥmad Baihaqī, the teacher of Sulṭān Maḥmūd of Ghazna and author of the *سنن کبیر*, on fol. 126^a.
- Maimand* (in the south of Kūhistān), on fol. 126^a:
324. Hasan Maimandi, was wazir of Bust under Nāsir-al-din Sabuktagin, on fol. 126^a.
325. Aḥmad bin Hasan, Sulṭān Maḥmūd of Ghazna's foster-brother, filled a number of the highest state offices under Maḥmūd, and was some time wazir of Khurāsān; also under Sulṭān Maṣ'ūd bin Maḥmūd (A.H. 421-432=A.D. 1030-1041) he occupied for some years the post of prime-minister, on fol. 126^a.
326. 'Abd-alrazzāk bin Hasan, wazir under Sulṭān Maḥmūd bin Maṣ'ūd of Ghazna (A.H. 432-440=A.D. 1041-1049); after seven years' office he made an expedition to Sistān, to wrest it from the Saljūks, and as meanwhile Sulṭān Maḥmūd had died and a party of nobles had raised 'Alī bin Maṣ'ūd to the throne of Ghazna, 'Abd-alrazzāk proclaimed 'Alī's brother 'Abd-

alrashid bin Mas'ūd, who had hitherto been kept in prison, king, and marched with him against Ghazna. 'Ali could not withstand his brother's attack, and 'Abd-alrashid confirmed 'Abd-abazzāk to the end of his life in his wazirship, on fol. 126^b.

327. Muḥammadshāh Unsi of Kandahār, on fol. 126^b.

328. Khwājah Ḥasan, wrote occasionally poetry, on fol. 126^b.

329. Junūni, a poet, went to 'Irāk, but could not get on with the people there, as he was a great liar, on fol. 126^b.

330. Jauhari, on fol. 127^a.

331. Hāshimi, on fol. 127^a.

332. 'Abdallāh, in Akbar's service, on fol. 127^a.

Ghazna or *Ghaznīn*, on fol. 127^a:

333. Ustād-alḥukamā Majd-al-din Ādam al-Sanā'i, the great mystic and didactic poet, pupil of Abū Yūsuf (correctly: Yūsuf, see No. 334) Hamadāni in Khurāsān; as works of his are mentioned here a diwān of ḡasidas, ghazals, and rubā'is, the *حديقة*, the *كنز الرموز*, and the *كارنامه*; his death is fixed here in A.H. 525 (A.D. 1131), on fol. 127^a.

334. Shaikh Radi-al-din 'Ali Lālā, son of Shaikh Sa'id, who was a cousin of Shaikh Sanā'i; on his way to Makkah he made in Khurāsān the acquaintance of Shaikh Yūsuf Hamadāni (see the *Safinat-alauliyā*, No. 73, and the *Maḳāmāt-i-Sayyid Atā'i*, No. 644 in this Cat.); in Khwārizm he enjoyed the tuition of Shaikh Najm-al-din Kubrā (see the *Safinat-alauliyā*, No. 124). He got the investiture from 124 famous Shaikhs, and on his way to India he had intercourse with Abū-alriḍā Ratan, on fol. 130^a.

335. Alsayyid alajall Sharaf-al-din Ḥasan bin Nāṣir al'alawi, a famous poet under Bahramshāh of Ghazna (A.H. 512-547 = A.D. 1118-1152); when the Sultān got jealous of the Shaikh's great popularity, the latter went on a pilgrimage to the holy cities; on his return he found great favour with Sultān Mas'ūd bin Sultān Muḥammad bin Malikshāh, the Saljūk ruler (A.H. 529-547 = A.D. 1134-1152) in Baghdad; he died in Juwain, after A.H. 545 (A.D. 1150, 1151), as a poem of his with that date is quoted here (fol. 131^a, l. 10, see the same mentioned in Rieu iii. p. 1000^a), on fol. 130^b.

336. Jamāl-al-din Muḥammad bin Nāṣir al'alawi, the elder brother of the preceding poet; he occupied a high position at Bahramshāh's court and wrote a ḡasidah in honour of his sovereign, on fol. 132^a.

337. Ḥakim 'Uthmān bin Muḥammad al-Mukhtārī, the poet, contemporary with Sanā'i, who frequently mentions him in his ḡasidas; he lived most of his time in Kirmān, and was the panegyrist of Arslānshāh bin Kirmānshāh, the Saljūk (who reigned A.H. 494-536 = A.D. 1101-1142); he also composed a ḡasidah in praise of Arslān bin Mas'ūd III, one of the last Ghaznawides (A.H. 509-512 = A.D. 1115-1118), with which his diwān opens. Another of his ḡasidas can be read in six different ways. Besides lyrical poems he has written a mathnawī, from which quotations are given here (comp. on Mukhtārī, who died A.H. 544 or 554 = A.D. 1149, 1150, or 1159, Rieu ii. p. 543), on fol. 132^a.

338. Shihāb-al-din Shāh Abū 'Alī Rajā (رجا), so in the text of this and the following copy; the index here reads Riḍā (رضا), a panegyrist of Sultān Bahramshāh (see above, No. 335), on fol. 134^a.

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339. Diyā-al-daulah wa-al-din Muḥammad bin Abi Naṣr (ناصر; in the index wrongly Naṣar, نظر), on fol. 134^b.

340. Isma'il bin Ibrāhīm, a poet, on fol. 134^b.

341. Abū Hanifah Iskāfi, a poet attached to Sultān Mas'ūd bin Maḥmūd (see No. 325 above), on fol. 134^b.

342. Sadīd-al-din 'Ali bin 'Umar, one of the panegyrists of the Ghaznawide Sultān Khusraushāh bin Bahramshāh (A.H. 547-555 = A.D. 1152-1160), on fol. 135^a.

343. Abūbākr ibn al-Musā'id al-khusrawi, flourished under the last Ghaznawide Sultān Khusrau Malik bin Khusraushāh (A.H. 555-582 = A.D. 1160-1186); he used as takhalluṣ, Khusrawi, on fol. 135^a.

344. 'Ali bin Muḥammad al-Faṭḥi, on fol. 135^a.

345. Jamāl-al-din Nāṣir, known as Kāfirak-i-Ghaznīn, on fol. 135^a.

346. Maulānā Ya'qūb Carkhi, one of the companions of Khwājah Bahā-al-din Naḡshband and Khwājah 'Alā-al-din 'Aṭṭār and spiritual guide of Nāṣir-al-din 'Ubaid-allāh (comp. on all four the *Safinat-alauliyā*, Nos. 86, 82, 85, and 87), on fol. 135^a. Carkh is a village in the district of Ghazna, and a native of the same place was—

347. Maulānā 'Uthmān, known as Maulānāzāda, on fol. 135^b.

348. Khwājah Yūnus of Sajāwand (a place in the same district), on fol. 135^b.

349. Khwājah Aḥmad Sajāwandī, on fol. 135^b.

350. Majd-al-din Aḥmad bin Muḥammad Sajāwandī, author of the *عين المعاني*, a commentary on the Kūrān, and the *ذخائر ثمار* (a work on traditions, *در معانی اخبار سيد مختار*); he also wrote occasionally poetry, on fol. 135^b.

351. Mir Muḥammadkhān, one of Akbar's Atābegs, wrested Kābul from the sway of Mirzā Sulaimān the ruler of Badakhshān; he composed a Persian and a Turkish diwān, on fol. 135^b.

352. Mirzā 'Aziz Kūkultāsh, usually known as Khān A'zam, son of Shams-al-din Muḥammadkhān Anka (who was the brother of Mir Muḥammadkhān, and bore the same honorary epithet of Khān A'zam), a foster-brother of Sultān Akbar and one of his best generals, on fol. 136^a.

353. Maulānā Bikasī, a poet, was first in Kābul in the service of Mirzā Muḥammad Ḥakīm, but went afterwards to India, on fol. 136^a.

354. Maulānā Shiri (in the following copy Sairi), well versed in the art of metre and rhyme, on fol. 136^b. *Lāhūr*, on fol. 136^b:

355. Fakhr-al-zuhād Muḥammad bin 'Abd-almalik, who had learnt in Arabia the subtleties of the interpretation of the Kūrān and the science of tradition, and in Persia elegant style and rhetorical power, on fol. 136^b.

356. Afṣāl-al'ajam Sirāj-al-din al-Minhāj (in the following copy, *ibn al-Minhāj*), on fol. 137^a.

357. Abū Ja'far 'Umar bin Ishāq, a poet, on fol. 137^a.

358. Al'amid alajall Abū-alfaraj bin Mas'ūd al-Rūni, the well-known poet of Sultān Ibrāhīm of Ghazna (A.H. 451-492 = A.D. 1059-1098); he was a great favourite of the wazir Khwājah Muḥammad bin Bilrūz bin Aḥmad, in whose praise he composed one or more ḡasidas; he also praised in his poems the general, Maṣṣūr bin Maḥmūd bin Aḥmad Maimandī, on fol. 137^b.

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359. Abū 'Abdallāh Rūzbih bin 'Abdallāh al-Nukti, on fol. 138^b.

360. Ḥamid-aldu Mas'ūd bin Sa'd Siyālkūti, a poet, on fol. 139^a.

361. Maulānā Shiri, panegyrist of Khān A'zam (No. 352), in whose honour he composed a series of muḳaṭṭa'āt (about 1,000 baits) styled جهان افروز; some maintain that Maulānā Shiri was a native of Siyālkūt, which was founded by Sulṭān Mu'izz-aldu bin Sām (see No. 305 above), on fol. 139^a.

362. Maulānā Maḥmūd, a poet, on fol. 139^a.

363. Jashni (جشنی), a poet, on fol. 139^a.

364. Kādi Ṣadr-aldu, like the following four belonging to the time of the composition of this work, on fol. 139^b.

365. Maulānā Sa'd-allāh (in the following copy Sa'd-aldu), a great Ṣūfi, on fol. 139^b.

366. Maulānā Jamāl-aldu, on fol. 139^b.

367. Kādi Ṣūfi, who settled for a long time the legal disputes of Lāhūr, on fol. 139^b.

368. Maulānā Munawwar, on fol. 139^b.

Nagarkūt (in the Kūhistān or hill country, i.e. the northern part of the province of Lāhūr), on fol. 139^b; *Sirhind*, on fol. 140^a:

369. Shaikh Badr-aldu, on fol. 140^a.

370. Shaikh Muḥammad, Badr-aldu's eldest son, still alive, on fol. 140^a.

371. Shaikh Ḥāji Faṭḥ-allāh, on fol. 140^a.

372. Shaikh 'Abd-alṣamad, Ḥāji Faṭḥ-allāh's son, still alive, on fol. 140^a.

373. Maulānā Jauhar, on fol. 140^a.

374. Maulānā Bāyazid (these two appear also to have been contemporaries of the author), on fol. 140^a.

375. Maulānā Ṣafā'i, a great calligrapher and occasional poet, on fol. 140^a.

376. Maulānā Khāki, wrote a few verses, on fol. 140^b.

Hānsi, on fol. 140^b:

377. Shaikh Jamāl-aldu Khaṭīb, the Khalifah of Shaikh Farid-aldu Ganj-i-shakar (see No. 19 in the *Sawāṭi-ālanwār* and No. 113 in the *Safinat-alauliya*), on fol. 140^b.

378. Shaikh Kuṭb-aldu Munawwar (a grandson of the preceding Shaikh, see the *Sawāṭi-ālanwār*, Nos. 19 and 23, and the *Maṭlūb-altālibin*, maṭlab 16, No. 3 of the first ten Khalifas), the Khalifah of Shaikh Nizām-aldu Auliya, on fol. 140^b.

379. Maulānā Mughthi, a well-known poet, on fol. 140^b.

Thanīsar, on fol. 141^a:

380. Shaikh Jalāl, a great Pir, on fol. 141^a.

381. Shaikh Nizām bin Shaikh 'Abd-alshakūr (in the index 'Abdallāh alshakūr), the Khalifah of the preceding Shaikh and contemporary with the author of this work; he wrote many works on Ṣūfism and also a تفسیر or commentary on the *Kurān*, on fol. 141^a.

382. Fardi, on fol. 141^a.

Pānīpat, on fol. 141^b:

383. Shaikh Sharaf-aldu, known as Abū 'Alī Kalandar, originally of Irāk, but rose to renown and died in Pānīpat; he had enjoyed the companionship of Shams Tabriz and Mullā-i-Rūm (i.e. the great Jalāl-aldu Rūmi), and lived twenty years in Dihli in religious austerity, before he applied himself to deeper Ṣūfic

meditations; he exchanged rubā'is with Sulṭān Muḥammad Tughluḳ (who ascended the throne of Dihli A.H. 725=A.D. 1325, see the *Maṭlūb-altālibin*, maṭlab 9, No. 7), and wrote a famous letter to Sulṭān 'Alā-aldu Khilji (who died after a reign of twenty years, A.H. 715 or 716=A.D. 1316, see loc. cit., No. 4), on fol. 141^b.

384. Kādīri, a verse-writer, on fol. 142^a.

Dihli, on fol. 142^a:

385. Muḥammad bin Aḥmad bin 'Alī, known as Shaikh Nizām-aldu Auliya, born in Badā'un, lived in Dihli, pupil of Farid-aldu Ganj-i-shakar in Ajwadhan, etc. (see his full biography in the *Maṭlūb-altālibin*). His death is stated here to have taken place the 13th (in the following copy the 18th) of Rabi'-alawwal (the usual date is the 18th of Rabi'-alākhar, see the *Maṭlūb-altālibin* and the *Safinat-alauliya*, No. 114), A.H. 725 (A.D. 1325, Febr. 27, March 4 or April 3), on fol. 142^b.

386. Maulānā Badr-aldu Ishāk, pupil, Khalifah, and son-in-law of Farid-aldu Ganj-i-shakar (see the *Sawāṭi-ālanwār*, No. 20, and the *Maṭlūb-altālibin*, 15th maṭlab, No. 1), on fol. 143^a.

387. Maulānā Shams-aldu Yahyā, a pupil and Khalifah of Nizām-aldu Auliya (see the *Sawāṭi-ālanwār*, No. 23, j, and the *Maṭlūb-altālibin*, 16th maṭlab, No. 2 in the list of Khalifas), on fol. 143^b.

388. Maulānā Fakhr-aldu Zarādi (so here distinctly, see the *Sawāṭi-ālanwār*, No. 23, d, and the *Maṭlūb-altālibin*, 16th maṭlab, No. 5), another Khalifah of Nizām-aldu Auliya and author of two risālas در باب احسان و سلام, on fol. 143^b.

389. Maulānā 'Alā-aldu Naili, another Khalifah of Nizām-aldu Auliya, who however never exercised his Khalīfat and never took any pupils (see the *Sawāṭi-ālanwār*, No. 23, f, and the *Maṭlūb-altālibin*, 16th maṭlab, No. 6). He is stated here to have collected at the end of his life the ملفوظات or sayings of Nizām-aldu in the فرائد (a work that is usually ascribed to Amīr Ḥasan, the poet, see the *Sawāṭi-ālanwār*, No. 23, n, and Rieu iii. p. 972), on fol. 143^b.

390. Maulānā Burhān-aldu Gharib, another pupil and Khalifah of Nizām-aldu, died in Diwgir (according to the *Maṭlūb-altālibin*, 16th maṭlab, No. 7 in the list of Khalifas, in Daulatābād; comp. also the *Safinat-alauliya*, No. 117, and the *Sawāṭi-ālanwār*, No. 23, g), on fol. 143^b.

391. Amīr Khusrau, the great poet, son of Amīr Lājin of the Hazāras of Balkh, who came to India and settled in Patyāli; when Amīr Khusrau was four years of age, his father went from Patyāli to Dihli, and died there; the child's education was then taken in hand by his uncle (see a different statement in Rieu i. pp. 240 and 241, which is taken from Amīr Khusrau's own account of his life). Amīr Khusrau became afterwards the pupil of Nizām-aldu Auliya, and served seven kings from Ghiyāth-aldu Balban to Sulṭān Muḥammad Tughluḳshāh (comp. the *Maṭlūb-altālibin*, 9th maṭlab). When Sulṭān Muḥammad, Balban's son, was killed between Lāhūr and Multān by Tatars and Moghuls, Amīr Khusrau, who had attached himself to that prince, was taken prisoner and carried off to Balkh; but after two years he succeeded in escaping from Khurāsān to Dihli and entered Sulṭān Balban's

service, after whose death he served his six successors; he died six months after his Pir Nizâm-aldin, A.H. 725 = A.D. 1325 (ta'rikhs of his death: المثل عديم and طوطى شكر مقال). Mirzâ Baisunghar bin Mirzâ Shâh-rukh collected, as is stated by Daulatshâh, 120,000 verses of Amir Khusrâu, but according to the poet's own remark in one of his risâlas, he had composed between 400,000 and 500,000. His Khamsah contains 18,000 baits, the عشقيہ 4,000, the السعدين likewise 4,000, the سبھر نہ again 4,000, the غم نامہ 3,000. His four diwâns are entitled respectively تحفة الصغر, بقیة نقيہ, وغرة الکمال, وسط اللیات. Among his kaşidas are particularly famous the elegy on the death of Balban's son, prince Muḥammad, and the مرآة الصفا, in Khâkânî's style, the latter of which is quoted here in full, on fol. 143^b.

392. Khwâjah Hasan, with the epithet Najm-aldin, the Sa'di of India, as he is styled here, likewise a pupil of Nizâm-aldin; towards the end of his life he went by request of Sultân Muḥammad Tughluḡ to Dîwgir, where he died, on fol. 146^a.

393. Shaikh Jamâlî, went in the reign of Sultân Ḥusain Mirzâ to Khurâsân, and stayed there almost to the end of his life; when he felt his death approaching, he returned to Dihli, and was buried there. The ta'rikh of his death is given here as خسرو هند, A.H. 925 = A.D. 1519 (see on the impossibility of this date the Siyar-al'arifin, No. 637 in this Cat.), on fol. 147^a.

394. Maulânâ 'Alî Ahmad, under Akbar, on fol. 147^a.

395. Maulâû 'Abd-alḥaqq, on fol. 147^b.

396. Azhari, under Akbar; the original home of his family was Mauşil, but he was born in Dihli, on fol. 147^b.

Âgra, on fol. 147^b:

397. Shaikh Abû-alfadl, son of Shaikh Mubârak Nâgûri, the famous ważir of Akbar and author of the Akbar-nâma, etc., on fol. 148^a.

398. Shaikh Abû-alfaid Faiḏî, the great poet and brother of Abû-alfadl, king of poets in Akbar's court and author of the نوار الکلم (more correctly according to the following copy موارد الکلم) on ethics, the سواطع الالهام, a commentary on the Kuran (in both works no letters with diacritical points appear), a diwân of 15,000 baits, the epic poem نل و دمن, and an unfinished Khamsah, on fol. 148^a.

399. Waḥshî, a poet, on fol. 148^b.

400. Sarâbî, wrote verses too, on fol. 149^a.

Lakhnau, on fol. 149^a:

401. Sayyid Shâhî, a poet, on fol. 149^a.

Audh (or as it is distinctly pointed here Awadh), on fol. 150^a:

402. Shaikh Naşir-aldin, called Cîrâgh-i-Dihli, the second (according to others, the first) Khalifah of Nizâm-aldin Auliya (see the Sawâti'-alanwâr, No. 22, Maṭlûb-al'tâlîbin, 16th maṭlab, No. 1 in the list of Khalifas, and Safinat-alauliyâ, No. 116), on fol. 150^a.

403. Amir Sayyid 'Alâ-aldin, on fol. 150^a.

Kâlpî, on fol. 150^a:

404. Shaikh Abû Sa'id, on fol. 150^a.

General account of the history of Hindûstân and the

Muḥammadan rulers of Dihli from Amir Naşir-aldin Sabuktagin (died A.H. 387 = A.D. 997, after a reign of 20 years) to the emperor Akbar, on ff. 150^b-179^a. Other renowned personages belonging to, or connected with the Moghul dynasty in India are—

405. Mirzâ Kâmrân, the second son of the emperor Bâbar, was governor of Kandahâr in his father's time, and got Lâhûr and Kâhul in addition at the accession of his brother Humâyûn; his subsequent repeated revolts, his final punishment by being blinded, and his withdrawal to Makkah are related here in full; he died in Makkah in Dhû-alḥijjah, A.H. 964 (A.D. 1557, Sept., Oct.); the proper ta'rikh for his death is در شاه محروم بادشاه; the other ta'rikh, quoted here, viz. کامران یکعبه مرد, would give the wrong date 968 (the wording of this ta'rikh in the following copy, بادشاه کامران در مکه بمرد, is quite impossible); Mirzâ Kâmrân composed both Persian and Turkish poetry, on fol. 179^a.

406. Mirzâ Abû-alkâsim, the only son of Mirzâ Kâmrân, used as poet the takhalluş Shaukatî; he was put to death in the fortress of Gwâliyâr, A.H. 974 (در نهصد و هفتاد و چهار), or more correctly according to the ta'rikh, نماند از کامران نام و نشانی, A.H. 973 (A.D. 1565, 1566), on fol. 180^b.

407. Mirzâ 'Askari, the third son of Bâbar, was once pardoned by Humâyûn for his rebellious behaviour, but repeated it and was imprisoned; at last he succeeded in escaping to Balkh, and went from there on a pilgrimage to the holy cities (so the account here, differing in several particulars from the usual statement); he died in a wâdi between Syria and Makkah. He also wrote occasional poetry, on fol. 180^b.

408. Mirzâ Hindâl, the youngest son of Bâbar, born A.H. 924 (A.D. 1518), killed A.H. 958 (A.D. 1551) during a night attack of his brother Mirzâ Kâmrân on Humâyûn's army; the ta'rikh of his death is شبخون (night attack); he also composed verses, on fol. 181^a.

409. Alamîr alâzam Muḥammad Bairamkhân, with the honorary title of Khânkhânân, son of Saif 'Alibeg bin Yârbeg biu Pir 'Alibeg bin 'Alî Shakarbeg Bahârlû (the Bahârlû dynasty in Hamadân, Dinawar, and Kurdistân was a branch of the Karâ-koyunlû Turkmâns), born in Badakhshân, went after his father's death to Balkh and entered in his 16th year the service of the emperor Humâyûn, who after his return to India conferred upon Bairamkhân first the governorship of Kandahâr; he received the title of Khânkhânân, and from Akbar that of Khitâbkhân Bâbâ; in the first five years of Akbar's reign he was the supreme head of the government of India, but in A.H. 967 (A.D. 1560) Akbar, feeling himself strong enough to exercise his sovereign power, dispensed with Bairamkhân's services. An attempt at rebellion on Bairamkhân's part was speedily suppressed, and Bairamkhân had to implore the emperor's pardon, which was willingly granted him. He then set out for the pilgrimage, but was assassinated, A.H. 968 (A.D. 1561, ta'rikh: شهيد شد محمد بيارم), near Patan in Gujarât by Mubârak Nûḥânî (read Lûḥânî), whose father had been slain by the Moghuls (so here; according to the usual statement, by Bairamkhân

himself) in battle. Bairamkhān was a good *kaşidah* and *ghazal* writer, on fol. 181^b.

410. Alamir alajall Sipahsālār 'Abd-alrahīm Mirzākhān, with the same honorary epithet of Khānkhānān (see above, No. 277), son of Bairamkhān, at whose death he was four years old. For the conquest of Gujārāt he received the title of Khīṭābkhān Khānān and the dignity of a Panjshār; he also subdued Sind, and is at the present moment (i. e. A. H. 1002, the date of this work) engaged in the conquest of the Dakhān; in his poetry he uses the takhalluṣ Raḥīm, on fol. 183^b.

411 and 412. 'Alī Ḳulī Khānzamān and Muḥammad Sa'īd Bahādurkhān, two brothers, sons of Ḥaidar Sultān Uzbeḡ, who was one of Humāyūn's Amirs. They also entered Humāyūn's service and rose by degrees to high dignities. Under Akbar they became twice rebellious, and when at last attacked by the emperor, they both fell in the battle A. H. 974 (A. D. 1567); the two ta'rikhs, however, for their death, quoted here, give A. H. 975, viz. *فرباد زدست ملک بی بنباد دو خون شد*. Both occupied themselves with poetical compositions, but Khānzamān, who chose Sultān as takhalluṣ, with greater success than his brother, on fol. 184^a.

413. Mirzā Jāni, the last ruler of Tattah in Sind, who succeeded his grandfather Muḥammad Bākī (A. H. 993 = A. D. 1585, as we learn from W. Morley, p. 73). Muḥammad Bākī was the son of Mirzā 'Isā, who had seized the reins of government A. H. 962 (A. D. 1555), when Mirzā Shāh Ḥusain, of the Arghūn dynasty, had died without a son and successor. Muḥammad Bākī had two sons, Mirzā Muḥammad Ṣāliḥ, who was slain, and Mirzā Pāyanda, who being himself unable to govern, handed the supreme power over to his son Mirzā Jāni. Sind was at last subjugated to Akbar's power by 'Abd-alrahīm Khānkhānān, Mirzā Jāni capitulated (A. H. 1001 = A. D. 1592), and became a loyal servant of Akbar, who confirmed him as governor of Tattah (see also No. 436 in this Cat.), on fol. 185^a.

414. Zainkhān Kūkultāsh, a faithful servant of Akbar, who gave him the governorship of Kābul and its dependencies; he was a great connoisseur in Indian Rāgs, and a poet also, on fol. 185^b.

415. Ḳilij Muḥammadkhān, of the Jāni Ḳurbāni tribe, one of Akbar's Amirs; his ancestors had been in the service of the Caghatāi Sultāns, his grandfather in that of Abū-alghāzi Sultān (Ḥusain) Mirzā; he used Ulfatī (according to the following copy Lāmī'i) as takhalluṣ in his poetical compositions, on fol. 186^a.

416. Khān 'Ālam, son of Hamdam Kūka (who was together with Murād Kūka a foster-brother of Mirzā Kāmran, see above, No. 405, and a poet); he was in Akbar's service and made himself conspicuous in the war against the Afghāns, on fol. 186^b.

417. Thānuikhān, another of Akbar's Amirs, on fol. 186^b.

418. 'Ishkikhān, held for some time a generalship in Akbar's army, but was removed from his office, on fol. 186^b.

419. Saḳkāi Caghatāi, wrote Persian and Turkish poetry, died on a journey to Sarāndīb, on fol. 186^b.

420. Muḥammad Yūsuf, was some years in Akbar's service, wrote some poetry, and died young, A. H. 970 = A. D. 1562, 1563 (ta'rikh : *کجا شد یوسف مصرای*).

عزیزان, so correctly in the following copy), on fol. 186^b.

421. Khwājah Muḥammad 'Abd-alrahīm (in the following copy Muḥammad Raḥīm) 'Aludī, was first one of Akbar's secretaries, afterwards a warrior; he wrote besides some poetry, on fol. 187^a.

422. Maulānā Yādgar Ḥalātī, a poet of the same time, on fol. 187^a.

423. Muḥammad Ḥusain, son of the preceding poet, with the takhalluṣ Bākā'i; he became insane, poisoned his father, and was killed himself, on fol. 187^a.

Syria, on fol. 187^a; *Jerusalem* (بيت المقدس), on fol. 187^b; *Damascus* (دمشق), on fol. 188^b.

424. Shaikh Abū Sulaimān 'Abd-alrahīm Dārāni (comp. the *Safinat-alauliyā*, No. 169), styled, 'the sweet basil of hearts' (ريحان العلوب), quoted in the *تذکره الاولیا*, on fol. 189^a.

425. Abū 'Umar (see the *Safinat-alauliyā*, No. 220), on fol. 189^a.

426. Ibrahim bin Dā'ūd (see the *Safinat-alauliyā*, No. 224), on fol. 189^a.

427. Katshim, on fol. 189^b.

428. Shaikh Sulaimān Turkmān (see the *Safinat-alauliyā*, No. 347), on fol. 189^b.

429. Shaikh 'Alī Kurdi, had many pupils and followers and performed many miracles, on fol. 189^b.

430. Dā'ūd bin Ahmad Dāraui, on fol. 189^b.

431. Ahmad bin Abi aljawāri (more correctly alhawāri, see the *Safinat-alauliyā*, No. 172), on fol. 189^b.

432. Abū 'Abdallāh Makhūl Hudbi, on fol. 189^b.

433. Muḥammad bin Ḥasan al-Shaibāni, cousin of Farrā, was for many years Kādi-alkuḍāt, on fol. 189^b.

434. Shams-al-dīn 'Abdallāh, known as Ibn-allassān (ابن اللسان), on fol. 189^b.

435. Jalāl-al-dīn Maḥmūd, the first Khaṭīb of Damascus, was Kādi-alkuḍāt of Syria in the time of Malik Nāṣir (the Mamlūk-Sultān who died A. H. 741 = A. D. 1341), on fol. 189^b.

436. Abū-alkāsim 'Alī bin al-Ḥasan bin 'Asākir, author of a *تأریخ*, in seventy-two volumes, on fol. 189^b.

437. Abū-alma'ālī Muḥammad bin Abi-alḥasan, Kādi of Damascus, on fol. 189^b.

438. 'Alā-al-dīn 'Alī ibn alḥazām (read: ibn Abi-alḥazm) alḳuraishī, a physician, especially famous throughout Egypt and Syria, author of the *Mūjaz* or epitome (with its full title *موجز الفنانون في الطب*, edited Calcutta, 1828); he is usually known as Ibn-alhafis, and died A. H. 687 (A. D. 1288), on fol. 189^b.

439. Abū Nuwās Ḥasan bin Hāni (not Hāfi هافى, as both here and in the following copy is written by mistake), the famous poet under Ḥarūn-alrashid, on fol. 189^b.

Ba'bak, on fol. 189^b.

440. Mu'adhdhin (موذن), one of the companions of Marwān Ḥimār (i. e. Marwān II, with the honorary title of the 'as of Mesopotamia'), the last Umayyade Khalīf (who was defeated and slain A. H. 132 = A. D. 750); he was summoned together with 'Abd-allamīd Kātib and Salām Ḥādī, two other companions of the unfortunate Khalīf, before Abū Ja'far Maṣṣūr (who ascended the throne as second 'Abbāside Khalīf after the death of his brother Abū-al'abbās al-Saffāh, A. H. 136 = A. D.

754), to be sentenced to death, but succeeded in obtaining Mansûr's pardon and favour, on fol. 190^a.

Ghazza, on fol. 190^b:

441. Abû 'Abdallâh Muḥammad bin Idris, known as Shâfi'i, the great legal Imâm, under Hârûn-al-rashid, the Pir of Aḥmad bin Ḥanbal (see on both the *Safinat-alauliyyâ*, Nos. 23 and 24), died A. H. 204 (A. D. 820), on fol. 190^b.

Halab, on fol. 191^a:

442. Abû-albakâ Ya'ish (or more correctly Ibn Ya'ish) bin 'Ali, with the epithet of Muwaḥḥid-aldin, the grammarian, author of the famous commentary on Zamakhshari's *Mufaṣṣal* (lately edited by Jahn) and a commentary on the *تفسير ملوكي*, on fol. 191^a.

Manbij (between Ḥalab and the Euphrates), on fol. 191^a:

443. Abû 'Ubâdah Walid bin 'Ubaidah (or according to others 'Ubaid), known as Bulḥuri (بَحْثَرِي, so in the following copy), or Bukhturi (بُخْتَرِي, so here, comp. on this double spelling G. Flügel, Cat., i. p. 436), the famous Arabic poet, whose death is fixed here in A. H. 286 (A. D. 899); it is said here, that the poets of Arabia likened his poems to a 'golden chain' (سُحْرَى بَحْثَرِي), on fol. 191^a.

Askalan, on fol. 191^b:

444 and 445. Abû Ya'qûb Khairat (the turner) and Shaikh Abû-alkhair, on fol. 191^b.

Tarsûs, on fol. 191^b:

446. Abû 'Ubaidah (or better, according to the following copy, 'Ubaid) bin al-kâsim bin Salâm, the first who commented upon the wonderful things in the traditions (غرائب احاديث را تفسير كرد), on fol. 191^b.

Egypt (*Miṣr*), on fol. 192^a; *Fustât* (not قسطنطية, as the town is spelt both here and in the following copy), on fol. 193^b; *Cairo*, on fol. 194^a; *Alexandria* (اسكندرية), on fol. 194^a:

447. Ptolemy (بطليموس), the author of the *Almagest*, on fol. 194^b.

448. Kidwat-al'ârifin Shaikh 'Ali bin 'Abdallâh Shâdhili, a descendant of the second Imâm, Ḥasan bin 'Ali, died in the desert on his pilgrimage to the holy cities (comp. however the *Safinat-alauliyyâ*, No. 336), on fol. 194^b.

Ikhmîm, on fol. 194^b:

449. Dhû-alnûn (see the *Safinat-alauliyyâ*, No. 177), died A. H. 245 (A. D. 859), on fol. 195^a.

450. Abû Ṭalib, on fol. 195^b.

'Abd-alshams (correctly *'Ain-alshams*, Heliopolis, with the famous balsam-tree, see Wüstenfeld, Jâcût's *Reisen*, in *Zeitschrift der D. M. G.* xviii. p. 467; Schefer, *Sefer Nameh*, pp. 126 note. 142, and 143 note, in the south of Fustât, the alleged residence of the Pharaoh of Egypt in Joseph's time), on fol. 195^b; *Hamrâ*, on fol. 195^b; *Faramâ* (so correctly in the following copy; here appears the wrong فراما), on fol. 195^b; *Tinnîs* (so correctly instead of تلبس in this and the following copy), on fol. 195^b; *Fayyûm* (here and in the following copy wrongly spelt فيوم), on fol. 196^a. Prominent men of *Miṣr* are—

451. Shaikh Kâmil 'Umar bin 'Ali, known as Ibn Fârid, the famous mystical poet, stayed twelve years in Makkah (see the *Safinat-alauliyyâ*, No. 332), on fol. 196^a.

452. Abû 'Ali Kâtib (see the *Safinat-alauliyyâ*, No. 69), on fol. 196^b.

453. Abû 'Ali Mashtûli (see the *Safinat-alauliyyâ*, No. 233), on fol. 196^b.

454. Shaikh Mu'annar, originally an Abyssinian slave, on fol. 196^b.

455. Abû Shu'aib al-Makna', performed the pilgrimage on foot seventy times, on fol. 196^b.

456. Abû-alḥasan of Karâfah (comp. the *Safinat-alauliyyâ*, No. 229), contemporary with Abû Sulaimân Nili (or Naili), on fol. 196^b.

457. Shaikh Nûr-aldin 'Abd-alrahmân, got his investiture from Shaikh Jamâl-aldin Yûsuf Kûrânî after less than twenty days' tuition, on fol. 196^b.

458. Shaikh Abû-al'abbâs of Damanhûr (on the way to Alexandria, see Wüstenfeld, Jâcût's *Reisen*, loc. cit., p. 468), on fol. 196^b.

459. Abû 'Abdallâh albarkî, on fol. 197^a.

460. Abû Ja'far Haddâd, the pupil of Ibn 'Atâ, called Ṣaghîr-i-Miṣri, to distinguish him from another Shaikh of the same name, who is called Kabîr-i-Baghdâdî, on fol. 197^a.

461. Akhi 'Ali, lived a great deal in Rûm and Syria, had many pupils, but never enjoyed a Pir's tuition, until he heard of 'Alâ-aldaulah's fame (see the *Safinat-alauliyyâ*, No. 132); he then with all his pupils became a disciple of that Shaikh, on fol. 197^a.

462. Nabân 'Abdallâh Shaibânî (so in the following copy; the present one makes two distinct Shaikhs out of the one, viz. Nabân 'Abdallâh and Shaibân), on fol. 197^a.

463. Abûbâkr (دقاق, probably misspelt for دقاق Daqqâk, see the *Safinat-alauliyyâ*, No. 198), the spiritual guide of Abûbâkr Daqqâk-i-ṣaghîr (so according to the following copy, on fol. 217^b, l. 4; here this Shaikh is left out).

464. Abûbâkr Maghâribî (so probably to be read instead of معاربي in the text), the spiritual guide of Sirwânî (سبرواني?), on fol. 197^a.

465. Shaikh Imrân Thulthî (ثلاثي), on fol. 197^a.

466. Abû Ibrahim Isma'il bin Yahyâ Mâzinî, a contemporary and disciple of Shâfi'i, wrote various works on Shâfiite law, especially one مختصر, which is one of the most difficult books to read, on fol. 197^a.

467. Muḥammad bin 'Abdallâh bin 'Abd-alḥakîm, another disciple of Shâfi'i, and contemporary with the preceding Shaikh; he was born A. H. 182 (A. D. 798) and died, 80 years old, A. H. 262 (A. D. 876), on fol. 197^b.

468. Abû Ya'qûb Yûsuf bin Yahyâ al-Bûsîṭi or Bûsîṭi, likewise a disciple of Shâfi'i, and the greatest legal authority after his master's death, was summoned by the 'Abbâside Khalîf Alwâthîq-billâh (A. H. 227–232 = A. D. 842–847) to Baghdâd, to solemnly declare the Qurân as مخلوق or created, which he refused to do; he was thereupon put in chains and died in his prison in Baghdâd, A. H. 232 (A. D. 846, 847), on fol. 197^b.

469. Abûbâkr Muḥammad bin Aḥmad bin Ja'far Kitâbî (comp. the *Safinat-alauliyyâ*, No. 223), known as Ibn Haddâd, qâḍî and professor, among whose works is particularly renowned the كتاب الفروع, commented upon by Kaṣṣâl of Marw, Abû Tayyib Ṭabari and Abû 'Ali Sinjî (see *Al-Moshtabih*, ed. De Jong, p. 128), on fol. 197^b.

470. 'Abd-almalik bin Abû-alkâsim, known as al-Masihi, was in the service of Hâkim bin 'Aziz Isma'ili and wrote thirty works, among which are most prominent a *تاريخ*, containing many strange and wonderful stories, and filling 13,000 leaves; *كتاب الغرب والشرق*, containing 200 leaves; a *قصص الانبياء*, on 1,500 leaves; and a *كتاب المفاتيح والمناسك* (on sexual intercourse), on 1,200 leaves; he was born A.H. 366 and died A.H. 423 (A.D. 966, 967-1032), on fol. 198^a.

471. 'Abd-alrahmân alkhawlânî (الخولاني), kâdi of Miṣr, got every year a stipend of 1,000 dinârs, and reached the age of 83 years, on fol. 198^a.

472. Salim bin Yahyâ, was also kâdi of Miṣr, died 75 years old, on fol. 198^a.

473. Haibat-allâh (the present copy seems rather to read Hibat-allâh *هبة الله*) bin 'Ali, on fol. 198^a.

474. Kuṭb-aldin bin 'Abd-alkarim (in the following copy *bin* is omitted) bin Abd-alnûr, author of the *تاريخ مصر* and a commentary on Bukhârî's *صحيح*, died A.H. 733 (A.D. 1332, 1333), on fol. 198^a.

475. Abû-alḥasan (in the following copy, Abû-alḥsain) bin Yahyâ bin Abî 'Ali, a great calligrapher and Inshâ-writer at the court of the Egyptian rulers, composed also good poetry, on fol. 198^a.

476. Abû-al'izz (الغزr or الغيرr) Abû-alghirr) Muẓaffar bin Ibrâhim Ghailânî (غيلاني), a famous blind poet, died A.H. 623 (A.D. 1226), on fol. 198^a.

477. Tûlûn, the ancestor of the Tûlûnides in Egypt, on fol. 198^b.

478. Aḥmad Ibn Tûlûn, the first of the Tûlûnides who was an almost independent governor of Egypt (died A.H. 270=A.D. 884), on fol. 198^b.

479. Abû-aljaish, his son, i.e. Khumârawaih (died end of A.H. 282=A.D. 896), on fol. 198^b. After a short remark on this ruler there follows a very brief history of the Ikshidîs, viz. Muḥammad (died 66 years old, A.H. 334=A.D. 945, 946), his two sons, Abû-alkâsim and Abû-alḥasan (died A.H. 354=A.D. 965), and Abû-alḥakîm Kâtûr (A.H. 354-356=A.D. 965-967), to A.H. 361 (A.D. 972), when the Fâtîmide dynasty was firmly established in Egypt.

480. Al-Mu'izz lidinillâh, the first of the Fâtîmides who conquered Egypt and established his residence in Kâhirah, A.H. 361 (or, according to Wüstenfeld's *Geschichte der Fatimiden-Chalifen*, p. 119, A.H. 362=A.D. 972 or 973); he died A.H. 365 (A.D. 976), on fol. 199^a.

481. Nizâr al-'Aziz-billâh, son and successor of Al-Mu'izz, reigned 21 years and died, 42 years old, A.H. 386 (A.D. 996), on fol. 199^b.

482. Al-Hâkim biamrillâh, son and successor of Nizâr al-'Aziz, reigned 25 years, and was assassinated A.H. 411 (A.D. 1021), on fol. 199^b.

483. Al-Zâhir lidinillâh (or rather li'zâz dinillâh), son and successor of Al-Hâkim, reigned 16 years, and died A.H. 427 (A.D. 1036), on fol. 199^b.

484. Al-Mustansîr-billâh, son and successor of the preceding monarch, ascended the throne in his seventh year; Nâṣir bin Khusrâu and Ḥasan Ṣabbâḥ are

stated here to have been in his service; his general, Basâsiri, entered Baghdâd (A.H. 450=A.D. 1058), deposed (but did not imprison, as is stated here) the 'Abbâsîde Khalîf Alkâ'im billâh, and had for about a year the Khuṭbah read in Mustansîr's name. Mustansîr appointed first his eldest son, Al-Mustafâ lidinillâh Nizâr, and later on his youngest (here wrongly called his second) son, Al-Musta'li-billâh Aḥmad, as heir to the throne; after his death (in A.H. 487=A.D. 1094, end of December) the latter ascended the throne, had his brother Mustafâ killed (or rather immured alive, see Wüstenfeld, loc. cit., p. 273), and reigned 7 years and 2 months; he was assassinated by Mustafâ's adherents, A.H. 495 (A.D. 1101), on fol. 200^a.

485. Al-Âmir biakhkâm-illâh bin al-Musta'li-billâh, succeeded his father, when 5 years old; in his reign Ḥasan Ṣabbâḥ grew powerful, and in A.H. 515 (A.D. 1121) his murderous devotees assassinated Âmir's commander-in-chief, Malik Afḍal (see the proper version of this story in Wüstenfeld, loc. cit., p. 289), who left behind him 600,000 (in Wüstenfeld 6,000,000) gold dinârs, 250 *ارب* (read according to Wüstenfeld *اردت*, bushels) of silver dirhems, 75,000 atlas-robes, 500 boxes with wearing-apparel, an inkstand set with jewels, 12,000 dinârs in value, besides innumerable horses, camels, oxen, buffaloes, and milk-goats; the milk of which yielded 1,000 dinârs per annum. After a reign of 9 years, A.H. 524 (A.D. 1130), Âmir was assassinated by the same followers of Ḥasan Ṣabbâḥ, on fol. 200^a.

486. Al-Hâfîz lidinillâh bin Mustansîr-billâh (according to Wüstenfeld he was a grandson, not a son, of Mustansîr), who got his son Ḥasan poisoned by a Jewish physician (this and the other incidents told here about Al-Hâfîz's wazîrs are wild distortions of the real facts, see Wüstenfeld, loc. cit., p. 306 and the previous pages); he reigned 20 years, and died A.H. 544 (A.D. 1149), on fol. 200^b.

487. Al-Zâhir (الظاهر), so here and in the following copy; correctly, according to Wüstenfeld, Al-Zâfir, (الظافر) billâh, son of Al-Hâfîz, had intimate friendship with Naṣr, son of 'Abbâs, the wazîr of the realm, but was betrayed by him, and murdered in his, Naṣr's, house after 5 years' reign, A.H. 549 (A.D. 1154), on fol. 200^b.

488. Al-Fâ'iz (الفائز), so correctly in the following copy; here he is called al-Kâbiḍ (القابض) binasrillâh, son of Al-Zâfir, reigned 6 years and a few months, and died A.H. 555 (A.D. 1160), only 11 years and 6 months old, on fol. 200^b.

489. Al-Âdid lidinillâh, here foolishly called a son of the preceding child, whereas he was (see Wüstenfeld, loc. cit., pp. 310, 321, and 325) a son of Yûsnf bin al-Hâfîz, the brother of Al-Zâfir, and consequently a cousin of Al-Fâ'iz, the last of the Fâtîmides, who died A.H. 567 (A.D. 1171), on fol. 200^b. After a short summary of his wars and negotiations with the Crusaders, his affairs with Nûr-aldin bin 'Imâd-aldin Zangî, Asad-aldin Shirkûh, etc., his final deposition and the gradual rise of Amîr Ṣalâḥ-aldin Yûsuf bin Najm-aldin Ayyûb, a nephew of Asad-aldin Shirkûh, to independent power in Egypt (A.H. 581=A.D. 1185), the continuation of the story is

interrupted by an enumeration of the three predecessors of Al-Mu'izz lidinillāh (see No. 480 above), who were the founders of the independent dynasty of the Fātimides in Maghrib, otherwise styled 'Alides, or, as here, Isma'lis, viz.:

490. Abū-alkāsim Muḥammad bin 'Abdallāh, called Mahdi (a mixture of the name of the twelfth Imām Mahdi, see Safinat-alauliyā, No. 16, and the real name of the first Fātimide ruler who renounced his allegiance to the 'Abbāside Khalifs, viz. 'Ubad-allāh al-Mahdi, who is by Shi'ite writers frequently represented as the resuscitated twelfth Imām); his genealogy is traced back, as usual, to Isma'il, the son of the sixth Imām Ja'far alšādik (comp. Wüstenfeld, loc. cit., p. 14); according to Sunni and Maghribi versions, which are given here too, he was an offspring of 'Abdallāh bin Sālim Baṣrī; according to 'Irāki versions a descendant of 'Abdallāh bin Maimūn Qaddāl (see ib., pp. 5 and 6); he established his rule in Maghrib either A. H. 296 or 299 (297 in Wüstenfeld, loc. cit., p. 38 = A. D. 910), reigned 26 years and died A. H. 322 (= A. D. 934, so correctly in the following copy; the present copy has a wrong 332), 62 years old, on fol. 201^a.

491. Al-Kā'im biamrillāh Aḥmad bin Muḥammad (again a confusion of the son with the father; the Kunyah of al-Kā'im was Abū-alkāsim and his real name Muḥammad, see Wüstenfeld, loc. cit., p. 70), son and successor of al-Mahdi; he had to contend against the sectarian Abū Yazid, who besieged him in the fortress of Mahdiyyah, and died, after a reign of 12 years, A. H. 334 (A. D. 946), on fol. 201^a.

492. Al-Manṣūr biḥuwatillāh Isma'il, son and successor of Al-Kā'im: he finally conquered and killed Abū Yazid, and died after a reign of 7 years, A. H. 341 (A. D. 953), 39 years old, on fol. 201^b. His son and successor was Al-Mu'izz lidinillāh (see No. 480 above).

493. Ṣalāh-aldin (the Saladin of European writers), the powerful founder of the Ayyūbite dynasty in Egypt and Syria; he died A. H. 589 (A. D. 1193), on fol. 202^a.

494. Malik 'Aziz Abū-alfath Uthmān, Ṣalāh-aldin's son and successor, who had been governor of Egypt during his father's lifetime; he deprived his brother Malik Afdal of the governorship of Damascus, but after his own death, in A. H. 595 (A. D. 1198, November), Afdal returned and established his rule in Damascus (this statement again is wrong: Malik Afdal did not succeed in regaining Damascus, see Weil, Geschichte der islamitischen Völker, 1866, p. 364), on fol. 202^a.

495. Malik 'Ādil Abūbakr, the brother of Ṣalāh-aldin, and uncle of Malik 'Aziz and Malik Afdal (who first acted as guardian of 'Aziz's minor son Al-Manṣūr, but soon asserted his own independence); he drove Malik Afdal from Damascus (see the previous statement in No. 494) and relegated him to Samosata, where he stayed until his death in A. H. 622 (A. D. 1225); 'Ādil distributed his realm in the following way: to his eldest son, Malik Kāmil, he gave Egypt; to his second son, Malik Mu'azzam, Damascus; to his third son, Malik Ashraf, Mesopotamia; and to his fourth son, Malik Aḥmad, with the name of Ayyūb, Khilāt (or Akhlāt) in Armenia (according to Weil, loc. cit., p. 365, it was Ashraf, the third son, who got the government of Khilāt in addition to Mesopo-

tamia). 'Ādil's death is by a strange confusion fixed here in A. H. 598 instead of 615 (= A. D. 1218), on fol. 202^a.

496. Malik Kāmil bin Malik 'Ādil, who reigned till A. H. 635 (A. D. 1238); in A. H. 625 (A. D. 1228) he annexed Yaman and Hijāz to his Egyptian and Syrian dominions, drove his brother Malik Mu'azzam (correctly: Mu'azzam's son Dā'ūd, see Weil, loc. cit., p. 367, since Mu'azzam had died a year before) from Damascus and gave it to Malik Ashraf; Mu'azzam's son (in the text again Mu'azzam) had to be satisfied with the fortresses of Karak, Shaubak, and Nāblus (here تابلس). Malik Ashraf's death is fixed here in the same year as that of his brother Kāmil, on fol. 202^b.

497. Malik 'Ādil II, Kāmil's son and successor, reigned only one year in Egypt and was then deposed and imprisoned by his brother, Malik Ṣāliḥ, on fol. 202^b.

498. Malik Ṣāliḥ Ayyūb, son of Kāmil; the vicissitudes of his reign are here related in the following way (there is in this, as well as in the previous accounts, scarcely any mention of the wars and struggles with the Crusaders): when he lost his hold on Egypt, he went to Damascus and summoned his uncle Isma'il (who had likewise the epithet of Malik Ṣāliḥ) from Ba'bak; the latter obeyed, but having obtained help from the governor of Hims, he put his nephew to flight, who betook himself to Karak, but was imprisoned there by the governor of that fortress. Meanwhile 'Ādil II had escaped from prison, had taken a second time possession of Egypt, and offered Malik Naṣir, the governor of Karak, 100,000 dinārs for the extradition of Malik Ṣāliḥ. But the former swore allegiance to Malik Ṣāliḥ, and went with him to Egypt, where the latter succeeded a second time in seizing the reins of government, and in imprisoning his brother 'Ādil for the remainder of his life. He died A. H. 647 (A. D. 1249), on fol. 202^b.

499. Malik Mu'azzam, son and successor of Malik Ṣāliḥ (i. e. Tūrānshāh), who was killed (A. H. 648 = A. D. 1250) by the Mamlūks or slaves (غلامان, as they are called here), on fol. 203^a. With him the dynasty of the Ayyūbites ended, and 'Izz-aldin Aibak, the Mamlūk, who declared himself Sulṭān in A. H. 652 (A. D. 1254, more correctly A. H. 650 = A. D. 1252) and assumed the title of Malik Mu'izz, founded the dynasty of the Mamlūks.

FOURTH IKLĪM. *Marw-i-Shahjān*, on fol. 203^b:

500. Khwājah Bashār Hāfi (so called, because he always walked barefooted, see Safinat-alauliyā, No. 171), on fol. 204^a.

501. 'Abdallāh (bin) Mubārak, contemporary with Sufyān Thauri and Fuḍail bin 'Iyād (see Safinat-alauliyā, No. 165); he was honoured by the titles of Amir-i-kalam u balārak (lord of the pen and the sword) and Imām-alislām, and alternately performed one year the pilgrimage, engaged in warfare the next, and applied himself to commercial pursuits the third, on fol. 204^a.

502. Faṭḥ bin Shakhraf (Safinat-alauliyā, No. 189), here spelt سنجراف, on fol. 204^a.

503. Shaikh Maṣṣūr bin 'Ammār, on fol. 204^a.

504. Shaikh Abū 'Alī Siyāh (Safinat-alauliyā, No. 291), on fol. 204^a.

505. Shaikh Abū 'Alī Shab-būi (the tuberose), on fol. 204^a.

506. Abū-al'abbās Sayyārī (Safinat-alauliyā, No. 240), on fol. 204^b.

507. Hakim Buzurjmīhr, on fol. 204^b.

508. Kaṣṣāl-i-Marwazī (the lock-smith of Marw, i.e. Abūbakr 'Abd-alrahmān bin Ahmad bin 'Abdallāh, the great Shāfi'ite lawyer, who is stated here to have been consulted by Sultān Maḥmūd of Ghazna as to a choice between the Shāfi'ite and the Hanafite legal doctrines, and died A.H. 419. A.D. 1028, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 531 and 532), on fol. 204^b.

509. Muḥammad bin Naṣr, a lawyer and traditionist, on fol. 204^b.

510. Ibrāhīm bin Ahmad, a Shāfi'ite lawyer, wrote a commentary on the مختصر of Mazam (مزني, so correct in the following copy; here the name is spelt مزاني, but the مختصر, the standard work on Shāfi'ite doctrines, is composed by Abū Ibrāhīm Isma'īl bin Yahyā al-Mazam, a disciple of Shāfi', who died A.H. 264, A.D. 878); his full name, according to Barbier de Meynard, loc. cit., was Abū Ishāq Ibrāhīm bin Ahmad bin Ishāq, and his death is fixed there in A.H. 340 (A.D. 951, 952); comp. also Safinat-alauliyā, No. 237, where he is stated to have died A.H. 342 (A.D. 953, 954), on fol. 204^b.

511. 'Isā bin Muḥammad allughawi, on fol. 204^b.

512. Abū Maṣṣūr 'Umarāh (in the index of this and the text of the following copy wrongly 'Ammār, عمار. see Ethé, Rüdagi's Vorläufer und Zeitgenossen, No. 21) bin Ahmad (according to 'Aufi, bin Muḥammad), under the Sāmānides and first Ghaznawides, on fol. 204^b.

513. Hakim Kis'ī (see Ethé, Die Lieder des Kis'ī, Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1874, pp. 133-148), born the 26th of Shawwāl, A.H. 341 (A.D. 953, March 16), lived till the beginning of Maḥmūd of Ghazna's reign, on fol. 205^a.

514. Abū Naṣr 'Abd-al'aziz bin Maṣṣūr al-'Asjadī, a panegyrist of Sultān Maḥmūd of Ghazna; he wrote a qaṣidah in honour of the conquest of Sūmānāt in India by that ruler, on fol. 205^b.

515. Shaikh-abslām Ḥārithī, the second Luḡmān, wrote some famous rubā'is, on fol. 206^a.

516. Fakhr-al-din Muḥarakshāh, panegyrist of Malik Saif-al-din Ghūrī, and his successor Ghiyāth-al-din Ghūrī (A.H. 552, according to others 558-599 = A.D. 1157 or 1163-1203), on fol. 206^a.

517. Shams-al-din Muḥammad Daḡā'ikī, author of a diwān, on fol. 206^b.

518. Alhakim Maḥmūd bin 'Alī al-Samā'ī (or al-Samāwi, the celestial one), panegyrist of Sultān Sanjar (A.H. 511-552 = A.D. 1117-1157), on fol. 206^b.

519. Shihāb-al-din Abū-alḥasan Ṭalḥah, likewise a panegyrist of Sultān Sanjar, on fol. 207^a.

520. Sayyid Abū 'Alī bin al-Ḥusain, a rubā'ī of whom is quoted here, on fol. 207^b.

521. Athīr-al-din Al-Futūḥī, had munāzarāt or poetical contests with Adīb Ṣabir (see No. 573 below) and Anwari, on fol. 207^b.

522. Khwājah Husain, who was in intellectual matters a disciple of Maulānā 'Isām-al-din Ibrāhīm, and in legal matters of Shaikh Ibn Ḥajar, the mufti of

'Arabistān and the holy cities of Makkah and Madinah; he wrote a famous ta'rikh on the birth of Sultān Salīm, the eldest son of the emperor Akbar (afterwards the emperor Jahāngir), and his brother Shāh Murād, on fol. 208^b.

523. Maulānā Muṣṣḥifī, was born and died in Bukhārā, on fol. 208^b.

524. Wāṣih, on fol. 208^b.

Mahnah, on fol. 209^a:

525. Shaikh Abū Sa'īd Faḍl-allāh bin Abū-alkhair, the great rubā'ī writer, was a pupil of Abū-alfaḍl Sarakhsī (see No. 544 below), but got by order of that Fir his investiture from Shaikh 'Abd-alrahmān Sullamī (see Safinat-alauliyā, No. 294, and Ethé, Die Rubā'is des Abū Sa'īd bin Abulkhair, in Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1875, pp. 145-168, and 1878, pp. 38-70), on fol. 209^a.

526. Ahmad bin Shādān, the wazir of Sultān Tughrulbeg bin Mikā'il Saljūki (the first independent ruler of that dynasty, died A.H. 455 = A.D. 1063), on fol. 209^b.

527. As'ad of Mahnah, who, according to Daulatshāh, had one day in the majlis of Sultān Muḥammad bin Malikshāh (A.H. 498-511 = A.D. 1104-1117) a contest with Imām Muḥammad Ghazālī (who died A.H. 505 = A.D. 1111), on fol. 209^b.

528. Aulḥad-al-din Anwari, the great panegyrist of Sultān Sanjar; his death is fixed here in A.H. 580 (or according to others even 547); the proper date is either A.H. 585 or 387 (A.D. 1189 or 1191, see Bodleian Cat., No. 543 sq.), on fol. 210^a.

529. Khwājah Mu'ayyad, a descendant of Abū Sa'īd bin Abū-alkhair, on fol. 211^a.

530. Shaikh Abū Naṣr, likewise a descendant of Abū Sa'īd, on fol. 211^a.

Abiward, on fol. 211^a:

531. Faḍail bin 'Iyād (Safinat-alauliyā, No. 96), on fol. 211^a.

532. Bāba Saudā'i, was in the service of Mirzā Shāhrukh's son, Mirzā Baisunghar (who died A.H. 837 = A.D. 1434), on fol. 211^a.

533. Maulānā Ahmad, went at an early age to Transoxania and joined the ascetics (تَجَرَد مَنَاشَان) of Bukhārā; later on he went to the Irāk and stayed in Kāshān, where he got a professorship; but when Amir Jamāl-al-din Astarābādī became wazir of that town, he was deprived of his stipend, and only his death saved him from the imprisonment which the wazir had resolved upon, on fol. 211^b.

534. Maulānā Abū-alḥasan Dānishmand, who in his fourteenth year could explain the commentary of the تَجَرَد (no doubt the metaphysical work of that title by Naṣir-al-din Tūsī, who died A.H. 672 = A.D. 1274) with glosses, and in his twenty-fifth lectured on the Almagest; he had also a prodigious memory. Among his numerous works the most prominent ones are: كتاب مشارق (or perhaps كُتُبنا حَسَنَات), كتاب مرآة الافلاك, glosses on the شمس (the work on logic by Najm-al-din 'Alī bin 'Umar al-kazwini al-Kātibi, who died A.H. 693 = A.D. 1294), and the تهذيب (i.e. تهذيب المنطق والكلام, another work on logic by Sa'īd-al-din Mas'ūd bin 'Umar al-Taftazāni, who died

A. H. 791 or 792 = A. D. 1389 or 1390, see No. 541 below), *رسالة اثبات واجب*, and *شرح فرائض*; he also wrote poetry, on fol. 212^a.

535. Maulânâ Kunburi (قنبري, both in text and index here; in the following copy he is styled Munyari, منيري), a poet, attached to 'Abd-almu'min Sulṭān, the son of the Wālī of Tūrān, 'Abdallāhkhān (the chief of the Uzbeqs, who died A. H. 1006 = A. D. 1597, 1598, see No. 574 in this Cat.), on fol. 212^b.

Nasā, on fol. 212^b:

536. Imām Ṣāḥir-al-dīn Nasawī, a poet, on fol. 212^b.

537. Al-Kādi Imām Majd-al-dīn, who greeted the newly-installed Kādi of Nasā, Kādi Shams-al-dīn, with a famous extempore rubā'i, on fol. 212^b.

538. Shams-al-dīn Muḥammad Mu'akkad, a rubā'i-writer, on fol. 213^a.

539. Muḥammad bin Badi', was under 'Imād-al-dīn Zangī (who died A. H. 540 or 541 = A. D. 1145 or 1146) chief secretary of Nasā, on fol. 213^a.

540. Majd-al-dīn Muḥammad al-bānirī (البانيري or bin al-bānirī, as the following copy reads), court-poet of Sulṭān Sikandar, and author of a mathnawī, entitled *شاهنامه*, on the history of the Khwārizmshāhs, on fol. 213^a.

541. Maulânâ Sa'd-al-dīn Mas'ūd bin 'Umar al-Taftāzānī (see No. 534 above), began his authorship in his sixteenth year with a commentary on the *صرف زنجانی*, after which followed the *مُطَوَّل* (a commentary on the *تلخيص المفتاح*, completed A. H. 748 = A. D. 1347, see J. Aumer, Arabic Cat., pp. 310 and 311, and the edition of Constantinople, A. H. 1260), dedicated to Malik Ḥusain Kurt; he then took his abode in Khwārizm and wrote the *مختصر تلخيص*, dedicated to Jāmbeg; when Timūr conquered Khwārizm, he made the Maulânâ his companion; his death is fixed here, and in the following copy, wrongly in A. H. 752, instead of 791 or 792; he was buried in Sarakhs, on fol. 213^a.

542. Maulânâ Shams-al-dīn Muḥammad, son of the preceding scholar, on fol. 213^b.

543. Maulânâ Kutb-al-dīn Muḥammad, son of Shams-al-dīn, filled from the last years of Shāhrukh's reign (who died A. H. 850 = A. D. 1447) to the beginning of Ḥusain Mirzā's reign (A. H. 873 = A. D. 1469) the post of Shaikh-alislām, on fol. 213^b.

Sarakhs, on fol. 213^b:

544. Shaikh Abū-al-faḍl, the Pir of Shaikh Abū Sa'īd bin Abū-alkhair (see No. 525 in this list), and the pupil of Abū Naṣr Sarīāj (Safinat-alauliyā, No. 271), on fol. 213^b.

545. Shaikh Luḡmān, the mad one, contemporary with Abū Sa'īd bin Abū-alkhair (comp. Ethé, Rubā'is des Abū Sa'īd, loc. cit., p. 149), on fol. 213^b.

546. Khwājah Aḥmad Hammādi (mentioned in the *كشف المحجوب* and *جامي's نفحات*), on fol. 214^a.

547. Sayyid-al-ajall Ṣāḥir-al-dīn Taj-alkuttāb, author of works in prose and verse, mentioned by 'Aufi, on fol. 214^a.

548. Al-sadr-al-ajall Taj-al-dīn, whose diwān is not extant, on fol. 214^a.

549. Ustād Abū-alḥasan 'Alī al-Bīlirāmi, a poet in Sulṭān Maḥmūd of Ghazna's time, and author of the *خجسته نامه* on prosody, on fol. 214^b.

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550. Imām-al-ajall Fakhr-al-dīn Muḥammad al-Zarkhāni, of whom two rubā'is are quoted here, on fol. 214^b.

551. Maulânâ Kutb-al-dīn, father of Nāṣir-al-dīn, on fol. 215^a.

Balkh, on fol. 215^a:

552. Shaikh Abū Ishāq Ibrāhīm bin Adham (or Ibrāhīm Adham, Safinat-alauliyā, No. 97), got his investiture from Fuḍail bin 'Iyād (ib., No. 96), on fol. 215^b.

553. Abū 'Alī Shaḡik, contemporary with the preceding Shaikh (Safinat-alauliyā, No. 167), on fol. 216^a.

554. Ḥātim-i-aṣamm, pupil of Abū 'Alī Shaḡik and Pir of Aḥmad bin Khidrawaih (Safinat-alauliyā, No. 173), on fol. 216^a.

555. Aḥmad bin Khidrawaih (Safinat-alauliyā, No. 174), had 1,000 disciples, on fol. 216^b.

556. Shaikh Abūbākr Warrāk (Safinat-alauliyā, No. 264), on fol. 216^b.

557. Shaikh Bahā-al-dīn Walad, with the epithet Sulṭān-al-ulamā, grandson of Shāh 'Alā-al-dīn Muḥammad, the uncle of Sulṭān Muḥammad Khwārizmshāh, and father of the great Jalāl-al-dīn Rūmi (Safinat-alauliyā, No. 136; see also the *Manāḡib-al-ārafīn*, No. 630 in this Cat.); he had in Baghdād a meeting with Shaikh Shihāb-al-dīn Suhrawardī; after performing the pilgrimage he settled fifteen years in Ādharbaijān and Lārmāda, and afterwards repaired to Kūniyah (Iconium), where he died, A. H. 628 (A. D. 1231), on fol. 216^b.

558. Maulânâ Jalāl-al-dīn Muḥammad, known as Maulawī al-Rūmi, the great mystical poet (Safinat-alauliyā, No. 137), who left his native town Balkh in his father's company, when he was six years old, and met on his way to Makkah in Nishāpūr Farīd-al-dīn 'Attār, who presented him with a copy of his mystical poem *اسرار نامه*; he enjoyed for nine years the tuition and friendship of Bahā-al-dīn Walad's pupil Sayyid Burhān-al-dīn Tirmidhī, and after his death that of Shams-al-dīn Tabrizī; when the latter had disappeared (as it is called here) he associated himself with Ṣalāḥ-al-dīn Zarkūb, and later on with 'Alabī Ḥusām-al-dīn. He was born A. H. 604, and died A. H. 672 (A. D. 1207-1273), on fol. 217^a. Between this and the following Shaikh there is inserted here, on ff. 219^b-220^b, a short sketch of the history of the *Barmakis*, beginning with Ja'far Barmak, who was originally a Parsee, but embraced the Muḥammadan creed, went to Damascus and rose to the dignity of a wazīr under the Umayyade Khalīf Sulaimān (his son Khālīd became wazīr of Abū-alabbās), and ending with the final extirpation of the whole race under the Khalīf Hārūn-al-rashīd, A. H. 187 (A. D. 803).

559. Shaikh Abū 'Alī Ibn Sinā (the famous Avicenna), on fol. 220^b.

560. Shaikh Abū-alḥasan Shahīd, the Sāmānide poet and contemporary of Rūdagi (see Ethé, Rūdagi's Vorläufer, etc., No. 5), on fol. 221^a.

561. Abū-alkāsin Ḥasan 'Unṣurī, the king of poets at the court of Sulṭān Maḥmūd of Ghazna; besides his *qasidas* there are mentioned here three of his *mathnawīs*, viz. *خنگ بت و شرح بت*, *وامق و عذرا*, and *نهر و عین* (which are no longer extant), on fol. 221^b.

562. Al-kādi alimām Ḥamid-al-millāh wa al-dīn 'Umar

E e

biu Mahmūd, well known by his مغامات, which have been praised by the poet Anwarī; he flourished under Sulṭān Sanjar, on fol. 223^a.

563. Malik-alkuttāb Rashid-al-din al-Waṭwāt, the well-known poet and chief secretary (صاحب دیوان انشاء) of Atsiz, the Khwārizmshāh (who succeeded his father Kutb-al-din Muḥammad as governor of Khwārizm, A.H. 521 = A.D. 1127, became independent A.H. 535 = A.D. 1140, 1141, and died A.H. 551 = A.D. 1156). When Sulṭān Sanjar captured the fortress of Hazārasp, he was made prisoner and condemned to a painful death but pardoned through the intercession of Muntakhab-al-din (in the following copy Muntajab-al-din, which means practically the same) Badī Kātib, the Sulṭān's secretary; after At-iz' death he served 17 years more under his son and successor Īl Arslan (A.H. 551-567 = A.D. 1156-1172), at whose death he was more than 80 years old. He died, 98 (in the following copy more correctly 97) years old, A.H. 578 (A.D. 1182), and left besides his diwān various prose-works, among them the famous حقائق السیر on the art of poetry, on fol. 223^b, last line.

564. Imām Shams-al-din al-Bākīlāni, contemporary with Khwājeh Nizām-ahmulk, the great wazir of the Saljūqs, on fol. 226^a.

565. Sirāj-al-din, a poet who lived at the court of the Khwārizmshāhs, on fol. 226^a.

ʿUlūkāt and Maimana (near Balkh), on fol. 226^b:

566. Ṣāḥir-al-din Ṭāḥir bin Muḥammad (better known as Ṣāḥir Fāryābī), renowned as poet, astronomer, and philosopher (therefore called by his contemporaries صدر الحكماء); he was first a panegyrist of the kings of Māzandarān, but attached himself afterwards to the Atābegs of Ādharbaijān, Muḥammad bin Īlduguz, the so-called Jahānpahlawān (A.H. 568-582 = A.D. 1172-1186), and his brother and successor Kizil Arslan (A.H. 582-587 = A.D. 1186-1191); at last he fled from the court of the latter and joined that of the Atābeg Abūbākr (i.e. Nuṣrat-al-din Abūbākr, the son of Muḥammad bin Īlduguz). At the end of his life he retired from the world, and died A.H. 592 (so here and in the following copy; the usual and no doubt more correct date is A.H. 598 = A.D. 1201, 1202); he was buried in the cemetery of Surkhāb, in Tabriz, by the side of Khākāni, on fol. 226^b.

Andakḥud (between Balkh and Marw), on fol. 228^a:

567. Sayyid Jamāl-al-din Barakāh (as the following copy adds), the teacher of Amr Timūr Gūrgān, on fol. 228^a.

568. Imām-alajall Iftikḥār-ala'immaḥ Maṣ'ūd bin Muḥammad bin 'Alī, scholar and poet, on fol. 228^a.

569. Mahmūd bin Maṣ'ūd, son of the preceding Shaikh, author of Persian and Arabic works, among which is the زينة الزمان, on fol. 228^a.

Tirmidh, on fol. 228^a:

570. Shaikh Muḥammad 'Alī Hakim, a great Qurān-interpret and traditionist, on fol. 228^b.

571. Abūbākr Warrāk, was acquainted with the Pentateuch, the Psalms, and the Gospels, and wrote verses too, on fol. 228^b.

572. Kidwat-alshu'arā Abū-alḥasan, a poet, known by the name of منجنيك (probably Manjanik), on fol. 228^b.

573. Shihāb-al-din Adīb Ṣābir, one of the most renowned among the earlier poets and favourite of Sulṭān Sanjar; he was drowned in the Oxus by order of Atsiz, whose murderous design against Sanjar the poet had communicated to the latter, A.H. 547 (A.D. 1152, 1153; other tadhkiras give as date A.H. 546, and even 540), on fol. 229^b.

574. Shāh Nāṣir Khwājah, a poet, went at an early age to India; he was the companion of the Khānzamān (i.e. 'Alī Kulikhān) in his rebellious attempt against Akbar (A.H. 974 = A.D. 1567, see No. 411 above), was made prisoner and put to death, on fol. 231^a.

575. Mir Sayyid 'Alī Muṣawwir (the painter), was in the emperor Humāyūn's service and honoured by the epithet of Nādir-ahmulk Humāyūnshāhi; towards the end of his life he undertook the pilgrimage to Makka, and remained there until his death, on fol. 231^a.

Hiṣār-i-Kūhistan (Hiṣār Shādmān in the Ātashkada, Bodleian Cat., col. 287), on fol. 231^a:

576. Maulānā 'Aīshī, who had first the takhalluṣ Miḥnati, which he was requested to exchange for 'Aīshī, when he had the honour of being received among the servants of the Shāhīnshāh (i.e. Akbar), on fol. 231^b.

577. Fathī, a poet, on fol. 231^b.

578. Mailī, who wrote riddles (معما) and occasionally poetry, on fol. 231^b.

Khatlān, with its capital *Kūlāb*, on fol. 231^b:

579. Maulānā 'Ādili, who wrote the following ta'rikh on the death of Mirzā Sulaimān Badakhshī's wife: بلقيس زمان رفته (= A.H. 985, A.D. 1577), on fol. 231^b.

580. Maulānā Bākī, another poet, on fol. 231^b.

Badakhshān, on fol. 232^a:

581. 'Alī bin Asad, a panegyrist of the kings of Badakhshān, on fol. 232^b.

582. Maulānā Shams-al-din Muḥammad, born according to the حبيب السیر in a place called Anjuman (انجمن), on fol. 232^b.

583. Mirzā Ibrāhīm, the son of Mirzā Sulaimān Badakhshī (see No. 579) and author of a diwān. He was born A.H. 941 = A.D. 1534, 1535 (ta'rikh: نخل اميد بدر), and slain A.H. 967 = A.D. 1559, 1560 (ta'rikh: كو نخل اميد بدر), on fol. 232^b.

584. Muḥammad Kāsimkhān Mauji, a poet, who grew up under the protection of the emperor Humāyūn and was raised at last to the rank of a Khān, on fol. 232^b.

585. Mirzā 'Alibeg or Mirzā 'Alibeg Akbarshāhi, because the emperor Akbar showed great favour to him from the moment of his arrival in India, both on account of his poetical talent and his warlike prowess; he was still alive at the time of the composition of this work, on fol. 233^a.

586. Hāfiẓ Khaṭīb, another poet of the same time, on fol. 233^a.

587. Maulānā Abtari (ابتری), so correct in the following copy; the present one reads both in text and index (تبري), also a poet of Akbar's time, on fol. 233^a.

588. Maulānā Badakhshī, a poet of the same time, on fol. 233^a.

589. Maulānā Niyāzi, likewise under Akbar, whose kindness he badly rewarded by leaving him and going to Gujarāt, where he joined the rebellious Mirzās (see

Elphinstone, *History of India*, 5th ed., p. 504 sq.), after whose fall he was imprisoned for a long time; at last he escaped and stayed in Kābul, where later on he attached himself first to Mirzā Shāhrukh (or better, Shāhrukh Mirzā, the son of Mirzā Ibrāhīm, see No. 583, who after being driven out of his kingdom of Badakhshān which he had wrested from his grandfather Mirzā Sulaimān, see No. 579, in A.H. 983 = A.D. 1575, entered Akbar's service A.H. 993 = A.D. 1585, and commanded the army sent against Kashmir) and then to Mirzā Yūsufkhān (who completed the conquest of that country), with whom he went to Kashmir; in consequence of the rebellion of Yādgār (the nephew of the former king of Kashmir, Yūsufshāh, who in A.H. 1000 = A.D. 1592 raised a rebellion against Akbar, but was very soon slain by some of his own followers), in which he appears to have been implicated, he was arrested and imprisoned, and in A.H. 1002, when this work was composed, he was a prisoner still, on fol. 233^a.

590. Nadīmī, on fol. 233^b.

Kābul, on fol. 233^b:

591. Abū Hanīfah Nu'mān bin Thābit, the Imām-i a'zam (Safinat-alauliyā, No. 21); his father Thābit was a native of Kābul, but had afterwards settled in Kūfah, where Abū Hanīfah was born; he belonged to the Tābi'in, was a friend of Imām Ja'far Ṣādiq and the spiritual guide of Fuḍail bin 'Yyād, Ibrāhīm Adham, Dā'ūd Tā'i, and Bashār Ḥafī (Safinat-alauliyā, Nos. 96, 97, 163, and 171). The dates of his birth and death as well as the length of his life (viz. A.H. 80 and 150 = A.D. 699-767, and 70 years) are contained in the following tarīkh:

سال هشتاد و پنج نژاد - در جهان داد علم فقه بداد
سال عمرش کشید تا هفتاد - در صد و پنجاه اش وفات افتاد
on fol. 234^b.

592. Dīyā-aldin Maḥmūd, on fol. 235^a.

593. Hāji Muḥammad, poet and protégé of the emperor Humāyūn, on fol. 235^b.

594. Maulāu 'Ālim, under Akbar, on fol. 235^b.

595. Wāṣilī, a poet and collector of poetry, on fol. 235^b.

596. Ghagūri, was first attached to Muḥammad Hakīm Mirzā (Akbar's half-brother and governor of Kābul, died A.H. 993 = A.D. 1585), and after his death went to India and entered Akbar's service, and was raised to the rank of *yūzباشی*; he died before the completion of this work, and left some poetry, on fol. 235^b.

597. Mir Amānī, who fell from his horse and died, A.H. 981 (A.D. 1573, 1574), in Jaunpūr, on fol. 236^a.

598. Khwājahzāda, of great renown in Transoxania and Kābul, on fol. 236^a.

Kashmīr, on fol. 236^a:

599. Yūsufkhān, who completed the conquest of Kashmir for Akbar (see No. 589); he was a good musician and wrote poetry occasionally, on fol. 237^b.

600. Maulānā Mir 'Alī Ṣāirafī, on fol. 237^b.

601. Maulānā Muḥammad Amin Mustaghni, a poet, on fol. 237^b.

602. Shaikh Ya'kūb, Ṣūfī and poet, on fol. 238^a.

603. Maulānā Maẓharī, a good poet, went at an

early age to Irān, but returned later to Kashmir and entered, after the conquest of his country by Akbar, the service of this great monarch, who raised him to the rank of Mirbahr, or admiral. At the time of the composition of this work he had retired with a pension and lived in his native country, on fol. 238^a.

604. Hamidī, a poet, on fol. 238^b.

605. Anjī, another poet, on fol. 238^b.

606. Bāhīrī (باهرى), so in the index of this copy; in the text the name has been left out; in the following copy it is distinctly spelt Māhīrī (ماهرى), likewise a poet, on fol. 238^b.

607. Maulānā Nāmi, better known as a grammarian than as a poet, on fol. 239^a.

Gharjistīn, on fol. 239^a:

608. Badī' al-zamān 'Abd-alwāsi' aljabali, a renowned poet, who went from his native mountains to Harāt, and afterwards to Ghazna, where he was patronised by Bahrāmshāh (the Ghaznawide who reigned A.H. 512-547 = A.D. 1118-1152): four years later he gained by a *kaṣidah* the favour of Sultān Sanjar, when the latter came for Bahrāmshāh's support to Ghazna, and went with him to Marw, on fol. 239^a.

Ghūr, on fol. 240^b:

609. Fakhr-alsādāt wa al'arifin Ḥusain bin Hasan (or as the following copy reads, Ḥasan bin Ḥusain, both wordings being incorrect, the proper designation is Ḥusain bin 'Ālim bin Abi Ḥusain or Ḥasan, see Safinat-alauliyā, No. 154. and Rieu i. p. 40^a) al-Ḥusaini, a great Ṣūfī and poet, who was according to some a pupil of Shaikh Ruku-aldin bin Shaikh Ṣadr-aldin bin Shaikh Bahā-aldin Multānī (Safinat-alauliyā, No. 156; usually the grandfather himself, Bahā-aldin Zakariyyā Multānī Safinat-alauliyā, No. 152, is mentioned as Fakhr-alsādāt Ḥusaini's Pīr), according to others of Shaikh Shihāb-aldin Sulrawardī (Safinat-alauliyā, No. 148). He was the author of the Ṣūfī works: *زاد المسافرين*, *نزهة الأرواح*, *سرى نامه*, *كنز الرموز*, *صراط مستقيم*, *روح الأرواح*, *طرب المجالس*, and of a *diwān* of ghazals; he died A.H. 717 (A.D. 1317; others place his death in A.H. 718 or even 719), on fol. 241^a.

610. Malik Shams-aldin, the first of the Kurt kings (who are said by some to be descendants of the Ghūrīdes, by others to be related to Sultān Sanjar; by some again, on the authority of the *تأريخ مبارکشاهی* (see Rieu iii. p. 1010), to be the offspring of a certain *سپور* or *سپور* who came from Khatā and settled in Ghūr; this dynasty ruled altogether 116 years, and was represented by eight kings), contemporary with Abakākhān (who succeeded his father Hūlāgūkhān A.H. 663 = A.D. 1265); his death is fixed here, quite at variance with the usual date (viz. A.H. 676 = A.D. 1278), in A.H. 665, and he is stated to have been poisoned, on fol. 242^a.

611. Malik Shimāl-aldin, a descendant of the Kurt kings, composed some poetry, on fol. 242^a.

Bādaghīs, on fol. 242^b:

612. Hanṭalah (probably correctly Hanṭalah, see Ethé, *Rûdagi's Vorläufer und Zeitgenossen*, p. 38, No. 1), the only Persian poet under the Tāhirīdes, on fol. 243^a.

Asfīzār (nowadays called *Sabzār* سبزار, so correctly

in the following copy; the present text has wrongly (شیراز), on fol. 243^b:

613. Imâm Rashid-aldin Muḥammad bin Maḥmûd, a poet, on fol. 243^b.

614. Alajall Majd-aldin ibn Rashid al'azizi, likewise a poet, on fol. 243^b.

615. Alajall Mubadhdhib-aldin Sayyid-alkuttâb Maṣṣûr bin 'Alî, a third poet, on fol. 244^a.

Fûshanj, on fol. 244^a:

616. Shaikh Abû-alḥasan, on fol. 244^a.

617. Shaikh Abû-allâth, on fol. 244^a.

618. Maẓhar-aldin, a poet, a rubâ'i of whom is quoted here, on fol. 244^a.

Harât, on fol. 244^b:

619. Abû Isma'îl 'Abdallâh bin Abi-almaṣṣûr Muḥammad al-Anṣârî, the Shaikh-alislâm (Safinat-alauliyâ, No. 300), pupil of Shaikh Abû-alḥasan Kharakânî (Safinat-alauliyâ, No. 67); besides his Persian and Arabic poetry there are mentioned two renowned works of his, a تفسیر قرآن and the منازل السائرین, on fol. 245^a.

620. Muḥammad Çarkhgar (the cutler), one of the Abdâls, on fol. 245^b.

621. Shaikh 'Ammû (this nickname was given to him by Shaikh Abû-al'abbâs Nahâwandi, see also Safinat-alauliyâ, No. 295), on fol. 245^b.

622. Khwâjah Abû Muḥammad (more correctly in the following copy Abû Aḥmad) Abdâl, see also Safinat-alauliyâ, No. 102), the real founder of the Cîshti order, on fol. 245^b.

623. Abû-alwalîd Aḥmad bin-alraǰâ, many traditions of whom are reported in al-Bukhârî's Ṣaḥîḥ, on fol. 245^b.

624. Abû 'Abdallâh Mukhtâr (Safinat-alauliyâ, No. 190), on fol. 245^b.

625. Ajall-alḥakim Sharaf-alzamân Abû-almaḥâsin Abûbâkr Azraqî, the renowned poet; he was one of the confidential friends of the Saljûk ruler of Nishâpûr. Shams-aldaulah wa-aldin Tughânshâh (the nephew of Toghrulbeg and Çakarbeg, who associated with a number of poets of that time, for instance: 'Abdallâh Kurashî, Shujâ' Nasawî, Aḥmad Badihi, Ḥakîkî, Nasimî, and others; this Tughânshâh I, the patron of Azraqî, is not to be confounded with Tughânshâh II (of the same house of Saljûk, who lived in the time of Sultân Sanjar, was for some time ruler of Persia after Sanjar's death, but was defeated and killed by the Khwârizmshâhs, A. H. 581 = A. D. 1185; this latter Tughânshâh was an early patron of Zahir Fârâyâbi). Besides his poetry (mostly qaṣîdas in honour of Tughânshâh), he wrote for the same Sultân a work on sexual intercourse, الفیه وشلعیه, on fol. 246^a.

626. Fakhr-aldin Khâlid, an intimate friend of Sultân Sanjar and a rubâ'i-writer; among the rubâ'is quoted here there is one, composed A. H. 543 = A. D. 1148, when Sanjar after his heavy defeat by Gûrkân, the Karâkhitâ'i ruler, received in Irâk from Bahrâmshâh, his nephew, the welcome news of the conquest of Ghazna and the death of the Glûride Saif-aldin Sûrî, on fol. 247^b.

627. Abû Maṣṣûr 'Abd-alrashîd, also a rubâ'i-writer, on fol. 247^b.

628. 'Abd-alrafi' bin al-Faṭḥ, a poet, friend and

companion of Muḥammad Sâ'm (i.e. Shihâb-aldin Muḥammad Ghûrî, who was killed A. H. 602 = A. D. 1206), on fol. 248^a.

629. Abû 'Abdallâh Muḥammad bin Abibâkr bin 'Uthmân al-Imâmi (generally known by his takhalluṣ Imâmi), under Abakâkhân (see No. 610), lived most of his time in Kirmân, and was contemporary with Majd-i-Hamgar, the king of poets of that time; his diwân is still extant, on fol. 248^a.

630. Maulânâ Sa'id, a panegyrist of Khwâjah 'Izz-aldin Tâhir alfarâyûmadî (of Farâyûmad near Sabzwâr, see Rieu ii. p. 752^a and foot-note), the wazîr of Khurâsan under the Sultâns of the Çingizkhâni line; his diwân is still extant, on fol. 248^b.

631. Maulânâ Rukn-aldin, known as Rukn Şâ'in, a contemporary and companion of Amir Muẓaffar (i.e. Mubârîz-aldin Muḥammad al-Muẓaffar, the founder of the Muẓaffari dynasty of Fârs); and also of Shâh Shujâ', his son, who together with his brother Shâh Maḥmûd deposed and blinded his father in A. H. 760 (A. D. 1359). He was also at some time in the service of Tughâ Timûrkân, who reigned in Khurâsan A. H. 737-753 (A. D. 1336-1352), and had the misfortune to be imprisoned by him; his diwân is still extant, on fol. 248^b.

632. Abû-alfadl 'Uthmân, of whom one rubâ'i is quoted, on fol. 249^b.

633. Maṣ'ûdî, a poet, on fol. 249^b.

634. Maulânâ Ḥasanshâh, a poet, who was first attached to Sultân Muḥammad bin Mirzâ Baisunghar (put to death in A. H. 855 = A. D. 1452), on fol. 249^b.

635. Maulânâ Bannâ'i, a contemporary of Mir 'Alishir, whose jealousy he had roused by his clever verses; when he once addressed a qaṣîdah to him and got no reward for it, he substituted the name of Sultân Aḥmad Mirzâ (the son of Abû Sa'id Mirzâ, after whose death in A. H. 873 = A. D. 1469, he ascended the throne of Samarkand) for that of Mir 'Alishir; after which he betook himself to Tabriz and attached himself to Sultân Ya'qûb (i.e. Ya'qûbbeg of the Âk-koynulû dynasty, who reigned A. H. 883-896 = A. D. 1478-1491). After the Sultân's death he returned to Harât, but as Mir 'Alishir was still powerful there, he went to Transoxania and entered the service of the rulers of that country (i.e. of Sultân 'Alî Mirzâ, the son of the above-mentioned Aḥmad Mirzâ); he was killed in Samarkand A. H. 918 (A. D. 1512), on fol. 250^a.

636. Miram Siyâh, a poet (no indication of the time in which he flourished being given here, but from No. 1029 in the Bodleian Cat. it becomes evident that he flourished under Sultân Ḥusain Mirzâ and under Humâyûn, and that he was moreover a pupil of the following Shaikh 'Alîshâh Abdâl), on fol. 251^a.

637. Bâbâ 'Alîshâh, one of the Abdâls of his time, contemporary with Jâmi; he had been for years so wholly absorbed in pious meditations, that all the stirring events in Harât and Khurâsan from the death of Mirzâ Shâhrukh (A. H. 850 = A. D. 1447) to the accession of Sultân Ḥusain Mirzâ (A. H. 873 = A. D. 1469) had passed absolutely unnoticed by him; he wrote occasionally poetry, on fol. 251^a.

638. Shaikh Abû-alwâhid Fârighî, a great Sûfi and occasional poet, on fol. 251^b.

639. Mir Sayyid Muḥammad Jāmabāf (the cloth-weaver), a great rubā'i-writer; he came to India A. H. 969 (A. D. 1561, 1562), found favour with Akbar and died A. H. 973 (A. D. 1565, 1566); the ta'rikh on his death is *میر رباعی سفر نمود*, on fol. 251^b.

640. Mir Dauri, was kâtib-almulk (imperial secretary) under Akbar, and a great calligrapher, on fol. 252^a.

641. Šālīh, a munshi of Akbar's time, and likewise a great calligrapher, on fol. 252^a.

642. Ghazālī جنک (correctly according to A. Sprenger, Catal. p. 45, No. 648 جنک Junbak, who died A. H. 967=A. D. 1559, 1560), great in poetical contests and munāzarāt, on fol. 252^b.

643. Nūrī, the grandson of Maulānā Ḥasanshāh (see No. 634), renowned by his jests and pleasantries, on fol. 252^b.

644. Maulānā Khâtīmī, came after long wanderings to India; he afterwards resolved upon performing the pilgrimage, but died on his way to Makkah, on fol. 252^b.

645. Maulānā Fath-allāh, contemporary with Maulānā Mushfiḳī (probably Mushfiḳī Bukhārī, who was born A. H. 945=A. D. 1538, 1539; see A. Sprenger, Catal. p. 508), with whom he had continual contests, on fol. 253^a.

646. Maulānā Ānī, lived nearly 60 years in Kashmir, on fol. 253^a.

647. Mir Amānī, a good poet, who spent most of his time in Kābul, on fol. 253^a.

648. Maulānā Faḳī, a poet, who was, like the following four poets, still alive at the time of the composition of this work, on fol. 253^a.

649. Maḳṣūd Tirgar (the arrow-maker), on fol. 253^b.

650. Shādi Rammāl (the soothsayer), on fol. 253^b.

651. Zulālī, on fol. 253^b.

652. Ismī, on fol. 253^b.

Bākhars (between Nishāpūr and Harāt), with its dependency *Tābyād*, on fol. 253^b:

653. Maulānā Zain-al-dīn Abūbākr Tābyādi (Safinat-alauliyā, No. 351), on fol. 253^b.

654. Shaikh Saif-al-dīn Bākhari, a pupil of Shaikh Najm-al-dīn Kubrā (Safinat-alauliyā, Nos. 127 and 124), who appointed him afterwards his Khālifāh and sent him to Bukhārā; according to some he died A. H. 648=A. D. 1250 (the usual date of his death is A. H. 657 or 658=A. D. 1259 or 1260); he lived in the time of Hūlāgūkhān (who became sole master of Persia A. H. 654, and died A. H. 663=A. D. 1256-1265) or in that of Mangū Kā'ān, Hūlāgū's elder brother (who died A. H. 654=A. D. 1256), which comes practically to the same thing. Mangū Kā'ān's mother, who was a Christian, is said to have founded a madrasah in Bukhārā and to have made Saif-al-dīn governor of that institution; a number of verses from his *كلمات العبد سب* are quoted here, on fol. 253^b.

655. Abū-alkāsim 'Alī bin al-Ḥusain (in the following copy bin al-Hasan) bin Abī al-Tayyib, was first secretary to Sultān Rukn-al-dīn Toghrilbeg (who died A. H. 455=A. D. 1063), but afterwards retired from the world, on fol. 254^a.

656. Tāj-al-dīn Isma'il, a poet, on fol. 254^b.

Khawāf, on fol. 254^b:

657. Shāh-i-Sanjān, i.e. Rukn-al-dīn Maḥmūd, a pupil of Khwājah Maudūd Cīstī (Safinat-alauliyā, Nos. 107 and 105), a great Šūfi and rubā'i-writer, on fol. 255^b.

658. Shaikh Zain-almillāh wa-al-dīn, on fol. 256^a.

659. Amir Kiwām-al-dīn, on fol. 256^a.

660. Khwājah Ghiyāth-al-dīn Pir Aḥmad, who was for 40 years wazīr of Mirzā Shāhrukh, and afterwards wazīr of Mirzā 'Alā-aldaulah (Shāhrukh's grandson and successor in Harāt A. H. 850=A. D. 1447) and his brother Sultān Muḥammad (who was defeated and put to death by another of his brothers, Bābar. A. H. 855=A. D. 1452); he died in the reign of Mirzā Bābar (A. H. 853-861=A. D. 1449-1457), on fol. 256^a.

661. Khwājah Majd-al-dīn Muḥammad, son of the preceding Khwājah, was first munshi under Sultān Abū Sa'id Mirzā (the son of Sultān Muḥammad Mirzā, reigned A. H. 854-873=A. D. 1450-1469) and afterwards wazīr of Sultān Ḥusain Mirzā (Abū Sa'id Mirzā's successor, A. H. 873-911=A. D. 1469-1506), on fol. 256^a.

662. Maulānā Majd, author of the *روضة الخلد*, an imitation of Sa'di's *Gulistan*, and of a versified adaptation of the *جواهر اللغة* by Jār-allāh 'Allamah (Zamakhshari?), on fol. 256^b.

663. Maulānā Muẓaffar, under Malik Ghiyāth-al-dīn Kurt (probably Ghiyāth-al-dīn II, the last of the Kurt dynasty who reigned over Harāt, Ghūr, etc., A. H. 771-783=A. D. 1370-1381, and was defeated and put to death by Timūr); after a quarrel with Ghiyāth-al-dīn he stayed for some time at the court of Shāh Shujā' the Muẓaffaride (A. H. 760-786=A. D. 1359-1384), but afterwards returned to Harāt; he was called the second Khāḳāni on account of his great poetical genius, but is said to have thrown his *diwān* into the water shortly before his death, because no one after him would be able to estimate his poetry at its full value, on fol. 256^b.

664. Kiwāmi, a poet, on fol. 257^a.

665. Khwājah Majd-al-dīn, another poet, on fol. 257^a.

666. Kāsimi, lived some time in Harāt and went then to Sīstān, where he gained the favour of the kings of that country; he also fell in there with Maulānā Wali (probably the poet Wali Dasht Bayādi), who showed him great respect; he died in Farāh, on fol. 257^a.

Jām, on fol. 257^b:

667. Shaikh-al-Islām Aḥmad Jāmi (i.e. Aḥmad Nāmaki, see Safinat-alauliyā, No. 308), father of Shaikh Zuhūr-al-dīn (in the Safinat-alauliyā Zahir-al-dīn) 'Isā, who in his *رموز الحقائق* gives an account of his father's life. Aḥmad Jāmi left 39 sons and 3 daughters, and wrote 14 important Šūfic works, among which are particularly renowned: *رساله سمرقندی*, *انس النائبين*, *بحار الحقيقه*, *مفتاح النجات*, *سراج السائرين*, and a book of poetry (*كتاب اشعار*); these books are still extant and enjoy a wide circulation among the Šūfis; all his other writings have been lost, on fol. 257^b.

668. Pūrbahā, was in his younger years a pupil of Khwājah Wajih-al-dīn Tāhir Farūmadi, and obtained afterwards the favour of the Šāhib-diwān or prime-minister Khwājah Shams-al-dīn Muḥammad (the same wazīr of Hūlāgū and Hūlāgū's successors, to whom

Sa'di dedicated his *کتاب صاحبیه* and who was executed A. H. 683=A. D. 1284 under Arghūnkhān, the son of Abakākhān and grandson of Hūlāgūkhān, who reigned from A. H. 683 to 690=A. D. 1284-1291; he was a good poet, on fol. 258^a.

669. Imām-alajall Nizām-al-din al-Kitāb (al-Kitābī?), wrote poetry also, on fol. 258^b.

670. Maulānā Nūr-al-din 'Abd-alrahmān Jāmi, the last great classical poet of Persia, whose death is fixed here in A. H. 899 (contrary to the usual date 898=A. D. 1492; see *Safinat-alauliyā*, No. 90); he reached the age of 81 years, which has been expressed by the word *کاس* (synonymous with *جام*) in a *ta'rīkh* by Maulānā 'Abd-alghafūr Lāri (*Safinat-alauliyā*, No. 91); he was a pupil of Shaikh Sa'd-almillāh wa al-din Kāshghari. His grandfather Maulānā Shams-al-din Muḥammad Dashtī had migrated from Dasht, near Iṣfahān, to Jām, on fol. 258^b.

671. Maulānā 'Abdallāh Hātifi, the nephew of Jāmi and renowned epic poet, who died A. H. 927=A. D. 1521 (*ta'rīkh* *شاه شاعران*); extracts are given here from three of his mathnawis, viz. the *ظفرنامه تیموری*, the *هفت منظر*, and the *خسرو و شمرین*, on fol. 260^a.

672. Maulānā Dhaūqī, a poet, on fol. 260^b.

Tarbat, with its dependences *Zāra* and *Junaid*, on fol. 260^b.

673. Shaikh Kuṭb-al-din Haidar, the founder of the Haidari order, called the Shāh of the Abdāl (*شاه ابدالان*); Shāh-i-Sanjān (No. 657) wrote a famous rubā'i about him; he died (or, as is stated here, mysteriously disappeared) in A. H. 618 (A. D. 1221), on fol. 260^b.

674. Abū 'Abdallāh Muḥammad bin 'Abdallāh al-Junaidi, a poet, on fol. 261^a.

675. Shams-al-din Junaidi, another poet, on fol. 261^a.

676. Riyāḍi, one of the famous poets of the time of Sulṭān Ḥusain Mirzā, whose exploits he celebrated in an epic poem; when Shāh Isma'il Ṣafawi conquered Khurāsān, he fixed this event by the highly complimentary *ta'rīkh*, *امیر المؤمنین حیدر علی ابن ابی طالب* (=A. H. 918, A. D. 1512); he attached himself to the latter Shāh and commenced an epic poem on his conquests also (comp. Rieu iii, p. 1074, where his death is fixed in A. H. 921=A. D. 1515), on fol. 261^a.

677. Fardī, imitated Hāfiẓ for some time, and became at last blind; he also attempted an imitation of the *مخزن الاسرار*, on fol. 261^b.

678. Nawidi, on fol. 261^b.

679. Zuhūri, on fol. 261^b.

680. Mir Ḥusain Kufri, a good Shikasta-writer and poet, on fol. 261^b.

681. Maulānā Sulṭān Ḥusain, a clever man and occasional poet, on fol. 262^a.

Mashhad-i-mukaddas (formerly *Tās*), on fol. 262^a.

682. Aḥmad bin Masrūk, one of the Akṭāb (*Safinat-alauliyā*, No. 206, where he is called Aḥmad bin Muḥammad bin Masrūk), on fol. 262^a.

683. Abū Naṣr Ṣarrāj (*Safinat-alauliyā*, No. 271), called the *طوبوس الغفران*, on fol. 262^a.

684. Ma'shūk Tūsi, one of the demented sages (*از عقلای مجانس*) who never prayed; he was contemporary with Abū Sa'd (probably Abū Sa'd bin Abū-alkhair, *Safinat alauliyā*, No. 294), on fol. 262^a.

685. Shaikh Abūbakr bin 'Abdallāh al-Nassāj (*Safinat-alauliyā*, No. 120), one of the companions (respectively pupils) of Abū-alkāsim Gurgāni (who died A. H. 450=A. D. 1058, *Safinat-alauliyā*, No. 71), on fol. 262^b.

686. Hujjat-alislām Muḥammad bin Aḥmad (correctly, bin Muḥammad) al-Ghazālī (*Safinat-alauliyā*, No. 303), a Shāfi'ite, who studied under the Imām-alḥaramain Abū-alma'ālī Juwainī (died A. H. 478, Rabi'-alākhar=A. D. 1085, August); the great wazīr Nizām-al-mulk appointed him professor in the *مدرسة نظامیه*; later on he renounced the world and gave himself up to divine speculations only. In Sūfic lore he had as teacher Abū 'Alī Fārmadī (*Safinat-alauliyā*, No. 72); he made the pilgrimage to Makkah and Madinah, stayed on his return from the holy places some time in Damascus and wrote there the two renowned works, *جوامع القرآن* and *احياء علوم الدين*, went afterwards to Jerusalem and from thence to Egypt; on his return to Tūs he founded there a madrasah and a Sūfic convent, and died A. H. 505 (A. D. 1111); he is stated here to have written 999 works, on fol. 262^b.

687. Shaikh Aḥmad Ghazālī, brother of the preceding Hujjat-alislām (*Safinat-alauliyā*, No. 121) and pupil of Abūbakr Nassāj (see No. 685); he wrote many risālas, one of which is entitled *سوانح*, and has suggested to Shaikh Fakhr-al-din 'Irāqī (who died A. H. 688=A. D. 1289; see *Safinat-alauliyā*, No. 153) the main lines on which he composed his famous *لمعات*, on fol. 262^b.

688 and 689. Abū 'Abdallāh Targhndī (*ترغمدی*) and Bābā Maḥmūd Tūsi, two holy men, whose lives are fully described in the *تغیبات*, on fol. 263^a.

690. Khwājah Nizām-al-mulk, the great wazīr of the Saljūq kings Alp Arslan and Malikshah, who was assassinated by a follower of Hasan Ṣabbāh in Ramaḍān A. H. 485 (A. D. 1092, October); the news of his death reached Malikshah in Baghdād the 24th of Ramaḍān, he handed the wazīrship over to Khwājah Tāj-al-mulk and went hunting; but on the 3rd of Shawwāl he fell ill, returned to Baghdād, and died there about the middle of that month (only 18 days after Nizām-al-mulk's assassination, as is stated here; but that is evidently incorrect; it may have been only 18 days after Malikshah was informed of the death of his wazīr); some verses of Nizām-al-mulk are quoted here, on fol. 263^a.

691. Firdausī, with his real name Abū-alkāsim Manṣūr, son of Fakhr-al-din Aḥmad, born in Shādāb, near Tūs, the immortal author of the *Shāhnāma* (some particulars given here with regard to the poet's life, and a number of short lyrical poems quoted here, have been published in text and translation in Ethé's 'Firdūsī als Lyriker,' *Sitzungsberichte der Münchener Academie*, philos.-philol. Classe, 1873, pp. 628 sq. and 632), on fol. 264^a.

692. Asadi, usually designated as Firdausī's teacher and as author of the *Garshāsp-nāma* (but comp. Bodleian Cat. No. 507), on fol. 265^b.

693. Khwājah Manṣūr (in the index Abū Manṣūr), was in the service of the Amīr Khudāidād and wrote occasionally poetry, on fol. 266^b.

694. Maulānā Sulṭān 'Alī, a great calligrapher and occasional poet; in calligraphy he was the pupil of Maulānā Aẓhar, whose teacher Ja'far had been, the disciple of Mir 'Alī Tabrizī, who laid the foundation of

the Naskh-Ta'lik; Sultân 'Ali had many disciples, among them Maulânâ 'Alâ-aldîn, Maulânâ Sultân Muḥammad Khandân, Maulânâ Sultân Muḥammad Nûr, Kalandar Kâtib, and Maulânâ Zain-aldîn Maḥmûd, who was the teacher again of Maulânâ Mir 'Ali (comp. on several of these calligraphers Bodleian Cat., Nos. 1896 and 1900; Maulânâ Sultân 'Ali died A. H. 919 = A. D. 1513; Maulânâ Mir 'Ali, usually called Mir 'Ali al-Kâtib, died A. H. 950 = A. D. 1543; Mir 'Ali Tabrizi, son of Ilyâs, was a contemporary of Kamâl Khujandî, who died A. H. 803 = A. D. 1400, 1401, and made a fine copy of three of Khwâjû Kirmânî's mathnawîs in A. H. 798 = A. D. 1396, see Rieu ii. pp. 621^b and 622^a), on fol. 267^a.

695. Maulânâ 'Abd-alṣamad, likewise calligrapher and poet; a copy of Jâmi's diwân is from his pen, on fol. 267^a.

696. Mirzâ Aṣḡhar, a poet, on fol. 267^a.

697. Maulânâ Mânî, a favourite of Abû-alḥasan Mirzâ, the son of Sultân Ḥusain Mirzâ Baikarâ, and a good poet, on fol. 267^a.

698. Ashrafkhân Muushî, calligrapher and occasional poet, on fol. 267^b.

699. Aḥmad Mirak Ṣâliḥî, went in his youth to 'Irâq and attached himself afterwards to Shâh Ṭahmâsp Ṣafawî (who reigned A. H. 930-984 = A. D. 1524-1576); at last he rose to the dignity of a wazir of his native province of Mashhad, on fol. 267^b.

700. Muḥammad Mirak Ṣâliḥî, brother of Aḥmad Mirak, and a good poet, on fol. 268^a.

701. Maulânâ Ghazâlî, went first to the Dakhan and became then a companion of 'Ali Kulikhân, the Khanzâmân; he stayed with him a considerable time and composed during that period a mathnawî, *نفس بدیع*; after the Khanzâmân had been slain by Akbar's troops (A. H. 974 = A. D. 1567) he became a favourite of Akbar himself and was raised to the rank of king of poets; he died in Aḥmadâbâd, in Gujarât, and was buried there in a place called Sarkîḥ (the ta'rikh for his death is: *مرگ اکبر آباد خاک سرکس* = A. H. 980, A. D. 1572). He was born, according to Rieu ii. p. 661^b, A. H. 936 (A. D. 1529, 1530). His diwân and his mathnawîs contain altogether 70,000 verses, and he wrote besides the following pre-works: *مرآت الکائنات*, *رشحات الحیات*, *اسرار مکتوم*, on fol. 268^a.

702. Maulânâ Ibn 'Ali, with the takhalluṣ Wâkîfî, was some time governor of the Dakhan, on fol. 269^a.

703. Shaikh Rubâ'î, a good writer in verse and prose, on fol. 269^b.

704. Mir 'Arabshâh, wrote occasionally poetry, on fol. 269^b.

705. Mir Bâkir (in the following copy Mir Bâkî), also composer of some poetry, on fol. 269^b.

706. Maulânâ 'Abd-alfalî Najâtî, a poet, on fol. 269^b.

707. Darwish Nizâm, a rubâ'î-writer, on fol. 270^a.

708. Kâsim Arslân, calligrapher, ta'rikh-writer, and poet, on fol. 270^a.

709. Muḥammad Hâshim Mardumî, a poet, on fol. 270^a.

710. Maulânâ Muḥammad Ridâ, a poet, on fol. 270^a.

711. Akdasi, author of a Sâkinâma and other poetry, on fol. 270^b.

712. Taḳî Pirzâda, author of a famous rubâ'î, on fol. 270^b.

713. Mir 'Azmi, who composed some sweet verses, on fol. 270^b.

714. Nisbatî, lived most of his time in Tabriz, and wrote some pleasant poetry, on fol. 271^a.

715. Mir 'Arab, with the takhalluṣ Badîlî, on fol. 271^a.

716. Ufatî, quite a young poet at the time when this work was written, on fol. 271^a.

717. Nâdirî, a poet, who came two years before the composition of this work for a short time to India, but nobody knows where he is gone to since, on fol. 271^a.

Nishâpûr, on fol. 271^a:

718. Abû Ḥafṣ Haddâd (Safinat-alauliyâ, No. 184), on fol. 271^b.

719. 'Uthmân Hîrî (correctly Abû 'Uthmân Hîrî, see the next line in this and the following copy, and Safinat-alauliyâ, No. 205), a great Sûfî; it is said that there have been four men quite unequalled in mystic lore, viz. Abû 'Uthmân in Nishâpûr, Junaid in Baghdâd, (No. 40 above), Abû 'Abdallâh bin al-Jallâ in Syria (No. 47 above), and 'Abdallâh in Rai, on fol. 272^a.

720. Ḥamdûn Kaṣṣâr (Safinat-alauliyâ, No. 188), on fol. 272^a.

721. Abû 'Ali Daḡḡâk (Safinat-alauliyâ, No. 283), contemporary with Amir 'Ali, the governor of Kirmân, who once asked him for advice, on fol. 272^a.

722. Abû-alkâsim Naṣrâbâdî, or, as in the text here, Naṣrâbâdî (Safinat-alauliyâ, No. 267), on fol. 272^a.

723. Aḥmad Harb, who enjoyed such a reputation as a saint, that Yahyâ bin Ma'âdh Râzî (Safinat-alauliyâ, No. 183) stipulated in his last will, that when he died his head should be laid on the foot of that great Shaikh, on fol. 272^a.

724. Abû Muḥammad Murta'ish (Safinat-alauliyâ, No. 227), on fol. 272^b.

725. Abû Ḥamzah, contemporary with Junaid, as it seems, on fol. 272^b.

726. Abûbâkr Farrâ (Safinat-alauliyâ, No. 265), on fol. 272^b.

727. Abû 'Umar (in the following copy Abûbâkr) Zanjid, another renowned Shaikh, on fol. 272^b.

728-732. Amir Nishâpûrî, Khâlûî Nishâpûrî, Ḥusain bin Muḥammad al-Sullamî, Shaikh Abû 'Abd-ahrahmân Sullamî (Safinat-alauliyâ, No. 284), and Shaikh Abû 'Ali Thakafî (Safinat-alauliyâ, No. 226), five other great saints whose biographies are found in the *نقبات الأنس*, on fol. 272^b.

733. Shaikh Farid-aldin 'Attâr, the great mystic poet, who got his first tuition, according to the *مجالس العشاق*, from Shaikh Kuṭb-aldin Ḥaidar (No. 673), to whom he afterwards dedicated his *حيدر نامه*; later on he spent some time with Shaikh Rukn-aldin Kâf, then made the pilgrimage, and became afterwards a pupil of Shaikh Majd-aldin Baghdâdî, from whom he received his investiture. He was born A. H. 513 (A. D. 1119) under Sultân Sanjar and put to death during the general massacre of the inhabitants of Nishâpûr by the Moghuls of Çingizkhân, A. H. 627 (A. D. 1230; another date, given by some biographers, viz. A. H. 619, is evidently incorrect), 114 years old. His mathnawîs are said to contain upwards of 120,000 baits, his diwân, containing *qasidas*, *ghazals*, and *rubâ'is*, 40,000 baits. Of his mathnawîs (he is reputed here to have written 40 of them) there are mentioned here: *مصيبت نامه*, *اسرار نامه*, *الهي نامه*,

- وصيت نامه (in the following copy وصلت نامه, both titles being correct, as there are two distinct mathnawis, 'the book of the last will,' and 'the book of union,' by 'Attâr, see Bodleian Cat., No. 624, 6 and 17), بلبل نامه, جواهر نامه (perhaps identical with the جواهر or حقائق الجواهر, see A. Sprenger, Catal., p. 348, which is, however, not a mathnawi, but a collection of kashidas and tarji'bands), ولد خسرو نامه, بيسر نامه, (otherwise جواهر الذات, اشترى نامه, حيدر نامه, جواهر ذات, or more correctly still جواهر ذات, comp. Rieu ii. p. 576^b sq., and W. Pertsch, Berlin Cat., p. 780 and foot-note), مظهر العجائب (wrongly styled in the extracts given further below مظهر آثار).
 گل و هرمز, منطق الطير (probably the same poem that is usually styled خسرو و گل و خسرو, an abstract of the above-mentioned خسرو نامه, which relates the love adventures of Gul and Hurmuz, see A. Sprenger, Catal., p. 352, and Rieu ii. p. 576^b), and شرح القلب (in the following copy with the silly title of شرح الكلب). In the verses quoted from the poet's mathnawis there are also found extracts from the لسان الغيب which is not mentioned in this list. Of 'Attâr's prose-works appear here the تذكرة الاوليا and اخوان الصفا (the latter probably identical with the alleged mathnawi, شرح الفلب, as A. Sprenger, Catal., p. 348, mentions a prose-work of 'Attâr with the title of اخوان الصفا), on fol. 272^b.
 734. Imâm-ala'imah Muhammad bin Yahyâ, who was frequently consulted by Sultân Sanjar, on fol. 277^a.
 735. Imâm-al'alam Muhammad bin Ahmad bin Mahmûd; when Sultân Sanjar marched to Ghazna to chastise Bahrâmshâh, the latter sent the Imâm as ambassador to him, who succeeded, by some clever verses, in quieting the anger of Sanjar; among the Imâm's works are the تفسير بصائر يعنى, the رأى آرى (a translation of غرر و سير), and صحيفة الاقبال (a controversy between sword and pen), on fol. 277^b.
 736. Muhammad bin 'Abdallâh, known as Ibn al-mukanna' (ابن المفتح), in the following copy Ibn almani' (ابن المنيع), made great travels and wrote many works, among them a صحاح, on fol. 277^b.
 737. Muslim bin Hajjâj al-Kushairi, the author of the great collection of traditions, styled صحيح (or الجامع الصحيح), which rivals in every respect Al-Bukhârî's better-known work of the same title; Muslim died A.H. 261=A.D. 875; Al-Bukhârî A.H. 256=A.D. 870), on fol. 278^a.
 738. Shaikh Abû Naṣr Isma'il bin Hammâd al-Jauhari, the famous lexicographer and author of the صحاح or صحاح اللغة (died A.H. 393=A.D. 1002), on fol. 278^a.
 739. Shaikh Ishak bin Râhûyah Hanẓali (or perhaps Hanẓali; the present copy also adds Tha'labi to the name, which properly belongs to the following Shaikh), who knew 70,000 traditions by heart, on fol. 278^a.
 740. Abû Ishak Ahmad Tha'labi, here represented

as author both of a Kūrân-commentary (the تفسير and of the قصص الانبياء, or the oldest among the more or less fabulous histories of the prophets (in Nos. 739 and 740 there may possibly be some confusion between two or three different writers; for the author of the قصص الانبياء is in the best copies of that work distinctly called Ishak bin Ibrâhim bin Mansûr bin Khalaf of Nishâpûr, see No. 590 in this Cat.; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978, etc.; on the other hand, Beale in the Oriental Biogr. Dictionary, p. 13^b, styles him Abû Ishak Ahmad or Abû Ishak Ibrâhim bin Isma'il, and evidently identifies him with Abû Ishak Tha'labi, as he fixes his death in A.H. 427=A.D. 1036), on fol. 278^a.

741. Abû-alma'âlî Mas'ûd bin Muḥammad, author of the كتاب الهادي, on fol. 278^a.

742. Muḥammad bin Musayyab الاربعاني (in the following copy الاربعاني, in the index of the present copy الاعباني Ala'yâni), on fol. 278^a.

743. Muḥammad bin Ibrâhim Faḳih, on fol. 278^a.

744. Abû-alhasan 'Alî bin Ahmad, author of an elementary and an intermediate commentary on the Kūrân. (correctly تفسير بسيط ووسطا), and of an explanation of the names of God (شرح اسماء الله), on fol. 278^a.

745. 'Abd-almalik (i.e. Abû Mansûr 'Abd-almalik bin Muḥammad bin Isma'il al-Tha'âlibi, who was born A.H. 350=A.D. 961, and died A.H. 429=A.D. 1038), the author of the يتيمة الدهر, on fol. 278^a.

746. Ustâd-ala'imnah Radî-al-din, a great legal authority and panegyrist of Kiliġ Tamghâjkhân of Turkistân, who resided in Samarkand (about A.H. 558=A.D. 1163, see Rieu iii. p. 1093^b); he generally used Banda as takhallus (in Beale's Oriental Biogr. Dictionary, p. 224^b, his death is fixed in A.H. 598=A.D. 1202), on fol. 278^a.

747. Malik-al-shu'arâ Iftikhâr-alsâdât Amir Mu'izzi, the court-poet of Sultân Malikshâh (A.H. 465-485=A.D. 1072-1092) and Sultân Sanjar, who conferred upon him the rank of a king of poets. His father Burhân had been a court-poet of Alp Arslân (A.H. 455-465=A.D. 1063-1072). Amir Mu'izzi was introduced to Malikshâh by the Amir 'Alî (i.e. Ali bin Farâmurz, the ruler of Yazd, see Rieu ii. p. 552^b, here called the Sultân's son-in-law; in reality he was the brother-in-law of Alp Arslân); he was killed by a stray arrow from Sanjar's bow (A.H. 542=A.D. 1147); his diwân comprises more than 15,000 baits, on fol. 280^a.

748. Sayyid-alajall Sadr-al-din, author of the تاريخ مباركشاهى (not تاريخ مبارکشاهى, as the present copy wrongly reads), and poet, on fol. 282^b.

749. Imâm Shams-al-din Muḥammad al-Dhâti, a poet, on fol. 282^b.

750. Hujjat-alhakḳ Imâm 'Umar Khayyâm, the great astronomer, freethinker, and rubâ'i-writer, on fol. 282^b.

751. Shâhfür, a renowned Inshâ'-writer under Sultân Jalâl-al-din (the Khwârizmshâh who reigned from A.H. 617=A.D. 1221, or according to Rieu ii. p. 581^a, A.H. 621=A.D. 1224, to A.H. 628=A.D. 1230, 1231)

and author of a work on letter-writing and correspondence, styled رسالة شاهقوری, on fol. 283^b.

752. Khabbāzi (otherwise and probably more correctly called Khabbāz, see Ethé, Rûdagi's Vorläufer, etc., No. 11), baker and poet, under the Sāmānides, on fol. 283^b.

753. Kâtibi, the well-known poet, was first in the service of Shâhrukh Mirzâ's son Baisunghar Mirzâ (who died A.H. 837=A.D. 1434), but, disappointed there, went to Shirwân, and remained for some years at the court of Amir Ibrâhim, the ruler of that country; he fell at last a victim to the plague at Astarâbâd (A.H. 838 or 839=A.D. 1434 or 1435; see a fuller biographical account in Rieu ii. p. 637, and A. Sprenger, Catal., pp. 457-458; see also on his poetical works Bodleian Cat., Nos. 867-870), on fol. 283^b.

754. Ibn Jalâl, wrote poetry occasionally, on fol. 285^a.

755. Jalâl-aldin Tabib, physician and poet under the Muẓaffaris (died A.H. 795=A.D. 1393, see Bodleian Cat., No. 855), on fol. 285^a.

756. Maulânâ Lutf-allâh, a good writer in verse and prose and a renowned Şûfi, on fol. 285^a.

757. Saifi, a poet, on fol. 285^b.

758. Kûnburi, a panegyrist of Mirzâ Bâbar (comp. No. 660), on fol. 285^b.

759. Maulânâ Amir Ḥusain, contemporary with Jâmi, a great composer of riddles and author of a رساله در فن معنی (or as it is usually called رساله في المعنی, see Bodleian Cat., Nos. 1353-1356; Amir Ḥusain bin Muḥammad alḥusain died A.H. 904=A.D. 1498, 1499); the first riddle quoted here is on the name of Muḥammad Mu'min Mirzâ, on fol. 286^a.

760. Mirzâkhân, wrote poetry occasionally, on fol. 286^a.

761. Khwâjah Ḥusain Thanâ'i (in the text here wrongly spelt سنائی), seems to be identical with the well-known poet Ḥusain Thanâ'i, who is called Mash-hadi in most tadhkiras and died A.H. 996=A.D. 1588 (see Bodleian Cat., Nos. 1045-1049); he was chiefly renowned by his ḡasidas, in one of which, quoted here, he praises Khwâjah or Shâh Maṣṣûr, who is no doubt Akbar's wazir Shâh Maṣṣûr Shirâzi (put to death on account of alleged correspondence with Akbar's rebellious brother Mirzâ Muḥammad Ḥakim, A.H. 989=A.D. 1581), on fol. 286^a.

762. Muhammad Mu'uin, a good musician and poet, on fol. 287^b.

763. Mir Muḥammad Sharif Wuḡû'i, a good poet, went to India and attached himself first to Shihâb-aldin Aḥmadkhân and after his death to the Sipahsâlâr 'Abd-alraḥim Khânkhânân (the translator of Babar's memoirs, see Nos. 216-218 in this Cat.); later on he entered the service of Akbar, on fol. 287^b.

764. Maulânâ Nazîrî, another poet of Akbar's time, who had come to India and entered, like the preceding poet, the service of the Khânkhânân 'Abd-alraḥimkhân; he was (probably at the time when this work was written) contemplating a pilgrimage to Makkah (which he carried out, according to later tadhkiras, in A.H. 1012=A.D. 1603, 1604, see Rieu ii. p. 817^b), on fol. 288^a.

765. Mir Şaifi (in the following copy, Mir Şafi), was for years police-superintendent (محتسب) of Kirmân, on fol. 289^b.

766. Nûrî (in the following copy Nawidî), wrote, like the preceding Mir Şaifi or Şafi, poetry occasionally, on fol. 289^b.

767. Dânalî, wrote poetry in his native dialect (the dialect of Nishâpûr), on fol. 289^b.

768. Âgahî, another dialectical poet, on fol. 290^a.
Sabzwâr, on fol. 290^a:

769. Amir Yamin-aldin Tughrâ'i, originally of Turkistân, settled in Faryûmad in Khurâsân and became a friend of Khwâjah 'Alâ-aldin Muḥammad, who was in the time of Sultân Abû Sa'id (i.e. Sultân Abû Sa'id Bahâdurkhân Ilkhâni, the son and successor of Sultân Muḥammad Khudâbanda, who reigned A.H. 716-736=A.D. 1316-1335) wazir of Faryûmad, on fol. 291^a.

770. Amir Maḥmûd bin Amir Yamin-aldin, commonly known as Ibn Yamin, the son of the preceding Amir and a famous ḡiṭâh-writer (he died A.H. 745=A.D. 1344, 1345, see Bodleian Cat., Nos. 790-792), on fol. 291^a.

771. Amir Shâhî, a descendant of the minor dynasty of the Sarbadârs, was attached to Mirzâ Baisunghar, the son of Mirzâ Shâhrukh (comp. No. 753), and in great favour with him; he also received his ancestral estates back through his patron's kindness; his diwân, comprising 1000 baits, is still extant, on fol. 291^a.

772. Amir Sultân Maṣ'ûd, son of Amir Shams-aldin 'Alî, who was himself a grandson of Amir Shams-aldin 'Alî alnaḡib alnaḡafi alkûfi; his mother was the granddaughter of Sultân Abû Sa'idkhân's cousin Mirzâ Maḥmûd Khwâjah (belonging, like the elder Amir Shams-aldin, to the Mukhtârî order of mystic shaikhs, who traced their genealogy back to the Imâm Zain-al'âbidin); Shams-aldin 'Alî II (Maṣ'ûd's father) had succeeded in making himself master of a vast territory in Sabzwâr, and when 'Ubaid-allâhkhân, the Uzbek ruler, took possession of Harât (A.H. 943, 27th of Şafar=A.D. 1536, Aug. 15, see Rieu iii. p. 1089^b), and the whole of Khurâsân paid homage to him, Shams-aldin alone refused to do so; after 'Ubaid-allâh's defeat by Shâh Tahmâsp in the same year 943, the latter conferred the title of Sultân upon Shams-aldin and formally assigned the territory of Sabzwâr to him; Amir Sultân Maṣ'ûd wrote poetry occasionally, on fol. 291^b.

773. Amir Muḥammad Kaskani, devoted himself to a religious life and wrote some poetry, on fol. 292^a.

774. Amir Ḥusain Kudsi Karbalâ'i, whose father had migrated from Karbalâ to Khurâsân and settled in Sabzwâr; Amir Ḥusain himself went, towards the end of his life, to Harât in consequence of a favour shown to him by the governor of that place, Muḥammadkhân; he wrote some pretty verses, on fol. 292^b.

775. Mir 'Alî 'Arab Fikri, brother of the preceding Amir; only a few verses are preserved of him, on fol. 292^b.

776. Nawâ'i, nephew of Amir Ḥusain Karbalâ'i (on his brother's side) and writer of verses, who went to India and found favour with Akbar, on fol. 293^a.

777. Figârî, another nephew of Amir Ḥusain Karbalâ'i (on his sister's side), also a poet, on fol. 293^a.

778. Shuhûdî, a poet, on fol. 293^a.

779. Muḥammad Taḡî, likewise a poet, on fol. 293^a.

780. Kâni, was at the time when this work was composed, in the service of 'Abd-alraḥim Khânkhânân

(see Nos. 763 and 764); he wrote poetry too, on fol. 293^b.

781. Kamāl Afṣaḥ, a good ḡaṣidah-writer, on fol. 293^b.

782. Ḥāji Kamāl, contemporary with Kamālī Afṣaḥ, to whom he addressed a rubā'i, on fol. 294^a.

783. Nāṭiqī, a good writer in verse and prose, on fol. 294^a.

784. Haidari, on fol. 294^a.

785. Sayyid Muḥammad, on fol. 294^a.

Asfarī'n, on fol. 294^a:

786. Shaikh Nūr-al-dīn 'Abd-alraḥmān, contemporary with and Pir of Shaikh Rukn-al-dīn 'Alā-aldaulah Simnāni (Safinat-alauliyā, Nos. 131 and 132), on fol. 294^a.

787. Alṣadr alajall 'Imād-al-dīn Mu'ayyad bin Aḥmad Kātib, of whom a rubā'i has been preserved, on fol. 294^b.

788. Shaikh Ādhuri or Ādhari, with his real name Hamzah, son of Khwājah 'Alī Malik, who was a man of importance under the Sarbadārjians in Asfarā'in (comp. Nos. 709-711 in this Cat.); Ādhuri rose to the rank of a king of poets in the reign of Shāhrukh; when he afterwards renounced the world and gave himself up to a religious life, he became first a pupil of Shaikh Muḥyi-al-dīn Ṭūsī and then of Sayyid Nīmat-allāh Walī, from whom he received his investiture. He then made extensive travels, performed the pilgrimage and went to India, where he stayed some time at the court of Sultān Aḥmadshāh Bahmanī (i.e. Shihāb-al-dīn Abū-alghāzi Aḥmadshāh I. who reigned A.H. 825-838 = A.D. 1422-1435; see No. 449 in this Cat.). After his return to his native town he lived there thirty years in seclusion, and died A.H. 866 (A.D. 1461, 1462), eighty years old (the usual statement is eighty-two years), at Asfarā'in (as the following copy has, or at Asfīzār, as is distinctly written in this). The ta'rikh for his death is خسرو; extracts are given here only from his lyrical poems, on fol. 294^b.

789. Shaikh 'Izz-al-dīn Pūr-i-Ḥasan (or Pūr-i-Ḥusain according to the following copy), a saint and occasional poet, on fol. 296^a.

790. 'Izz-al-dīn Rāfi'i, writer of charming verses, on fol. 296^a.

791. Saif-al-dīn, a poet, on fol. 296^a.

792. Amr Humāyūn, a writer of verse and prose, on fol. 296^a.

793. Kādī Aḥmad Figārī, a poet, on fol. 296^a.

Juwain, on fol. 296^b:

794. Muḥammad bin Hummūyah (i.e. Shaikh Abū 'Abdallāh Juwainī, see Safinat-alauliyā No. 306), author of the Ṣūfī work سلوة الطالبین, on fol. 296^b.

795. Shaikh Sa'd-al-dīn Hummū'i (the following copy has, less correctly, Abū Sa'd bin Hummūyah, see Safinat-alauliyā, No. 126), another great Ṣūfī authority, author of the کتاب محبوب and the کحل الارواح; he also wrote poetry occasionally, for instance, rubā'is, some of which are found in his کتاب محبوب, on fol. 296^b.

796. Abū-alma'āh, known as Imām-alḥaramain, in great favour with Sultān Malik-shāh Saljūki (comp. under Muḥammad al-Ghazālī, No. 686), had controversies continually with Imām Ḳushairī (Safinat-alauliyā, No. 299), on fol. 296^b.

797. Khwājah Shams-al-dīn Muḥammad Ṣāhib-dīwān,

to whom Sa'dī's کتاب صاحب was dedicated, the prime-minister of Hūlāgū and his son Abākākhān (who reigned A.H. 663-680 = A.D. 1265-1282), executed by order of Arghūnkhān for the alleged crime of having poisoned Abākākhān A.H. 683 = A.D. 1284 (comp. No. 668 above); he was an accomplished poet and wrote some well-known rubā'is at the death of his son Bahā-al-dīn Muḥammad, on fol. 297^a.

798. Maulānā Mu'in-al-dīn, a pupil of Shaikh Sa'd-al-dīn Hummū'i (so spelt here both in this and the following copy, see No. 795) and author of the نگارستان, an imitation of the گلستان (composed A.H. 735 = A.D. 1334, 1335, comp. Bodleian Cat., Nos. 1447-1449), on fol. 297^b.

Khabūshīn, on fol. 297^b:

799. Abū-albarakāt Najm-al-dīn, at whose suggestion Sultān Ṣalāḥ-al-dīn (the Ayyūbite of Egypt, who died A.H. 589 = A.D. 1193, see No. 493 above) founded a madrasah in the precincts of Shāfi'i's tomb (in Miṣr) and appointed Najm-al-dīn professor of the same; the latter was buried afterwards in the same tomb, on fol. 297^b.

800. Alṣadr-alajall Zain-al-dīn Ṣā'id, with the honorary epithet of Ḥatim-alzamān; he wrote occasionally rubā'is, on fol. 297^b.

801. Shaikh Ḥāji Muḥammad, who was a disciple of Mir Sayyid 'Alī Hamadāni (Safinat-alauliyā, No. 135) in the fourth generation, and had himself thirty-seven Khalīfas, among whom are the most renowned: Shaikh 'Imād-al-dīn Faḍl, Maulānā Muḥammad Zuhid, who lived a long time in Balkh, Ṣadr-al-dīn Harawī, also in Balkh, Shaikh Nūr-al-dīn Muḥammad Khwāfi, and his grandson Shaikh 'Abd-allatīf (or rather Nūr-al-dīn 'Abd-allatīf, as the following copy reads) in Khwārizm; Shaikh Ḥāji also composed poetry, on fol. 298^a.

802. Maulānā Nau'i, a poet, who at the time of the composition of this work was in the service of prince Dāuīyāl (the third son of the emperor Akbar), on fol. 298^a.

Tarshīz, on fol. 298^a:

803. Khwājah Mir 'Alī (in the following copy Shir 'Alī), a poet, who was in the service of Muḥammad Jūgi Bahādur, the son of Mirzā Shāhrukh, in whose honour he wrote all his verses, on fol. 298^b.

804. Aḥlī, a poet, who got enamoured with prince Farīdūn, the son of Sultān Ḥusain Mirzā, on fol. 298^b.

805. Maulānā Ṭāṭī, a ḡaṣidah-writer in the reign of Abū-alḡāsim Bābar, the grandson of Shāhrukh (Bābar died A.H. 861 = A.D. 1457, see No. 660); he died, according to a ta'rikh by Mir 'Alīshir:

جو طوطی برفت این عجب طرفه بود
که نأرنج شد فوت اورا خروس

A.H. 866 (A.D. 1462), on fol. 298^b.

806. Mir Ṣadr-alislām, a very shrewd and sagacious man and an occasional poet, on fol. 299^a.

807. Nādiri, another poet, on fol. 299^a.

Junābād (also Gūnābād and Junābid), on fol. 299^a:

808. Maṣ'ūd ahmūki, a poet in Sultān Bahrām's time, on fol. 299^a.

809. Mirzā Kāsim, i.e. Mirzā Muḥammad Kāsim Kāsimi, the author of a شاهنامه ناسمی (the شاهنامه ناسمی), which celebrates the exploits of Shāh Isma'īl Ṣafawi and

was dedicated to Shâh Tahmâsp, see the Bodleian Cat., Nos. 513-517), a *لیلی و مجنون*, a *کارنامه* (not *نگار نامه* as the following copy reads), and a *شاهرخ نامه*, extracts from all of which are given here (comp. besides the *Khulâsat-alkalâm*, Bodleian Cat., No. 390, 58), on fol. 299^b.

810. Maulânâ 'Abdî, a good mathnawi-writer, on fol. 300^a.

811. Mir 'Abd-albâkî, a good rubâ'i-writer, on fol. 300^a.

812. Shitâbî, a poet, on fol. 300^b.

Tîn, on fol. 300^b:

813. Maulânâ Mu'in 'Allâmah, founded a madrasah and a Şûfî convent in his native town, on fol. 300^b.

814. Maulânâ Ḥasan, from whose mathnawî some baits are quoted here, on fol. 300^b.

815. Mir Hâjj, contemporary with Mir 'Alishîr, lived in seclusion for almost forty years; he left some poetry, on fol. 301^a.

816. Maulânâ Hairatî, a poet, who left his native town and went to 'Irâk; he wrote a famous *qasidah* in honour of Shâh Tahmâsp, on fol. 301^a.

817. Muwâlî, a good physician and occasional poet; he spent most of his time in Yazd as companion of Shâh Nûr-al-din Nî'mat-allâh Bâkî, on fol. 302^a.

818. Maulânâ Nithârî, a good astronomer, and author of a mathnawî, styled *سرو و تذرو* (cypress and pheasant), as well as of a *diwân*, on fol. 302^a.

819. Hawâ'î, wrote rubâ'îs, on fol. 302^a.

820. Dhaûkî, another poet, on fol. 302^a.

821. Âfâtî, likewise a poet, on fol. 302^a.

Kuhistân (in the following copy *Kû'in*, which is the name of the chief town of *Kuhistân*), on fol. 302^a:

822. Shams-al-din Muḥammad bin Amin-al-din, a renowned Shaikh and Saint who died in Harât, on fol. 302^b.

823. Nizârî, a Şûfî, and according to the *حبيب السير* an Isma'îlî who chose his takhalluṣ in honour of Almuṣtafâ lidin-allâh Nizâr, the eldest son of Almuṣtanşîr billâh Isma'îlî, who had originally been designated heir to the throne, but was afterwards repudiated by his father, who appointed as his successor his younger son Almuṣta'li-billâh; thereupon after Almuṣtanşîr's death the Isma'îlîs split into two factions, one of which adhered to the Imâmship of Nizâr, as Nizârî did himself; he was a poet of considerable power (his death is fixed in A.H. 720=A.D. 1320, see A. Sprenger, *Catal.*, p. 524), on fol. 302^b.

824. Kûshkkî (*کوشکی*), an intimate friend and panegyrist of Sultân Sanjar, on fol. 303^a.

825. Ra'îs Ḥasan Şalâḥ Birjandî (Birjand is one of the boroughs of *Kuhistân*), wrote poetry occasionally, on fol. 303^b.

826. Maulânâ Muḥammad bin Ḥusâm, commonly known as Ibn Ḥusâm, the author of the *خاور نامه* (a mathnawî celebrating the exploits of 'Alî bin Abî Tâlib, in imitation of Firdausî's *Shâhnâma*, composed A.H. 830=A.D. 1427, see Bodleian Cat., No. 512) and of a *diwân*, on fol. 303^b.

827. Maulânâ Faşîḥ-al-din Muḥammad Nizâmî, a great mathematician and astronomer, author of a commentary on Jaghminî's *مُلَحَّص*, on fol. 304^a.

828. Maulânâ Jalâl-al-din Muḥammad Wâ'îz, on fol. 304^a.

829. Maulânâ Jamshîd, one of the wazirs of Sultân Ḥusain Mirzâ, on fol. 304^a.

830. Maulânâ 'Abd-al'âlî Birjandî, an astronomer, who for eighty years drew up the annual calendar, in order to support his children, on fol. 304^a.

831. Maulânâ Afdâl, one of the great 'Ulamâs of this time (i.e. the time when this work was composed), on fol. 304^a.

832. Âṣafî, son of Khwâjah Nî'mat-allâh, who was some time wazir of Sultân Abû Sa'îd (died A.H. 873=A.D. 1469, see No. 635); Âṣafî himself was some time a favourite of Nizâm-al-din Mir 'Alishîr, and some other time he was enjoying the companionship of Badî'al-zamân Mirzâ (Sultân Ḥusain Mirzâ's eldest son, who died A.H. 920 or 921=A.D. 1514, 1515). His death is fixed by a *ta'rikh* of Amir Sultân Ibrâhîm Amîni, viz. *زبرأت آمدہ روز دوم*, in A.H. 923 (A.D. 1517): he left a *diwân*, on fol. 304^a.

833. Maulânâ Walî, greatly esteemed in Khurâsân and particularly in Sistân; he was the author of a *diwân*, on fol. 304^b.

834. Khusrawî, in the service of prince Salim (Akbar's son, who assumed as emperor the title of Jahângîr), a great expert in archery and a poet, on fol. 305^a.

835. Bakâ'î, a poet, on fol. 305^b.

Bistâm, on fol. 305^b:

836. Sultân-al-'ârifîn Shaikh Abû Yazîd Taifûr bin 'Îsâ bin Sarûsân (*سروسان*, in the *Safinat-alauliyâ*, No. 66, Sarûshân), one of the greatest Shaikhs and Saints, who lived thirty years in the Syrian desert sleepless and starving, and enjoyed the tuition of 113 Pîrs; the statement, however, that he also was a disciple of the Imâm Ja'far Şâdiq, must be a mistake, as the latter died A.H. 148=A.D. 765 (*Safinat-alauliyâ*, No. 10), and Abû Yazîd Bistâmî A.H. 261 (A.D. 875); the second of the two rubâ'îs, quoted here as from this Shaikh's pen, is identical with one usually ascribed to Abû Sa'îd bin Abû-alkhair (viz. No. 41 in Ethé's *Rubâ'îs des Abû Sa'îd bin Abulkhair*, *Sitzungsberichte der bayrischen Academie. philos.-philol. Classe*, 1878, p. 44), on fol. 305^b.

837. Shaikh Abû-alḥasan Kharakânî (*Safinat-alauliyâ*, No. 67), contemporary with Abû 'Alî ibn Sinâ; Kharakân is a borough in the district of Bistâm, on fol. 306^b.

838. Shaikh Diyâ-al-din 'Umar, on fol. 307^a.

Dâmaghân, on fol. 307^b:

839. Abû Ja'far, a great Şûfî, who was met by one of the saints in Madinah during the life-time of Shaikh Abûbakr Kitâbî (who died in Makkah A.H. 322=A.D. 934, see *Safinat-alauliyâ*, No. 223), on fol. 307^b.

840. Minûcîhî, the great panegyrist of Sultân Maḥmûd of Ghazna, and his successors, with the nickname of Shaṣṭgalla (died A.H. 483=A.D. 1090, see the edition of his *diwân* with translation, notes, and introduction by A. de Biberstein Kazimirski, Paris, 1887), on fol. 307^b.

Işfahân, on fol. 308^b:

841. Salmân Fârisî (Salmân the Persian, see *Safinat-alauliyâ*, No. 17), one of the companions of the prophet, with his original name Mâbiyah bin Badakhshân bin Âdrakhsh (*آدرخش*), or as the following copy reads,

Âdhrakhsh or Âdharakhsh, آذرخش; he is stated here, as in the Safinat, to have reached the age of 250, or, according to the majority of traditions, even of 350 years, on fol. 309^b.

842. Shaikh 'Ali Suhail, contemporary with the Khalifs 'Umar and 'Uthmân, on fol. 310^b.

843. Shaikh Najm-aldin, lived for a long time in the holy precincts of Makkah, on fol. 310^b.

844. Ibrâhim bin 'Isâ, a saint who could walk across the water, on fol. 310^b.

845 and 846. Abû Gharrîb and Abû 'Abdallâh, two other saints, the former great in performing miracles, the latter renowned because for forty years he did not lift up his head from the ground nor saw the sky, on fol. 310^b.

847. Abû Muslim Marwazi, the great pioneer of the 'Abbâsîde cause: Hamzah of Isfahân calls him a descendant of Hamzah bin 'Ammâr, and traces his pedigree back to Gûdarz, the old Irânian king; others connect him with the great wazir Buzurjmihr, and others again with Saht, the son of a concubine of 'Abdallâh bin 'Abbâs. He was born about A.H. 100 (A.D. 718, 719) in Isfahân, but brought up in Kûfah, and had an equal command over Persian and Arabic. From A.H. 120-128 (A.D. 738-746) he was governor of Khurâsân in Marw, where he proclaimed the 'Abbâsîdes as lawful heirs to the Khilâfat. He was put to death A.H. 137 (A.D. 755) by order of the Khalîf Al-Manşûr, the second 'Abbâsîde (who reigned A.H. 136-158=A.D. 754-775), on fol. 310^b.

848. Abû Ja'far Muḥammad bin 'Ali, with the epithet Jamâl-aldin, was first attached to the court of Sulṭân Mahmûd bin Muḥammad bin Malikshâh (who succeeded his father in A.H. 511=A.D. 1118); at a later period he became wazir of the ruler of Maṣṣil, Atâbeg Zangî bin Âksunkar (a post he filled, according to Hieu ii. p. 565^b, from A.H. 541-558=A.D. 1146-1163). He accompanied the poet Khâkânî on his pilgrimage to Makkah and Madinah, and the latter dedicated to him as token of gratitude his famous mathnawî, نعمة العرابين (the date of this journey, given here as A.H. 466, is of course quite nonsensical). Jamâl-aldin was deposed from his wazîrship by the Atâbeg Kutb-aldin Maudûd A.H. 558, and died in prison one year later, A.H. 559 (A.D. 1164), on fol. 311^a.

849. Abû-allâsan, with the epithet of Jalâl-aldin, son of the preceding wazir, on fol. 311^b.

850. Abû 'Abdallâh Muḥammad bin Safî-aldin, with the epithet of 'Imâd-aldin Kâtib, went in early youth to Baghdâd, and after completing his studies he entered the service of the wazir Yahyâ bin Hulairah, who appointed him superintendent (نائب) of Basrah and Wasit. After one or two years' employment in this office he went to Damascus and became munshi of Sulṭân Nûr-aldin of Syria (who reigned A.H. 541-569=A.D. 1146-1173); after whose death he stayed in Maṣṣil and also entered for some time Sulṭân Ṣalâh-aldin's service. He survived the latter great monarch of Egypt (who died A.H. 589=A.D. 1193). His death, which is not fixed here, took place A.H. 597 (A.D. 1201). He is the author of the كتاب جریده المعصود, the كتاب جریده العصر (خزیده القصر وجریده العصر). see J. Aumer, Arabic Cat., p. 210, the كتاب البرق الشامي (a history

of Sulṭân Ṣalâh-aldin in seven volumes), the كتاب الفتح in two volumes, the كتاب السبل على الدبل, the كتاب نصره (in the following copy نظره), a history of the Saljûks, a ديوان رسائل, and a poetical diwân, in four volumes, on fol. 311^b.

851. Laith bin Sa'd alfahmî, a great traditionist and legal authority, on fol. 312^a.

852. Abû Sahl bin Salmân bin Muḥammad, known as Ṣalûkî, a great grammarian, born A.H. 296 (A.D. 908, 909), died A.H. 369 (A.D. 979, 980), on fol. 312^a.

853. Hâfiz Abû Na'îm, an authority in traditions dealing with the Ahl-i-Bait, on fol. 312^a.

854. Abû 'Abd-alrahmân Nâfi', one of the seven Qurân-readers, died A.H. 169 (A.D. 785, 786), on fol. 312^a.

855. Dâ'ûd bin 'Ali al-Ṭâhiri, traditionist, lived in Baghdâd, and had daily 400 disciples in his majlis, on fol. 312^a.

856. Abûbakr Dâ'ûd, a legal authority and a good Arabic poet, author of the كتاب الزهرة, the كتاب الوصول الى معرفة الاصول, the كتاب الاعنذار (styled in the following copy كتاب الانذار), and the كتاب الانذار (copy كتاب الانذار), on fol. 312^a.

857. Yahyâ bin 'Abdallâh, author of the تاريخ اصفهاني (history of Isfahân), died A.H. 445 (A.D. 1053, 1054), on fol. 312^b.

858. Shams-aldin Maḥmûd, author of a شرح مختصر ابن حبيب (commentary on the مختصر المنتهى), of Jamâl-aldin Abû 'Amr 'Uthmân bin 'Umar Mâlîkî, who died A.H. 646=A.D. 1248, 1249), of a شرح مطالع تجريد القواعد (i.e. the شرح القديم on the تجريد القواعد), شرح منهاج البصاوى, and a شرح طوابع (i.e. مطالع الانوار في شرح طوابع الانوار), a commentary on Naṣîr-aldin 'Abdallâh bin 'Umar Baidâwî's (died A.H. 685=A.D. 1286) طوابع الانوار; he died A.H. 749 (A.D. 1348), see Loth, Arabic MSS., pp. 106 and 111; here the date of his death is not given, on fol. 312^b.

859. Abû-alfaraj 'Ah ibn al-Husain alḡurashî, grammarian, physician, astronomer, poet, musician, and traditionist, author of the famous الاغانى, which he collected in the course of fifty years; he was born A.H. 284 and died A.H. 356 (A.D. 897-967), on fol. 312^b.

860. Aḥmad bin 'Abdallâh, the author of the حلبة الاولى and a تاريخ اصفهان, died A.H. 436 (A.D. 1044, 1045), on fol. 312^b.

861. Abû 'Umar Mûsâ bin 'Abd-almalik, was first in the service of the 'Abbâsîdes, went then to the Maghrib and was greatly honoured by the Amir Tamim Mu'izz idmillaḥ. If this Amir is identical with Abû Tamim Ma'add al-Mu'izz, the Fâtîmide Sulṭân who ruled over Egypt A.H. 341-365 (A.D. 953-975, 976), the date of Abû 'Umar's death, as given here, viz. A.H. 246, must at least be 100 years later, on fol. 312^b.

862. Muḥammad bin Mu'ammad alḡurashî, on fol. 312^b.

863. Hâkim Abû Mu'in Naṣîr bin Khusrau bin

Hārith bin 'Alī bin Ḥusain bin 'Alī bin Muḥammad bin 'Alī bin Mūsā-alridā (comp. Ethé, *Nāṣir bin Khusrau's Leben, Denken und Dichten*, in *Travaux de la 6^e session du Congrès international des Orientalistes à Leide*, vol. ii. Leyden, 1884); the shortest and probably oldest version of his fictitious autobiography is given here in full; the correct dates of his birth and death are A. H. 394 (A. D. 1004) and 481 (A. D. 1088), on fol. 312^b.

864. Abū-alma'ālī Naḥḥās, who succeeded Muḥammad Ghailān in the lord-lieutenancy under Sultān Malikshāh, and rose towards the end of Malikshāh's reign (who died A. H. 485=A. D. 1092) to the rank of a muster-master or general (عارض) of the army of Sultān Barkiyāruḡ and Sultān Muḥammad, Malikshāh's sons; when a feud ensued between the two brothers, Abū-alma'ālī fled to Ḥillah, the governor of which became his pupil, and left to him the whole political and financial administration of the country. Through some cause Abū-alma'ālī was some time after imprisoned, but escaped after enduring many hardships and joined Barkiyāruḡ again, in whose service he died; he left a considerable amount of poetry, on fol. 316^a.

865. Ṣadr-al-din Khujandi, kaḏī-alkudāt of Isfahān, contemporary with Zahir (Zahir-al-din Fāryābī, who died A. H. 598=A. D. 1202?); he wrote rubā'is, on fol. 316^b.

866. Jamāl-al-din Khujandi, son of the preceding poet, on fol. 317^a.

867. Imām-al'alam Sharaf-al-daulah wa-al-din Muḥammad Shufurwah, a poet of the time of Sultān Arslān bin Toghrul Saljūki (who reigned A. H. 556-571=A. D. 1161-1176), on fol. 317^a.

868. Zahir-al-din 'Abdallāh Shufurwah, first cousin to the preceding poet, wrote poetry also, on fol. 318^b.

869. Jamāl-al-din bin 'Abd-alrazzāk, whose dīwān is still extant; he was a panegyrist of the Ṣā'idis (according to Taḳī Kāshī he died A. H. 588=A. D. 1192, see A. Sprenger, *Catal.*, pp. 445 and 446, and Rieu ii. p. 581^a), on fol. 319^a.

870. Kamāl-al-din Isma'il (with the epithet خَلّاق المعاني, which is left out here), son of the preceding Jamāl-al-din and still more renowned as poet than his father; a brother of his was Mu'īn-al-din 'Abd-alkarīm; he fell in the general massacre of the people of Isfahān by the Moghuls under Uktāi Kā'ān (the usual date assigned is A. H. 635=A. D. 1237, 1238; here no date is given), on fol. 321^a.

871. Rafī'al-din Mas'ūd (or bin Mas'ūd) Lumbāni, contemporary with Kamāl-al-din Isma'il, on fol. 324^b.

872. Rafī'al-din 'Abd-al'aziz Lumbāni, another poet (whose death is fixed by Taḳī Kāshī in A. H. 603=A. D. 1206, 1207), on fol. 325^b.

873. Farid Aḥwal, a panegyrist of the Ṣā'idis like Jamāl-al-din bin 'Abd-alrazzāk and Kamāl-al-din Isma'il, on fol. 325^b.

874. Shaikh Anḥadī, who is wrongly called by others a native of Marāgha, pupil of Shaikh Anḥad-al-din Kirmāni, author of the famous mathnawī جام جم, an imitation of Sa'adī's *Ḥadīkah*, and of a mystic dīwān. He began to flourish under Arghūnkhān (A. H. 683-690=A. D. 1284-1291), and died A. H. 738=A. D. 1337-1338 (the date of death given here on the authority of Daulatshāh, viz. A. H. 697=A. D. 1298, is

that of his teacher Anḥad-al-din Kirmāni, with whom Anḥadī has frequently been confounded by Persian biographers; see Rieu ii. p. 619; Bodleian Cat., Nos. 785-789 and 1904, 19; and *Safinat-alauliyā*, Nos. 333 and 349), on fol. 326^a.

875. Kamāl-al-din Ziyād, a poet, on fol. 328^a.

876. Shams-al-din bin Fakhr-al-din (i.e. Shams-i-Fakhrī), panegyrist of Shāh Abū Ishāḡ of Fārs and 'Irāk (reigned A. H. 742-754=A. D. 1341-1353) and author of a *Farhang* or Persian dictionary, dedicated to the same monarch (i.e. the fourth part, علم لغت, of his encyclopædical work, معیار جمالی ومعناح ابو اسحاقى), edited by Salemann, Kasan, 1887, under the title of 'Shams-i-Fakhrī Isfahānensis Lexicon Persicum,' see also *Mélanges Asiatiques*, tome ix. p. 417 sq.), on fol. 328^a.

877. Ḥanẓa-i-Isfahāni, with the epithet of Shah-suwār-i-miḡmār-i-buktadāni (شہسوار مضمار نکتدانی, the champion horseman of the hippodrome of sagacity), the author of the famous تاریخ (completed A. H. 350=A. D. 961, edited by Gottwaldt, Leipzig, 1844), on fol. 328^b.

878. Khwājah Amin-al-din Ḥasan, contemporary with Ḥāfiẓ, who praises him in one of his ghazals, on fol. 328^b.

879. Mirzā Yār Aḥmad, spent some time in companionship with Amīr Najm-al-din Gilāni, the wakil or administrator of the realm, after whose death he was himself raised to that office by Shāh Isma'il Ṣafawī (A. H. 909-930=A. D. 1503-1524) and honoured with the epithet of Najm-i-thāni (the second Najm); in a battle against the Uzbeks of Transoxania, he was taken prisoner and put to death by order of 'Ubaid-allāhkhān the 3rd of Ramaḡān, A. H. 918 (A. D. 1512, November 12), on fol. 329^a.

880-882. Mirzā Kamāl-al-din Shāh Ḥusain, who was Najm-i-thāni's successor in the office of wazīr or wakil; he was assassinated by Mihtar Shāh Kūh, and his body was interred in Karbala; he left two sons, Mirzā Isma'il, who lived in Isfahān bent upon the pleasures of the chase, and Mirzā Zahir-al-din Ibrāhīm, a studious man and a good calligrapher, who occasionally composed good rubā'is, on fol. 329^b.

883-885. Mirzā Saḥmān (in the following copy spelt throughout Sulaimān), a good Inshā-writer and poet; he was first appointed superintendent of public works under Shāh Tahmāsp; under Sultāns Isma'il II (A. H. 984-985=A. D. 1576-1577) and Muḥammad Khudā-banda (A. H. 985-995=A. D. 1577-1587) he rose to the rank of wazīr; during the invasion of Khurāsān, when on the point of capturing Harāt, he was assassinated by some discontented Amīrs; he left two sons, Mirzā 'Abdallāh, who also wrote poetry occasionally, and Nizām-al-mulk, on fol. 330^b.

886. Saif-al-din Maḥmūd Rajā'i, a good mathematician and astronomer and a clever satirist; among his pleasantries in verse (هزلیات) is an ایرامد, some baits of which are quoted here, together with a few verses of a more serious character, on fol. 331^a.

887. Khwājah Afḡal-al-din Muḥammad Tarikah, studied first in Kāshān under the tuition of Maulānā Abū-alhasan, then went in pursuit of theological as well as theosophical knowledge to the Arabian 'Irāk, to

Syria and Hijáz, and returned at last to his native country, where he gained favour with Sháh Tahmâsp; he was twice, under Sháh Tahmâsp and under Sháh Muḥammad Khudâbanda, appointed wali of the sepulchre of 'Alī bin Mūsā alridā (his death took place about A. H. 1000=A. D. 1592, see Rieu ii. p. 669^b); he was a good rubā'i-writer, on fol. 331^a.

888. Khalfah Asad-allāh, on fol. 331^b.

889. Amir Shujā'-aldin Maḥmūd, a grandson of the preceding Khalifah; his father, Khalfah Sayyid 'Alī, was honoured by Sháh Tahmâsp with the epithet of Khaliḥ-i-Sultānī, on fol. 331^b.

890. Amir Taqi-aldin, known as Mir Shāh, went to the Dakhan and rose to the rank of a peshwā or wakil under Sultān Ibrāhīm Kutshāh (A. H. 957-988=A. D. 1550-1580); when Sultān Muḥammad Kulī Kutshāh (A. H. 988-1020=A. D. 1580-1612) ascended the throne he saw himself compelled to resign his office, and got leave to perform the pilgrimage, but on the way to the holy cities he died; he left some poetry, on fol. 332^a.

891. Amir Shams-aldin, went to Bijāpūr and obtained there the honorary title of Šadrjahān; in his poetry he used the takhalluṣ of Hāshimī, on fol. 332^a.

892. Kādi Nūri, a poet of considerable renown (according to Rieu ii. p. 669^a, a pupil of Khwājah Afdal-aldin Muḥammad Tarikah, No. 887 above); two of his best ḡasidas are given here in full, on fol. 332^a.

893. Zafar-alī-lām Šā'idi, another poet, on fol. 334^a.

894. Amir Jalāl-aldin Ḥusain Šalā'i, a poet, on fol. 334^a.

895. Maulānā Taqi-aldin Majd-alhuznī, a poet, who died in the Panjāb, a little over 50 years old, on fol. 334^b.

896. Maulānā Dāmīri, the renowned poet, who first used Bāghbān as takhalluṣ, but changed it into Dāmīri at the request of Sháh Tahmâsp Šafawī; he wrote altogether 100,000 baits, that is 70,000 in the form of ḡazals, 12,000 in that of ḡasidas, which are all in praise of the Imāms, and the rest in that of mathnawīs, viz. لبلى ومجنون. بهار وحزان، وامق وعذرا، ناز ونياز، سكندر نامه، حس الاخبار (correctly in the following copy. جنة الاخبار, see Bodleian Cat., No. 395. 1424). He imitated the diwāns of a number of famous poets, viz. Sa'di's in his صقل ملال, Amir Khusrāu's in his معشوق لا يزال, Khwājah Hasan's in his حسن مال (in the following copy حسن مال), Shaikh Kamāl's in his احياي كمال, Hāfiz's in his عنون الزلال (in the Bodleian Cat. misspelt as عنوان), Jāmī's in his المعراج الآمال, Bābā Fighānī's in his آئینه خیال, Shāhī's in his سحر حلال, Bannā'i's (according to the Bodleian Cat. Thanā'i's) in his فراغبال, Šalīh's in his درر مثال, Āṣafī's in his سحاب جلال, Shabīdī's in his خجسته فال, Humāyūn's in his لواعب خیال, and Mirzā Ashrafjāhān's in his ترانه وصال, on fol. 335^a.

897. Maulānā Muḥammad Sharīf Sarmadī, a poet, on fol. 336^b.

898. Amir Rūzbahān Šabīri, poet and musician, withdrew after a gay life into the Friday mosque of Isfahān, and spent there his remaining days in constant reading of the Kurān, on fol. 336^b.

899. Maulānā Shikībī (in the following copy quite distinctly Maulānā 'Isā), came to India and gained the favour of the Sipah-ālār 'Abd-alrahīm Khānkhānān (see Nos. 216-218 in this Cat.), in whose honour he wrote a سافى نامه, for which he received 10,000 rupees; lengthy quotations are given here from this poem as well as from his ḡazals and rubā'is, on fol. 337^a.

900. Ākā Shāhaki, a poet, on fol. 338^b.

901. Shifā'i, likewise a poet, son of Ḥakīm Maulānā, a clever physician, on fol. 338^b.

902. Maulānā Bābāshāh Kātib, a famous calligrapher, who received for 1000 baits 3 toman=100 rupees; he also composed original poetry, on fol. 339^a.

903. Bābā Tālib, lived about thirty years in Kashmir, and when that country was conquered by Akbar, he gained the favour of that great monarch; he wrote verses occasionally, on fol. 339^a.

904. Abū-alḡāsim Anrī, a poet, was imprisoned and blinded by order of Sháh Tahmâsp, whose panegyrist he had been for thirty years, because he was suspected of believing in metempsychosis (تناسخ), on fol. 339^a.

905. Niki, a poet, on fol. 339^b.

906. Šafiyā, another poet, on fol. 339^b.

907. Ghīyāthā, used in his poetry as takhalluṣ Maṣāl (منصب), according to the following copy, Munṣif (منصف), on fol. 339^b.

908. Maulānā Wafā; among other specimens of his poetry portions of a ḡasidah are quoted here, in which the description of a horse is given, on fol. 340^a.

909. Maulānā Dakhilī, a poet, on fol. 340^a.

910. Dā'i, son of Maulānā Dāmīri (No. 896), dervish and verse-writer, on fol. 340^b.

911. Harfī, a nephew of Niki (No. 905); this poet is left out in the present copy, and the bait quoted of him in the following copy is assigned here to Dā'i.

912. Abū 'Alī, the son of Ḥakīm Khabbāz (whether this Ḥakīm Khabbāz is really identical with Khabbāzi, see No. 752 above, as has been assumed in Rūdagi's 'Vorläufer und Zeitgenossen,' Nos. 11 and 12, appears very doubtful now, as Khabbāzi was a native of Nishāpūr, and Abū 'Alī is classed here among the modern poets of Isfahān), on fol. 340^b.

913. Wafā'i Kūr, another modern poet, on fol. 340^b.

914. Mir Amānī, who had been nearly fifty years an opium-eater at the time when this work was composed, without impairing his brain-power, on fol. 340^b.

915. Maulānā Madhākī, a poet, on fol. 340^b.

916. Maulānā 'Alī Šuratkān (صورتخان, correctly Šuratkhwān, صورتخوان, a sort of juggler, who produces forms of angels and human beings in the public square and tells their fate on the resurrection-day), was originally a cutler; some baits he wrote on the death of his son are quoted here, on fol. 340^b.

917. Maulānā (or Mir) Naẓar Zamānī, wrote poetry occasionally, on fol. 340^b.

918. Mir 'Alī Najjār (the carpenter), of whom a rubā'i is quoted, on fol. 341^a.

919 and 920. Kalāmī and Salāmī, two brothers who made themselves favourably known by their verses, on fol. 341^a.

921. Maulānā Badhlī, an occasional poet, on fol. 341^a. *Notanz* (in the province of Isfahān), on fol. 341^a.

922. Shaikh Nūr-aldin bin 'Abd-alḡamad, who was

in Sūfic lore a pupil of Shaikh Najib-al-din 'Alī bin Buzghush of Shirāz (who died A.H. 678=A.D. 1279, 1280, Safinat-alauliyā, No. 150); among his own disciples were Shaikh 'Izz-al-din Mahmūd and Shaikh Kamāl-al-din 'Abd-alrazzāk, both of Kāshān (see Nos. 931 and 932 below), on fol. 341^a.

923. Khwājah Amirbeg, a son of Shaikh Muḥammad Kajālī Tabrizī (Kajāl, كجج, is a village near Tabriz, see W. Pertsch, Berlin Cat., p. 655, note 1) and a relative of Amīr Zakariyyā; although his father lived in Tabriz, he himself was born in Naṭanz; under Shāh Tahmāsp he was for some time wali of the sepulchre of the Imām Ali bin Mūsā al-iḍā (see No. 887 above) and also wazīr of Khurāsān, on fol. 341^a.

924. Mirzā Hīsābī, a good musician and poet (under the Safawis, it seems), on fol. 341^b.

925. Āshūbī, poet and calligrapher, on fol. 342^a.

Zawārah, on fol. 342^a:

926. Maulānā Muḥammad Murshidi, a good metaphysician, astronomer, and poet, on fol. 342^a.

927. Mir Manhi, a clever poet, on fol. 342^a.

Ardestān, on fol. 342^a:

928. Maulānā Muḥammad, a good astronomer, mathematician, and geomancer: he was a contemporary and friend of Maulānā 'Alī Kūshji (who died A.H. 879=A.D. 1474, 1475, see Bodleian Cat., No. 1515 sq.) in the reign of Ulughbeg (who was assassinated A.H. 853=A.D. 1449), on fol. 342^b.

929. Kāsimī, a poet, on fol. 343^a.

930. Maulānā Ghuḥārī, of whom a rubā'i is quoted, on fol. 343^a.

Kāshān, on fol. 343^a:

931. Shaikh 'Izz-al-din Mahmūd (see No. 922 above), the author of the *ترجمة عوارف* and a commentary on the *ناتبة* of Ibn al-Fāriḍ (Safinat-alauliyā, No. 332); he also wrote a *شرح مختصر* or abridged commentary to the same *qaṣidah*, and some rubā'is, on fol. 343^b.

932. Shaikh Kamāl-al-din 'Abd-alrazzāk (see also No. 922), author of the *تفسير تأويلات* (comp. H. Khalifa ii. p. 175, No. 2358), the *كتاب اصطلاحات الصوفية* (see G. Flügel iii. p. 371 sq.; the first part of it has been edited by Dr. A. Sprenger, Calcutta, 1845, under the title, 'Abdur-razzaq's Dictionary of the technical terms of the Sufies'), the *شرح فصوص الحكم* (a commentary on the *فصوص الحكم* by Ibn 'Arabi, who died A.H. 638=A.D. 1240, see Safinat-alauliyā No. 60), the *شرح منازل السائرين* (a commentary on the *منازل السائرين* by Khwājah 'Abdallāh Anṣārī, who died A.H. 481=A.D. 1088, see Safinat-alauliyā, No. 300), and other works (in G. Flügel i. p. 463, a *شرح التائية الكبرى*, by the same 'Abd-alrazzāk Kāshānī, is described); he was a contemporary of Shaikh Rukn-al-din 'Alā-aldaulah Simnānī (who died A.H. 736=A.D. 1336, see Safinat-alauliyā, No. 132), with whom he had many controversies on Sūfic topics; his death, the date of which is not mentioned here, took place in A.H. 730=A.D. 1329, 1330, on fol. 343^b.

933. Naṣīh-al-mulūk (the counsellor of kings, in the following copy *ناسخ*) 'Aziz al-lahādīrat (biḥādīrat in this copy) Abū 'Tāhir Ismā'il, was under Sultān

Malikshāh, governor of Kāshān, and gave the inhabitants of that province a remission of taxes for four years, on fol. 344^a.

934. Mu'in-al-din Abū Naṣr, was originally munshi and auditor of Sultān Mahmūd bin Muḥammad Saljūki (who succeeded his father Muḥammad, the second son of Malikshāh, A.H. 511=A.D. 1118); under Sultān Sanjar he was first appointed governor of Rai and afterwards wazīr of the realm; he was finally assassinated by one of the Ismā'ilis or followers of Ḥasan Ṣabbāh, on fol. 344^a.

935. Fakhr-al-din Tāhir, son of the preceding Mu'in-al-din, was wazīr of Sultān Alp Arslān (correctly Arslānshāh) bin Toghrul bin Muḥammad bin Malikshāh (who reigned A.H. 556-571=A.D. 1161-1176), but died young, on fol. 344^a.

936. Sharaf-al-din Anūshirwān alkhālidi, was for some years wazīr of the 'Abbāside Khalif Al-Mustarshid-billāh (A.H. 512-529=A.D. 1118-1135); the further statement we find here, that *after* the Khalif's death he entered the service of Sultān Mahmūd bin Muḥammad Saljūki and was for seven years wazīr of that ruler, cannot be true, as Sultān Mahmūd died A.H. 525 (A.D. 1131), four years *before* the Khalif, comp. also Elfachri, ed. Ahlwardt, pp. 354-355, where the death of Anūshirwān (or as he is called there, Anūsharwān bin Khālidi) is fixed in A.H. 532 (A.D. 1138). It is the same wazīr for whom Ḥariri (died A.H. 516=A.D. 1122) composed his immortal Maḳāmāt, on fol. 344^a.

937. Sadr-alimām alajall al-fādil Afḍal-al-din Muḥammad, the great rubā'i-writer and author of a number of Sūfic tracts, as *رد انجام نامه*, *ترجمة مدارج الكمال*, *رد انشا نامه*, *عرض نامه*, *جوادان نامه*, and others, the correct date of whose death is A.H. 707=A.D. 1307, 1308 (see Bodleian Cat., No. 749; Rieu ii. p. 829^b). It is stated here in the beginning that Khwājah Naṣir-al-din, i.e. Naṣir-al-din Tūsī (died A.H. 672=A.D. 1273, 1274), wrote verses in his praise, but, a few lines further on, the story of Muḥammad 'Aufī about a certain Khwājah Afḍal in Sultān Mahmūd's time is unscrupulously referred to the present Afḍal-al-din Kāshī who lived 300 years later, on fol. 344^b.

938. Alsayyid alajall Shams-al-din Muḥammad bin 'Alī, a poet, on fol. 345^b.

939. Ra'is-al-'immah Naṣir-al-din, likewise a poet, on fol. 345^b.

940. Akḍā-alkudāt Maulānā 'Imād-al-din, was according to Maulānā Mu'in Juwāmī's statement in his *نگارستان* (composed A.H. 735=A.D. 1334, 1335, see Bodleian Cat., Nos. 1447-1449) the confidant of the famous wazīr of Sultān Abū Sa'īd, Khwājah Ghiyāth-al-din Muḥammad bin Khwājah Rāshid-al-din (who rose to the rank of wazīr A.H. 728=A.D. 1328, and was put to death A.H. 736=A.D. 1330); he also wrote poetry, on fol. 346^a.

941. Sayyid-alkalām Sayyid Ashraf, a writer in verse and prose (probably identical with Sayyid Jalāl-al-din Ashraf Kāshī, who flourished in the reign of Hūlāgū's son Abakākhān, A.H. 663-680=A.D. 1265-1282, see A. Sprenger, Catal., p. 71, l. 3), on fol. 346^a.

942. Afḍal-al-shu'arā Rāḍi-al-din alkhāshshāb (the timber-merchant); besides other verses, some baits are

quoted here which he composed in praise of Shaikh 'Umar Suhrawardi (who is probably identical with the well-known Shihâb-aldin Suhrawardi, whose original name was 'Umar bin Muḥammad and who died A.H. 632=A.D. 1234, see *Safinat-alauliyâ*, No. 148), on fol. 346^b.

943. Shaikh (or Sayyid) Jamâl-aldin, contemporary with Abakâkhân and imitator of Sa'di, on fol. 346^b.

944. Maulânâ Kamâl-aldin, a writer in verse and prose, on fol. 347^a.

945. Maulânâ Kamâl-aldin Ḥasan, author of a diwân of ḡaṣidas and ghazals, mainly in honour of the Amir-alnu'minin 'Alî bin Abi Tâlib, on fol. 347^a.

946. Maulânâ Shams-aldin, author of a تاريخ غزائن خان (Ghâzânkhân reigned A.H. 694-703=A.D. 1295-1304) and of a diwân of ḡaṣidas in praise of Khwâjah Bahâ-aldin Walad (probably Bahâ-aldin Sulṭân Walad, Jalâl-aldin Rûmî's son, who died A.H. 712=A.D. 1312, see the *Manâḡib-al'ârifin*, No. 630 in this Cat., fasl vii. and *Safinat-alauliyâ*, No. 139; Jalâl-aldin Rûmî's father, Shaikh Bahâ-aldin Walad, who might be meant too, died A.H. 628=A.D. 1231), on fol. 347^b.

947. Zain-aldin Fâkhita (or Fâkhita, the ring-dove), a poet and author of the نصاب الاولاد, on fol. 347^b.

948 and 949. Maulânâ Ghiyâth-aldin Jamshid and Maulânâ Mu'iu-aldin, two well-known astronomers under Mirzâ Ulughbeg (who was governor of Transoxania from A.H. 812-852=A.D. 1409-1448, and reigned as independent monarch from A.H. 852-853=A.D. 1449), whom they assisted in compiling his astronomical tables, the زيج جديد سلطاني, comp. Bodleian Cat., No. 1515 sq.; Rieu ii. pp. 456 and 869^b. Ghiyâth-aldin Jamshid died shortly after A.H. 823 (A.D. 1420), on fol. 347^b.

950. Maulânâ Muhtasham, the well-known poet (died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1050, and Rieu ii. p. 665), on fol. 348^a.

951. Mir Muḥammad Taqî Marwârid, lived in the Dakhan, a good calligrapher and poet, on fol. 348^b.

952. Maulânâ Diyâ-aldin, wrote mostly rubâ'is, on fol. 348^b.

953. Rukn-aldin Mas'ûd, a poet of the time of Shâh 'Abbâs I (he used, according to the *Âtashkada*, Bodleian Cat., col. 282, No. 589, the takhalluṣ Masih, comp. also Rieu ii. p. 688), on fol. 349^a.

954. Mir Haidar Rafîqî (so distinctly in this and the following copy رفيعى, but the more correct takhalluṣ is Rafî'î, رفيعى, see *Âtashkada*, in Bodleian Cat., col. 282, No. 571, with the additional title of Mu'ammâ), famous by his ta'rikhs and riddles; there are quoted here among others a ta'rikh on Shâh Isma'il II's accession and death (the last bait of which runs thus:

سهنسناه روى زمين گشت ثمت
سهنسناه زير زمين شد رقم

the first three words of the first hemistich giving A.H. 984, the first three words of the second A.H. 985), and also a ta'rikh on the completion of Shaikh Faizi's well-known تفسير غير منقوط or commentary on the Kûrân, which contains no letters with diacritical points, viz. Sûrah 112, the numerical value of all the words of which is equal to 1002 (A.H. 1002=A.D. 1593, 1594).

He is also renowned by the clever way in which he used to match words of exactly the same numerical value, for instance. عالم and فاني, 'world' and 'transitory' (both = 141); قلمزن and اصفهان, 'Isfahân' and 'writer,' with reference to the great number of clever authors born there (both = 227); زوجه and يزد, 'Yazd' and 'wife,' probably on account of the beauty of the women of that town (both = 21); عقرب and كاشان, 'Kâshân' and 'scorpion,' scorpions abounding in that city according to Yâkût (both = 372); بيس and ساوه, 'Sâwa' and 'vile' (both = 72); سگ and ساوجى, 'inhabitant of Sâwa' and 'dog' (both = 80); ناز and محبوب, 'sweet-heart' and 'coquetry' (both = 58); قهار and شاه, 'Shâh' and 'conqueror' (both = 306); جهان بناه and طهماسب, '(Shâh) Tahmâsp' and 'the world's refuge' (both = 117); شاه نجف and شاه عباس, 'Shâh 'Abbâs' and 'Shâh of Najaf,' where the tomb of 'Alî, the Shi'ite sanctuary, is found (both = 439); راحت and خواب, 'sleep' and 'rest' (both = 609); ملك and ابو القاسم, 'Abû-alkâsim' (probably Shaikh Najm-aldin Abû-alkâsim of Hillah, the great ecclesiastical authority amongst the Shi'ites, who died A.H. 676=A.D. 1277) and 'the king of the judgment-day' (both = 241); شر and مست, 'drunk' and 'wicked' (both = 500); عاصى and عاصى, 'refractory' and 'rebellious' (both = 171); شيطان and سقرى, 'the dweller in hell' and 'Satan' (both = 370), on fol. 349^b.

955. Amir Muḥammad Ḥashim, with the takhalluṣ Sanjar, son of the preceding Mir Haidar and superior to his father in the sweetness and eloquence of his poetry; he also wrote occasionally ta'rikhs and riddles, on fol. 350^a.

956. Amir Husainî, nephew of the same Mir Haidar (who is again called here distinctly Rafîqî), wrote likewise poetry, on fol. 350^b.

957. Mirzâ Rafî'î-aldin, a poet, on fol. 350^b.

958. Maulânâ Şaitûr (صفيور distinctly here in text and index; more correctly in the following copy Tâitûr, طيفور), composed verses at the request of the Şafawî prince, Sulṭân Muṣṭafâ Mirzâ, on fol. 350^b.

959. Dâ'i, the brother of Malik (see No. 999 below), a poet, on fol. 350^b.

960. Maulânâ Fahmî, likewise a poet, on fol. 350^b.

961. Maulânâ Ḥâtim, wrote some neat verses, on fol. 350^b.

962. Shujâ', who towards the end of his life wrote a satire upon the governor of Khurâsân and was obliged to take to flight; he went to Isfahân, where he hid himself for the remainder of his days, on fol. 351^a.

963. Maulânâ Haidar Dhihni, a poet who lived the greater part of his life in the Dakhan, on fol. 351^b.

964. Ridâ'i, a poet, on fol. 351^b.

965. Adham, of whom a rubâ'i is quoted here, on fol. 352^a.

966. Sharif, a poet, on fol. 352^a.

967. Makṣûd (in the following copy Makṣûdî), one of the gossiping writers of Kâshân, on fol. 352^b.

968. Muḥammad Kâsim Kisrâ (كسرى), a grandson of Abû Shurâzi (who died A.H. 942=A.D. 1535, 1536, see Bodleian Cat., Nos. 1027 and 1028), and poet, on fol. 352^b.

969. Ḥayātī, wrote many poems in the dialect of Kāshān, on fol. 352^b.

970. Ṣāni'ī, a poet who led a very sad life; towards the end of his days he went to India, but died in Lāhūr before he could settle there, on fol. 352^b.

Jarbād-kān, on fol. 353^a:

971. Najīb-al-dīn, is stated here to have died under the (last) Saljūks and to have been a panegyrist of the Amīrs of the fortress of *وساق* (Washāḡ? Washāḡ in the province of Isfahān); comp. on him A. Sprenger, *Catal.*, p. 513, and W. Pertsch, *Berlin Cat.*, p. 710, foot-note, where he is called a contemporary of Zahir Fāryābī (who died A.H. 598=A.D. 1202, see Bodleian Cat., Nos. 582-584), on fol. 353^a.

972. Muḥammad Yūsuf, of whom one rubā'ī is quoted, on fol. 353^b.

Kamrah, on fol. 353^b:

973. Maulānā 'Alī Naḡī, a poet, on fol. 353^b.

974. Ulfatī, brother of 'Alī Naḡī, wrote also occasionally poetry, on fol. 354^a.

Khawānsār, on fol. 354^a:

975. Shāh-i-Karam, a poet, on fol. 354^b.

976. Zulālī (the famous mathnawī-writer under Shāh 'Abbās, who died A.H. 1025, 1026, or 1031=A.D. 1616, 1617, or 1622; see Bodleian Cat., Nos. 1081-1084; the *Khulāsat-alkalām*, No. 32, ib. col. 297; the *Khulāsat-alafkār*, No. 116, ib. col. 306, etc.); only a few baits are quoted here, and none of his mathnawīs is mentioned by name, on fol. 354^b.

977. Ṭābi'ī, of whom some verses composed in the prime of his youth are quoted here, on fol. 354^b.

978. Ṭā'atī, a poet, of whom one rubā'ī is given, on fol. 354^b.

979. Surūdī, musician and poet, on fol. 355^a.

980. Bābā Shūkhī, excelled in various arts and handicrafts, was a clever stone-cutter, a good lute-player, and an occasional poet, on fol. 355^a.

981. Shāh Murād, a writer in prose and verse, on fol. 355^a.

982. Ṭāji (تاجی, so here in text and index, in the following copy Nāji, ناجی), a poet, son of Maulānā Ḥasan, who enjoyed a great reputation and authority among the people of Kāshān in the time of Sultān Muḥammad Ṣafawī (see Nos. 883-885 above), on fol. 355^a.

983. Taṣnifī, a rubā'ī-writer, on fol. 355^b.

Farāhūn, on fol. 355^b:

984. Jalāl-al-dīn bin Ja'far, a clever poet; the extracts quoted are from a mathnawī of his, on fol. 355^b.

Tafrīsh, on fol. 356^b:

985. Mir Kudsi, a poet, like the two following ones, on fol. 356^b.

986. Mir 'Abd-alghani, on fol. 356^b.

987. Maulānā Wajhi, on fol. 357^a.

Kumm, on fol. 357^a:

988. Shaikh Nizāmi, the great epic poet, usually designated as Nizāmi of Ganja, since he spent in the latter town almost his whole life; the large extracts given here are mainly taken from his diwān (the authenticity of which has frequently been disputed, but see Bodleian Cat., Nos. 618 and 619), on fol. 357^a.

989. Ḥakīm Ṭaqī-al-dīn, one of the famous men of 'Irāq, wrote some poetry, on fol. 359^b.

990. Khwājah Mas'ūd, went under Sultān Ḥusain

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Mirzā (A.H. 873-911=A.D. 1469-1506) from his native place to Harāt, and wrote a mathnawī of about 10,000 baits on the exploits of that monarch; he is also the author of two munāzarāt or strife-poems: *شمس و قمر*, sun and moon, and *تیغ و قلم*, sword and pen, and of a diwān, on fol. 359^b.

991. Shahidi, was king of poets under Sultān Ya'kūb (i.e. Ya'kūbbeg Ak-koynulū, who reigned A.H. 883-896=A.D. 1478-1491); after the Sultān's death he had to flee, as he had made many enemies by his extreme conceit and the disregard he had shown to the verses of other poets; he went to India and settled in Gujarāt, where he died; his diwān of ghazals comprises about 4000 baits, on fol. 359^b.

992. Gulkhanī, the nephew of Shahidi and author of a diwān, which, however, is not extant; he was a contemporary of Sultān Ḥusain Mirzā, on fol. 360^a.

993. Wahidi, a poet who went in his later years to Gilān, and entered the service of the rulers of that country, on fol. 360^a.

994-996. Kādi 'Alā of Karahrūd (Karaj, see Barbier de Meynard, *Dictionnaire géographique*, etc., pp. 478 and 488), who occasionally wrote verses, and his two sons, the elder of whom was Kādi Jahān, who was denounced by calumniators as having fomented discontent against Shāh Tahmāsp, and consequently arrested, imprisoned, and taken from Harāt to Kāzwin; he remained a prisoner in one of the fortresses to the end of his life; his younger brother, whose name is not given (he is merely designated as برادر کهنتر or قاضی زاده کزورود), sought safety in flight and went to Najaf; from there he sent his famous *qaṣidah*, bemoaning man's fate on earth (*در شکایت روزگار*), to the Persian 'Irāq; this *qaṣidah*, of which a considerable number of baits is quoted here, has throughout the word 'Najaf' as radif, on fol. 360^b.

997. Mir Ḥudūri, son of Mir Sayyid 'Alī Muḥtasib (the police-superintendent), resided about thirty years in Mashhad in solitary seclusion from the world (in the reign of Shāh Tahmāsp); at the time of the accession of Shāh Ibrāhīm II (A.H. 984=A.D. 1576) he came for once to the Persian 'Irāq and wrote a very clever ta'rīkh on the date of Tahmāsp's death and the beginning of his successor's reign, from which sixteen times the numerical value of 984 can be extracted, viz.:

الحمد ایا طبع وفا گسترما

کامد مه یوسف منش آن دلبرما

شاه اسماعیل نامه (نام incorrectly نام) وانصاف بعلم

طهماسب منش مه همیون فرما

By counting *either* all the letters in each hemistich, *or* only those with diacritical points in any two hemistichs, *or* again only those which have no diacritical points in any two hemistichs, one obtains invariably the same number 984; other poetical specimens are quoted on fol. 361^a.

998. Amir Ashkī, brother of the preceding poet, was attracted by the fame of Maulānā Ghazālī (i.e. Ghazālī Mashhadī, who died A.H. 980=A.D. 1572, see Bodleian Cat., Nos. 1033-1035) to India, but never had an interview with him. His poems exceeded 10,000 baits, but Mir Judā'i, to whom he at the time

of his death handed his diwāns that he might set them in order, appropriated those of his poems which appeared suitable to himself, and threw the remaining ones into the water, on fol. 362^a.

999. Maulānā Malik, lived at the time when this book was composed in the Dakhan, and wrote chiefly rubā'is and a *سافى نامه*, on fol. 362^a.

1000. Hijri Shamsirgar (the sword-cutler), wrote clever verses, on fol. 363^a.

1001. Ākā Muḥammad, son of Mir Makki, another poet, on fol. 363^b.

1002. Ghadanfar of Karahjār, had poetical contests with most of the contemporary poets, viz. Ḥatim Kāshi (No. 961 above). Maulānā Waḥshī (Waḥshī Bāfi, who died A.H. 991 or 992=A.D. 1583 or 1584, see Bodleian Cat., Nos. 1039-1042), and wrote besides a diwān of ghazals, a mathnawī styled *پیر و جوان*, containing about 4000 baits, and a *بیش آمد احوال* (a kind of autobiography, as it seems), on fol. 363^b.

1003. Mir Ilālu, a poet, on fol. 364^a.

1004 and 1005. Bahārī and Ḥasan Wahmī, two other poets, on fol. 364^a.

Sāwa, on fol. 364^a:

1006. Shaikh 'Uthmān Sāwajī, died A.H. 695 (A.D. 1296), in the reign of Ghāzānkhān (who died A.H. 703=A.D. 1304), on fol. 364^b.

1007. Ustād-albāshar 'akl-i-ḥādī 'aṣḥar (the eleventh reason) Khwājah Naṣir-al-din Abū Ja'far Muḥammad bin Ḥasan (according to Rieu ii. p. 441, Muḥammad bin Muḥammad bin Ḥasan), the great scholar who is usually known as Naṣir-al-din Tūsī, because, although his family originally belonged to Sāwa, he himself was born in Tūs, the eleventh of Jumādā-alawwal, A.H. 597 (A.D. 1201, Feb. 17), and was 9 years and 5 months old, when Fakhr-al-din Rāzī (the great theologian who was born A.H. 544=A.D. 1150) died, A.H. 606 (A.D. 1210). In philosophy he was the pupil of Farid-al-din Dāmād, whose teacher had been Šadr-al-din Sarakhsī, who himself enjoyed the tuition of Balnanyār, a direct pupil of Abū 'Alī Ibn Sīnā. In Kulistān, where he stayed for some time, he enjoyed the favour of the Isma'īlī governor Naṣir-al-din Muḥtasham (in the time of the 'Abbāsīde Khalīf Musta'sim, A.H. 640-656=A.D. 1242-1258), at whose request he wrote his famous *اخلاق ناصری*. An Arabic *qaṣidah* in praise of Musta'sim which he sent to Baghdād, and which Ibn 'Alkāmī, the Khalīf's wazīr, returned to Muḥtasham (died A.H. 655=A.D. 1257) with perfidious insinuations against Naṣir-al-din, was the cause of the latter's imprisonment till A.H. 654 (A.D. 1256), when he was released by Hulāgūkhān and became the favourite of that Moghul ruler. It is said by some, that at Naṣir-al-din's instigation the Khalīf Musta'sim was assassinated. He died the 18th of Dhū-alḥijjah, A.H. 672 (A.D. 1274, June 25), 77 years, 7 months, and 7 days old, in Baghdād. As his principal works, besides the *اخلاق ناصری*, are mentioned here: *شرح الاشارات* (i.e. a commentary on Ibn Sīnā's *الاشارات والنسيبات*, composed A.H. 644=A.D. 1246, 1247, see Loth. Arabic MSS., p. 133^b), *تجريد القواعد* (i.e. *تجريد العقائد*, sometimes also styled *تجريد الكلام*, see Loth. ib., p. 106^a), *زبدة بعد محصل*,

زيج ايلخاني (usually styled *زيج خاني*, تذكرة در حکمت, see Bodleian Cat., No. 1513), *مغيبية*, *اوصاف الاشرف*, (on Šūfism), and *تنسيق نامه ايلخاني*; he also composed Persian poetry, on fol. 364^b.

1008. Khwājah Salmān, son of Khwājah 'Alā-al-din Muḥammad, and renowned as an epic and lyric poet, flourished under the Ilkāni rulers, especially under Sulṭān Uwais Ilkāni (A.H. 757-776=A.D. 1356-1374), and retired from the world at the end of his life. According to Jāmi's statement in the Bahārīstān, he was a clever imitator of earlier *qaṣidah*-writers, especially of Kamāl Isma'īl (see No. 870 above). He composed a diwān and two mathnawīs: *جمشید و فراق نامه* and *خورشید*, on fol. 365^b.

1009. Muntakhab-al-din, likewise a poet, on fol. 366^b.

1010. Kādī Mas'ūh-al-din (in the following copy wrongly spelt Shaikh-al-din) 'Isā, the mini-ter and teacher of Sulṭān Ya'qūb (see No. 991 above), who complied with all orders the Kādī gave; for instance, when once the Sulṭān for the reception of the envoys of Egypt and Rūm in Tabriz had put on a gold-embroidered garment and seated himself on the throne, the Kādī entering the majlis and perceiving that dress, declared in the presence of the whole assembly, that it was not lawful for men to dress in such a way, and requested his attendant, Sirāj-al-din, to remove that garment from the Sulṭān's shoulders; the latter submitted to this ruling and showed no resentment. But immediately after Sulṭān Ya'qūb's death, A.H. 896 (A.D. 1491), he was put to death by order of the Amir-alumarā, Šūfī Khalīl. Some poetical specimens of the Kādī are quoted here, on fol. 367^a.

1011. Tārīkī, a poet who lived for about fifteen years at Akbar's court; then he got permission to perform the pilgrimage, and soon after died, on fol. 367^b.

1012. Šarīf, poet and ta'rikh-writer, went a couple of years before the composition of this book from the Dakhan to Lāhūr and composed a *qaṣidah* in praise of Akbar; but since he found no opportunity to deliver it to the Sulṭān, he returned to the Dakhan, went on a pilgrimage to Makkah and died there; he left a diwān, on fol. 367^b.

1013. Maḥṣadī, wrote, like the following two, some clever poetry, on fol. 368^a.

1014. 'Alī, on fol. 368^a.

1015. Harīfī (called in the following copy by mistake again Tārīkī), on fol. 368^a.

Hamadānī, on fol. 368^b:

1016. Khwājah Yūsuf Hamadānī (i.e. Yūsuf bin Ayyūb, the great Shaikh, Safinat-alauliyā, No. 73), enjoyed in Baghdād the tuition of Shaikh Abū Ishāq Shīrāzī; he died A.H. 565 (و خمسمائة) = A.D. 1169, 1170; in the Safinat-alauliyā, A.H. 535, in the Maḥṣadī-alauliyā, 7th bāb, A.H. 555, on the way from Harāt to Marw, and was buried in Marw, on fol. 368^b.

1017. Abū-alfaḍā'il (according to others Abū-al-ma'ālī, see Rieu i. p. 411) 'Abdallāh bin Muḥammad al-Miyānī, with the honorary epithet of 'Ain-alkudāt (Safinat-alauliyā, No. 307), the great mystic Shaikh, who was put to death by order of Kīwām-al-din Abū-alkāsim Darguzīnī, the wazīr of Sulṭān Sanjar, A.H. 533 (A.D. 1138, 1139). He excelled by his unrivalled works on Šūfism (*كشف حقائق و شرح دقائق*); one of

these in Persian mixed with Arabic is described in the Bodleian Cat., No. 1247, under the title of *زبدۃ الحقائق* (in his correspondence is noticed in Rieu, loc. cit.); he also wrote occasionally Persian poetry, on fol. 368^b.

1018. Shaikh Fakhr-al-din Ibrāhīm, known as 'Irāki (Safinat-alauliyā, No. 153), the great Ṣūfī Shaikh and mystic poet, who went at an early age to India and enjoyed in Multān the tuition of Shaikh Bahā-al-din Zakariyyā (died A.H. 666=A.D. 1267, see Safinat-alauliyā, No. 152), with whom he stayed twenty-five years. He married his daughter (by whom he had a son, Kabir-al-din) and became finally his Khalifah; after his death he performed the pilgrimage and afterwards went to Rūm (Asia Minor), where he became the pupil of Shaikh Ṣadr-al-din Kūniyawi (Safinat-alauliyā, No. 61, died A.H. 672=A.D. 1273, 1274), in consequence of whose lectures he composed his well-known *لمعان* (see Bodleian Cat., Nos. 1251-1254). Mu'in-al-din Parwāna, the governor of Rūm, put himself under Fakhr-al-din 'Irāki's spiritual guidance. After Mu'in-al-din's death (in A.H. 677=A.D. 1278, 1279, see Rieu ii. p. 594^a) he went to Egypt, where he was appointed Shaikh-alshuyūkh, and afterwards to Syria. In Damascus he stayed some time with his son Kabir-al-din, who had come from Multān to benefit by his father's spiritual advice, and died A.H. 688=A.D. 1289 (others give the wrong date of 707); his diwān is still extant, on fol. 369^b.

1019. Amir Sayyid 'Alī bin Shihāb-al-din bin Muḥammad, was first a disciple of Shaikh Sharaf-al-din Maḥmūd bin 'Abdallāh of Mazdakān (in the province of Rai) and afterwards of Shaikh Taqi-al-din 'Alī Dāsti, after whose death he went back to his first Pir; among his works are mentioned here: *كتاب اسرار النقطه* (so in the following copy; here *كتاب الاسرار النعوت*, correctly *كتاب اسرار النقطه*), *شرح قصص. شرح اسماء الله* (commentary on Ibn 'Arabī's well-known work), *الحکم* (commentary on Ibn Fārid's wine-ḡasidah, with its proper title, *مشارب الازواق*, see G. Flügel iii. p. 419), and *ذخيرة الملوك* (see Bodleian Cat., Nos. 1451-1453); he also composed Persian poetry. He died A.H. 786 (in Dhū-alḥijjah=A.D. 1385, January) in Kābul and was buried in Khuttilān, on fol. 371^a.

1020. Abūbakr, on fol. 371^b.

1021. Shaikh Abū Barakah, contemporary with 'Ain-alkudāt (No. 1017), on fol. 371^b.

1022. Abū 'Abdallāh *حارو* (?) Ṣūfī, contemporary with Abūbakr Daḡḡāk (who died A.H. 290=A.D. 903, Safinat-alauliyā, No. 198), on fol. 371^b.

1023. Aḥnaf, on fol. 371^b.

1024. Shaikh Ḥāfiẓ Abū-al'ulā Hasan bin Aḥmad 'Aṭṭār, mentioned by Khāḡām in his *تحفة العرائس*, on fol. 371^b.

1025. Badī' of Hamadān, on fol. 372^a.

1026. Abū-alḥusain bin al-Ḥaḍim, author of the *نهضة الأسرار*, on fol. 372^a.

1027. Ziyād-alkabir, on fol. 372^a.

1028. Kalmas, on fol. 372^a.

1029. Abū Ḥāfiẓ (in the following copy simply Ḥāfiẓ) Tamimi, a great traditionist, on fol. 372^a.

1030. Sarūḡ bin alakhda', on fol. 372^a.

1031. Abū-alfadl Ja'far bin 'Alī al-Iskandarāni, traditionist and famous for his fatwās, on fol. 372^a.

1032. Al'amid alajall Sa'd-aldaulah Ma'sūd bin Sa'd bin Salmān, the famous poet who went in early youth with his father to Ghazna and rose to high rank at the court of the Ghaznawides; the following bait from one of his ḡasidas is quoted here (as a counter-proof to the two verses cited in Rieu ii. p. 548) to show that he was really a native of Hamadān and not of Ghazna:

گردل بطمع بستم شعرت صناعت
ور احمق کرم امل از همدانست

He became a great favourite of prince Saif-al-din Maḥmūd, the son of Sultān Ibrāhīm (see No. 181), in whose praise he wrote many ḡasidas; but when the former became suspected of hostile intentions against his father and was arrested, Ma'sūd bin Sa'd bin Salmān was, as his alleged accomplice, imprisoned too, in the fortress of Nāi, A.H. 472 (A.D. 1079, 1080), not 572, as is here wrongly stated both in this and the following copy. He was released, after a very long captivity, under Sultān Ma'sūd III. The date of his death is not given here (it was probably A.H. 525=A.D. 1131, see Bodleian Cat., No. 526); he was a contemporary and disciple of Abū-alfaraj Rūnī (see Bodleian Cat., No. 523), whom he frequently praises in his poems, and left besides his Persian diwān one in Arabic and one in Hindi or Hindūstāni; comp. A. Sprenger's article on 'Early Hindūstāni Poetry' in the Journal of the Asiat. Soc. of Bengal, vol. 22, pp. 442-444, on fol. 372^a.

1033. Abū Sa'd (in the following copy Abū Sa'id) bin Ma'sūd bin Sa'd bin Salmān, son of the preceding poet, was versed in poetry too and flourished under Sultān Balrāmshāh (see No. 181), on fol. 376^b.

1034. Alajall alkāfi Zafar-al-din, a poet of the reign of Sultān Malikshāh (A.H. 465-485=A.D. 1072-1092); his diwān is not extant, on fol. 376^b.

1035. Athir-al-din Aumāni (Aumān is a village in the district of A'lam which belongs to Hamadān); before Hulāgū conquered Baghdād he was a companion of Sulaimānshāh, one of the lieutenants of the last Khalif Al-Musta'ṣim, and wrote panegyrics in his honour; in his later years he wrote a cutting satire on the Kādi of Hamadān, Majd-al-din Ṭawil; he also exchanged poetical epistles with Kamāl-al-din Isma'il (see No. 870), on fol. 377^a.

1036. Hibat-allāh (in the following copy Haibat) bin Ibrāhīm, a poet, about whose lifetime nothing is known, on fol. 378^b.

1037. Mir Muḡhith Maḡwī, a great rubā'i-writer (died A.H. 1016=A.D. 1607, 1608, see Rieu ii. p. 738), on fol. 378^b.

1038. Ḍamiri, the son of Ḥairāni (not to be confounded with Ḍamiri of Isfahān, see No. 896), who was the author of the following mathnawis: *ناهید و بهرام*, *آسمان و زمین*, and *شمع و بروانه*, on fol. 379^b.

1039. Halāki, author of a diwān; was in his earlier

years attached to Sultān Ḥusain Mirzā, the son of Bahrām Mirzā (Bahrām Mirzā was the fourth son of Shāh Isma'il I Ṣafawī, and died A. H. 956 = A. D. 1549, see Rieu i. p. 104^b, or according to Beale, *Oriental Biogr. Dict.*, p. 66^a, A. H. 957 = A. D. 1550), on fol. 379^b.

1040. Rashki, a poet who was so far reduced in his circumstances that at last he had to take the place of a night-watchman (عسكى), the most despised of all occupations, in Tabriz, and was eventually killed there, on fol. 380^a.

1041. Khwājah Ākā Mir (was wazīr under Shāh Tahmāsp, according to Taqī Kāshī); one of his rubā'is is quoted here, on fol. 380^a.

1042. 'Abd-algham, merchant and poet, visited India, on fol. 380^a.

1043. Malīkī of Sarkān, a poet (died, according to Taqī Kāshī, A. H. 1004 = A. D. 1595, 1596), on fol. 380^b.

1044. Kāisari, a poet, on fol. 381^a.

1045. Sharāfī. Halākī's nephew, came to India in the very year when this work was written, spent a short time at the court, and then became a dervish, on fol. 381^a.

1046. Bazmi, on fol. 381^a.

1047. Haidarī, a poet who was for some time attached to Mir Muḥammadkhān Anka (that is, either Shams-al-dīn Muḥammad Ankakhān, with the honorary title of Aẓamkhān, who was assassinated A. H. 969 = A. D. 1562, or his brother Mir Muḥammadkhān, see Nos. 351 and 352 above), but returned to his native country after his patron's death and died there, on fol. 381^a.

1048. Mashrabi, a poet, on fol. 381^a.

1049. Panāhi, a clever imitator in poetry, on fol. 381^a. *Rai*, on fol. 381^a, and *Tahrān*, on fol. 382^b.

1050. Shaikh al-ʿarīfīn Abū Zakariyya Yahyā bin Ma'ādh (i.e. Yahyā bin Ma'ādh Rāzi, see *Safinat-alauliyā*, No. 183), contemporary with Junaid (*Safinat-alauliyā*, No. 29); he went from Rai to Balkh and Harāt, on fol. 383^a.

1051. Shāhbāz-i-Kaunain (the royal falcon of the two worlds) Kutb-i-waqt Yūsuf bin al-Ḥusain (usually called Yūsuf bin Ḥusain Rāzi, see *Safinat-alauliyā*, No. 208), a pupil of Dhū-al-nūn (No. 449) and contemporary with Abū 'Uthmān Hīrī (*Safinat-alauliyā*, No. 205); his death is fixed here in A. H. 258 (A. D. 872) instead of the usual date, A. H. 303 or 304 (A. D. 915-917), on fol. 383^b.

1052. Shaikh Najm-al-dīn Dāya (*Safinat-alauliyā*, No. 128), a pupil of Shaikh Majd-al-dīn Baghdādī (*Safinat-alauliyā*, No. 125); during the invasion of the Moghuls he fled from Khwārizm to Rūm and spent some time there in the companionship of Jalāl-al-dīn Rūmī and Shaikh Ṣadr-al-dīn Kūniyawī (see No. 1018); he died A. H. 654 (A. D. 1256) and was buried in Baghdād. His two chief works on Ṣūfism are *مرصاد العباد* (see *Bodleian Cat.*, No. 1248) and *تفسير بحر المعاني*; he also composed Persian poetry, on fol. 384^a.

1053. Abūbākr Bahli (بحلى), contemporary with Shaikh Bundār Ṣairafī (see above, No. 170, and *Safinat-alauliyā*, Nos. 250 and 252); two of his rubā'is are quoted in the *مرصاد العباد* (see the preceding Shaikh), on fol. 384^b.

1054. Shaikh Abūbākr, on fol. 384^b.

1055. Shaikh Abū-alkāsim, on fol. 384^b.

1056. Abū 'Abdallāh bin Ḥaddād, on fol. 384^b.

1057. 'Abdallāh bin 'Abd-alrahmān, on fol. 384^b.

1058. 'Abdallāh bin Muḥammad Kharrāz (the shoe-maker), who lived many years in Makkah; he was a contemporary of Shaikh Yūsuf bin Ḥusain Rāzi (No. 1051), on fol. 384^b.

1059. Shaikh Dhar'ah (ذرع), in the following copy (درع), on fol. 384^b.

1060. Abū Muḥammad 'Abd-alrahmān bin Abī Ḥatīm Ḥanṭalī (حنطلى or rather Ḥanzalī حنظلى), who was born A. H. 240 and died A. H. 327 (A. D. 854-939), see Barbier de Meynard, *Dictionnaire géogr.*, pp. 278 and 279, on fol. 384^b.

1061. Abū Dhar'ah (in the following copy again (درع) 'Abdallāh ibn 'Abd-alkarīm alḡuraishī, on fol. 385^a.

1062. Abū Ma'sūd Aḥmad bin al-Furāt (الفرات), a great traditionist, died A. H. 258 (A. D. 872), on fol. 385^a.

1063. Ṣāhib Kāfi Isma'il bin 'Ibād (or 'Ubād), a man of the sword and pen, was first wazīr of Mu'ayyid-aldaulah bin Rukn-aldaulah Ḥasan, the Būyide Amir of Rai and Iṣfahān (reigned A. H. 366-373 = A. D. 976-983), and after his death of Fakhr-aldaulah; he died A. H. 385 (A. D. 995) or A. H. 390 (A. D. 1000; this latter date however cannot be right, as Fakhr-aldaulah, who died A. H. 387 = A. D. 997, is represented here as having been present at the death-bed of his wazīr) and was buried in Iṣfahān; he wrote clever Arabic verses, on fol. 385^a.

1064. Iftikhār-al'ulamā almutakallimīn Imām Fakhr-al-dīn, that is, Abū 'Abdallāh Muḥammad bin 'Umar bin Ḥusain alḡuraishī altamīmī albakrī, born A. H. 543 or 544 (A. D. 1148, 1149) in Rai, studied first under his father, after whose death he repaired to Khwārizm and later on to Transoxania, continually engaged in learned disputations; he died in Harāt A. H. 606 (A. D. 1209, 1210). Among his numerous works there are mentioned here: *مفاتيح الغيب* (properly styled *التفسير الكبير*) and completed A. H. 602 = A. D. 1205, 1206, see Loth, *Arabic MSS.*, p. 13^b), *كتاب نهاية المعقول*, مطالب عليه, *كتاب الأربعين في أصول الدين* (with its full title *كتاب الأربعين في أصول الدين*), *المحصل* (probably a mistake for *المحصل*, or principles of jurisprudence, see Loth, loc. cit., p. 73^a), *مباحث مشرق*, *كتاب البيان و البرهان* (or, as the following copy reads, probably more correctly *مباحث عيون المسائل*, *تذهيب الدلائل*, *مباحث عمادية*, *مشرقية*), *كتاب تحصل الحق*, *اجوبة المسائل التجارية*, *ارشاد النظائر*, *تلخيص* (in the following copy *تلخيص*), *شرح* (i.e. *الاشارات*, a commentary on Ibn Sina's *الاشارات والتنبهات*, see Loth, loc. cit., p. 133^b), *شرح* *عبد الحكمة* (correctly in the following copy *شرح عبد الحكمة*, a commentary on Ibn Sina's work on physics and metaphysics, *عيون الحكمة*, parts ii and iii, ib., p. 133^a), *شرح مفصل*, *شرح اسماء الله*, *كليات قانون*, etc. (all of these are Arabic works; the well-known Persian encyclopædia by the same author, *حدائق الانوار في حقائق الاسرار*, composed A. H. 574 = A. D. 1179, see *Bodleian Cat.*, Nos. 1481 and 1482, is

not mentioned here). He also wrote occasionally Persian poetry, especially rubâ'is and kīṭas, on fol. 386^a.

1065. Muḥammad bin Zakariyyā Rāzi, the great physician, and author of the كتاب الحاوي, the كتاب الجامع, the كتاب الاقطاب, and the كفاية منصور (or كفاية منصورى) which was dedicated to Abū Ṣāliḥ Maṣṣūr bin Ishāq, the nephew of Amīr Isma'īl Sāmānī (A.H. 279-295=A.D. 892-907), who appointed him governor of Rai, when he himself went into the 'Irāk to repulse Muḥammad bin Hārūn, who had taken possession of Ṭabaristān. According to others, the work in question was dedicated to Abū Ṣāliḥ Maṣṣūr bin Nūḥ bin Naṣr bin Isma'īl (a suggestion which is scarcely possible, as this Maṣṣūr ruled A.H. 350-366=A.D. 961-976, and Muḥammad bin Zakariyyā died A.H. 311 or 320=A.D. 923 or 932). Muḥammad devoted himself originally to musical studies, but exchanged them afterwards for medical ones, which he pursued chiefly under the guidance of Hākīm Abū-alḥasan 'Alī bin Zayn alṭabarī, the author of the فردوس الحكمة, on fol. 387^a.

1066. Abū Bashār Muḥammad bin Aḥmad bin Ḥammād Anṣārī Rāzi Daulābī (Daulāb is a village in the district of Rai, adjoining Ṭahrān; other places of the same name are found, as is pointed out here: (a) in Yaman, usually called سوق الفرج; (b) near Ṭā'if, with which the poet 'Abdallāh bin 'Umar bin 'Uthmān is connected; (c) between Makkah and Madinah; (d) in Ahwāz; (e) a quarter of Baghdād), a great traditionist and writer of ta'rikhs on the birth and death of renowned scholars; he died A.H. 320 (A.D. 932), on fol. 387^b.

1067. Afdal-almutaḥaddimin Abū Zaid (in the index of this and the text of the following copy Abū Yazid) Muḥammad al-'Adā'irī (عمائري); in the following copy 'Aṣā'irī (عمائري); or, as others spell the name (and that is undoubtedly correct, see Ātashkada, No. 452, Bodleian Cat., col. 278), Ghadā'irī (غضائري), because his father was a كاسگر=غضائر, i.e. a potter), the prince of the poets of 'Irāk and panegyrist of Sultān Maḥmūd of Ghazna; he also wrote ḡasidas and kīṭas in honour of the house of 'Alī, on fol. 388^a.

1068. Pindār of Rai, favourite and panegyrist of Majd-aldaulah Abū Ṭālib bin Fakhr-aldaulah Dailamī (the ruler of Isfahān and Rai, with the name of Rustam, who succeeded his father Fakhr-aldaulah Abū-alḥasan 'Alī A.H. 387=A.D. 997, and was deposed by Sultān Maḥmūd of Ghazna A.H. 420=A.D. 1029); he also wrote ḡasidas in honour of the wazīr Ṣāhib Isma'īl bin 'Ibād (No. 1063), who had brought him up and shown him great kindness, on fol. 388^b.

1069. Amlaḥ-alshu'arā 'Imādi alshahriyāri, who according to some authorities is identical with 'Imādi Ghaznawī, the only one whom 'Aufi mentions in his tadhkirah, but of whom he quotes poetical specimens which in some of the most reliable copies are ascribed to 'Imādi Shahriyāri (Shahriyār is one of the bulūkāt or districts of Rai); others maintain that the two poets were different persons (see about this question Butkhāna, No. 35, Bodleian Cat., col. 200; Rieu ii.

p. 557, and A. Sprenger, Catal., p. 439). 'Imādi Shahriyāri, according to the allusions made in his own poems, of which about 2000 baits have been preserved, flourished under Sultān Ṭughrul III Saljūki (A.H. 571-590=A.D. 1176-1194), whom he has eulogised in several ḡasidas, on fol. 389^a.

1070. Imāun-alajall 'Alā-aldin Khuwāri (Khuwār is situated in the province of Rai), wrote a few verses, on fol. 391^b.

1071. Malik-alkalām Fadl-allāh alkhuwāri, contemporary with the Khwārizmshāh Tukush (A.H. 568-596=A.D. 1172, 1173-1200); he composed occasionally poetry, on fol. 391^b.

1072. Mafkhar-alshu'arā Abū-almafākhīr, a poet of the time of Sultān Maṣṣūd bin Muḥammad bin Malikshāh (A.H. 529-547=A.D. 1134-1152); according to Barbier de Meynard, Dictionnaire gēogr., p. 213, he also was born in Khuwār, on fol. 392^a.

1073. Ashraf-alshu'arā Badr-aldin alkiwāmi Rāzi, a poet of the Saljūks (as 'Aufi states), who derived his takhalluṣ from Kīwām-aldin Ṭughrā'i, to whom he was closely attached; his poetical compositions are very rare now, on fol. 392^a.

1074. Maṣṣūd Rāzi, a panegyrist of Sultān Maṣṣūd of Ghazna (A.H. 421-432=A.D. 1030-1040), on fol. 393^a.

1075. Dihkhudāi Abū-alma'ālī, a panegyrist of the Saljūks, whose diwān is no longer extant, on fol. 393^b.

1076. Maulānā Kutb-aldin, under Sultān Abū Sa'īd Bahādurkhān Ilkhāni (A.H. 716-736=A.D. 1316-1335), author of the شرح شمسية, which he dedicated to the wazīr Khwājah Ghiyāth-aldin Muḥammad (see No. 940), the son of Khwājah Rashīd (the author of the جامع التواريخ, see No. 17 in this Cat.), on fol. 394^b.

1077. Sayyid Muḥammad Nūrbakhsh, came at an early age to Rai and settled in a village close by, where he rose to great influence and obtained many pupils and adherents, on fol. 394^b.

1078. Sayyid Ja'far, eldest son of the preceding Sayyid, came to Harāt under Sultān Ḥusain Mirzā, where the Amirs and other prominent men tried to retain him by the offer of splendid presents; but he refused and went to 'Arabistān, where he spent the remainder of his life in pious meditations; he also wrote occasionally poetry, on fol. 394^b.

1079. Shāh Kāsim, another son of Muḥammad Nūrbakhsh, went likewise under Sultān Ḥusain Mirzā to Khurāsān and found favour with that monarch; after some time he got permission to return to his native place, where he was greatly honoured by Shāh Isma'īl Ṣafawī. He had two sons, Shāh Shams-aldin and Shāh Bahā-aldaulah, on fol. 394^b.

1080. Shāh Bahā-aldaulah, son of Shāh Kāsim, went first to Harāt and became a favourite of Sultān Ḥusain Mirzā, after whose death he entered the service of Shāh Isma'īl Ṣafawī, on fol. 395^a.

1081. Shāh Kīwām-aldin Muḥammad, son of Shāh Shams-aldin ibn Shāh Kāsim (No. 1079), who rose to great spiritual renown and attracted many disciples, which by degrees made him haughty and overbearing; it was at his instigation that the poet Umīdī of Rai was murdered (this event must have happened shortly

before Shāh Ismā'il's death and Tahmāsp's accession. see No. 1112 below; and also Rieu iii. p. 1091^a, where the exact month is given in which the murder was perpetrated, viz. Rabi' I. A. H. 930 = A. D. 1524. Jan. to Febr.). Immediately after Tahmāsp's accession Shāh Kīwām-al-dīn was brought in chains to Kazwin, the capital of the Safawī dynasty at that time, and remained a prisoner in one of the fortresses to the end of his life: he wrote occasionally poetry, on fol. 395^a.

1082. Shāh Šafī-al-dīn Muḥammad, brother of Shāh Kīwām-al-dīn, author of a diwān of about 1000 baits, on fol. 395^b.

1083. Shāh Kāsim bin Shāh Kīwām-al-dīn, who settled in Tūrusht after the calamity that had befallen his father: he excelled in epistolography, as an epistle proves which he sent to Mir Ghiyāth-al-dīn Muḥammad the Mir Mirān of Yazd, on fol. 396^a.

1084. Amir Sayyid Muḥammad, son of the preceding Shāh Kāsim, a poet, died young, on fol. 396^b.

1085. Amir Shāh Riḍā, also related to the Nūrbakhshi family, was a great chess-player, and wrote occasionally poetry, on fol. 396^b.

1086. Fikrī, related to the same family, went to the Dakhan in the time of Shāh Tāhir (Shāh Tāhir Husaini Khwāndī, on whose adventurous life compare Rieu i. p. 395: he died in Ahmadnagar A. H. 952, 953 or 956 = A. D. 1545, 1546 or 1549); he wrote occasionally poetry, on fol. 396^b.

1087. Kādi Muḥammad, one of the Sayyids of Warāmin (a little town in the province of Rai), was afterwards in the service of the Safawī Sultāns; he was a great ta'rikh-writer and composed at the request of Shāh Tahmāsp a clever chronogram on the conversion of Isākhān, the son of Lawand Gurji, to Islamism by that monarch, A. H. 967 (A. D. 1559, 1560), the date being expressed by the hemistich *عسى لوند شد مملکت از صدو*, on fol. 397^a.

1088. Kādi 'Aṭā-allāh, the brother of the preceding kādi, also renowned by ta'rikhs; two of the best known are on the peace concluded between Shāh Tahmāsp and the Turks, A. H. 969 (A. D. 1561, 1562), expressed by the words *الصلح خير*, and on the removal of the prime-minister Amir Naḳī (in the following copy Taḳī)-al-dīn Muḥammad Šadr from his post in consequence of illness or infirmity (*علت*), skilfully worded in this way:

اگر تارنج عزلش حواهی از من
برون کن از شریعت حرف علت

(the *ع* حرف is the weak letter ی, by the removal of which from the middle of the word *شریعت* the date A. H. 970 = A. D. 1562, 1563, is obtained), on fol. 397^b.

1089. Kādi 'Abdallāh, eldest son of Kādi Muḥammad (No. 1087), lived some time at Shiraz, but returned afterwards to his native place and lived there as a very successful dīkhān or landed proprietor; he was a good poet and musician, on fol. 397^b.

1090. Kādi Sadīd, another son of Kādi Muḥammad, on fol. 397^b.

1091. Mir Rukn-al-dīn, a poet, on fol. 397^b.

1092. Mir Muḥammad Kāsim, a poet, who was for

some time a companion of Āsafkhān (probably the same who continued the *تاریخ العی*, see Nos. 110-118 in this Cat.), on fol. 398^a.

1093. Kādi 'Ahdī, a rubā'i of whom is quoted here, on fol. 398^b.

1094. Amir 'Ināyat-allāh, one of the superintendents or overseers (*متولی*) of the sepulchre or holy shrine of the Imāmzāda 'Abd-al-āzīm, whose father Ḥasan bin Zaid bin Imām Ḥasan (bin 'Alī bin Abū Ṭalīb the fourth Khalīf) had first been Amir of Madīnah, had then exercised his sway in Ṭabaristān for some time conjointly with his brother Ismā'il (usually called Dā'i al-kabir or Dā'i alawwal, the great or first missionary), and finally went to Rai, where he died. 'Ināyat-allāh wrote occasionally poetry, on fol. 398^b.

1095. Amir 'Aḥshāh, son of the preceding Amir, wrote likewise verses, on fol. 398^b.

1096. Amir Nūr-allāh, also one of the overseers of that shrine, and an occasional poet, on fol. 399^a.

1097. Amir Zahir-al-dīn Ibrāhīm, a prominent member of the same body of mutawallis or overseers of 'Abd-al-āzīm's shrine, used as poet the takhalluṣ Waṣfī (in the following copy Waḍ'i), on fol. 399^a.

1098. Amir Majd-al-dīn Ismā'il, son of the preceding Amir, used Majdī as takhalluṣ in his poetry, on fol. 399^a.

1099. Shaikh Shihāb-al-dīn 'Alī, one of the superintendents or overseers of the shrine of the Imāmzāda Abū-al-ḥasan, one of the descendants of the seventh Imām Mūsā Kāzīm, in Andarmān (a village in the district of Rai): he wrote occasionally verses, on fol. 399^a.

1100. Shaikh Abū-al-kāsim, son of the preceding Shaikh, likewise an occasional poet, on fol. 399^b.

1101. Aḳā Ghiyāth, son of the preceding Shaikh, died very young, on fol. 399^b.

1102. Kādi Mas'ūd, son of Kādi 'Abdallāh, who had come from Kazwin to Rai and obtained the kādīship of that district; after his father's death he succeeded him in his office: he is the author of a work on epistolography, styled *دستور دلی*, and also wrote occasionally poetry; he had nine renowned sons in Ṭahrān, on fol. 399^b.

1103. Kādibeg, the eldest of Kādi Mas'ūd's sons; whilst in Iran, he was a favourite of Shāh Tahmāsp; afterwards he went to Ahmadnagar in the Dakhan and rose to the rank of a wakīl; when deposed from his office he set out on his return journey to his native place, but only reached Lār, where he died, on fol. 400^a.

1104. Amir 'Abd-al-kādir, another of Kādi Mas'ūd's sons, was under Shāh Tahmāsp five years kādī of Tabriz: A. H. 989 (A. D. 1581) he was killed in Rai (the ta'rikh on his death, however, viz. *آه شهید میر*, gives A. H. 987 = A. D. 1579), on fol. 400^a.

1105. Amir Mu'izz-al-dīn Malik, a third son of Kādi Mas'ūd and his successor in office, on fol. 400^a.

1106. Amir Tayy-al-dīn Ḥasan, a fourth son of Kādi Mas'ūd, studied first in Shiraz under Mirzā Jān (i.e. Ḥabīb-allāh Shirāzi, who died A. H. 994 = A. D. 1586), afterwards in Karbādā and Najaf under Maulānā Ahmad Aḥdabāh; he afterwards returned to his native town; he is the author of a *حاشیه مطالع* (glosses on the *مطالع الانوار* on logic by Maḥmūd bin Abūbakr Urmawī, who died A. H. 682 = A. D. 1283, 1284, a work

on which also Mirzâ Jân, Tâj-al-din's teacher, has exercised his ingenuity, see Loth, *Arabic MSS.*, p. 145^a) and of glosses on the *أصول* or dogmas (*حاشية بر علم أصول*), on fol. 400^b.

1107. Amir Ja'far, a fifth son of Kâdi Mas'ûd and likewise a pupil of Mirzâ Jân; he excelled particularly in the art of divination, called *جفر*, on fol. 400^b.

1108. Amir Kâdi, a sixth son of Kâdi Mas'ûd, went to India and entered Akbar's service; but as his career was not prosperous, he left for the Dakhan, where his eldest brother (No. 1103) occupied for some time a high position. Unsuccessful even there he returned to his native country; he was a clever poet, on fol. 400^b.

1109. Amir Zain-al-'abidin, a seventh son of Kâdi Mas'ûd, wrote likewise now and then poetry, on fol. 401^a.

1110. Amir Shams-al-din 'Ali, an eighth son of Kâdi Mas'ûd, was an occasional poet too, on fol. 401^a.

1111. Mir Abû Turâb, the ninth and youngest son of Kâdi Mas'ûd, a clever poet, on fol. 401^a.

1112. Maulânâ Umidi, studied in Shirâz; in A. H. 927 (A. D. 1521) he accompanied Dûrmishkhân to Harât, the capital of Khurâsân, and two years later he returned to Rai, where he soon after was murdered (see No. 1081 above); the *ta'rikh* on his death by Maulânâ Nâmi, one of his pupils, as given here, represents the wrong date 925: *آه از خون ناحق من آه*; of Umidi's poems there are still extant seventeen *qasidas*, three *ghazals*, a *safî* *نامہ*, and some *kit'as* and *rubâ'is*, on fol. 401^a.

1113. Khwâjah Muhammad Tâhir, Umidi's son, who also wrote occasionally poetry, on fol. 402^b.

1114. Khwâjah Muhammad Sharif Hijri (according to Ilâhi a nephew of Umidi, see A. Sprenger, *Catal.*, p. 87), who went after his father's death to Khurâsân and became wazir of the governor of that country, Muhammadkhân Sharaf Ughlu Taklû (here designated as Tâtâr Sultân Walad Muhammadkhân Sharaf-al-din Ughlu, who was appointed to that post in A. H. 941 = A. D. 1534, 1535, comp. Rieu i. p. 15^b); he served in the same capacity Muhammadkhân's son, and after the latter's death he entered Shâh Tahmâsp's service, first for seven years as wazir of Yazîd, Abarkûh, etc.; and later on as wazir of Isfahân; the *ta'rikh* of his death, composed by Damiri (of Isfahân), is: *گردید یکی کم* (one to be deducted from the numerical value of *وزرا*, which is 985 = A. H. 984, A. D. 1576, 1577); he left a *diwân*, which the author of this book, however, had not seen; some specimens are quoted, on fol. 402^b.

1115. Khwâjah Ghiyâth-al-din Muhammad, son of the preceding wazir and poet, still alive at the time when this work was composed (he was the father of the famous Nûrjâhân, and under the title of I'timâd-al-danlâh wazir of the emperor Jahângir), on fol. 403^a.

1116. Khwâjah Muhammad Tâhir Wasli, another son of Muhammad Sharif Hijri, likewise alive at that time; he composed some good poetry, on fol. 403^b.

1117. Khwâjah Mirzâ Ahmad, brother of Muhammad Sharif and father of the author of this work, Amin Ahmad Râzi; he was in great favour with Shâh

Tahmâsp and for some years kalântar or prefect of Rai, on fol. 403^b.

1118. Khwâjah Khwâjagi, another brother of Muhammad Sharif, wrote occasionally poetry, for instance, a *rubâ'i* in honour of Asadbeg Mustanfi Muhammadkhân Sharaf-al-din Ughlu (no doubt the same governor of Khurâsân mentioned above in No. 1114), on fol. 404^a.

1119. Khwâjah Shâpûr, son of Khwâjah Khwâjagi, a poet (who had first the takhalluṣ Faribi or Firibi, according to Taqi Kâshî Karibi, and was a sister's son of Umidi, see Bodleian Cat., No. 1072); besides lyrical poetry he wrote *mathnawis*, an extract from one of which, *در صفت فرهاد* (or, as the same passage is styled in the Bodleian MS., *داستان کوه کوفتن فرهاد*), belonging to an epopee *و حسرو و شیردن*, is quoted here; his death, which of course is not recorded here, took place about the same time as that of his protector Âsafkhân, i. e. in or shortly after A. H. 1021 (A. D. 1613); comp. also Ethé, Firdausi's Yûsuf und Zalkhâ, in 'Verhandlungen des VII Internationalen Orientalisten-Congresses, Semitische Section,' Vienna, 1888, p. 32, on fol. 404^a.

1120. Khwâjah 'Abd-alridâ, a nephew of Muhammad Sharif, poet and *ta'rikh*-writer; one of his *ta'rikhs* is on the death of Shâh Kâsim (perhaps identical with No. 1083), expressed by *وفات شاه قاسم* (= A. H. 994, A. D. 1586), the other on the wedding of Maḥmûdbeg Nâmi, represented in this form: *الهی عاقبت محمود گردان* (= A. H. 992, A. D. 1584), on fol. 405^b.

1121. Khwâjah Muhammad Ridâ, son of the preceding 'Abd-alridâ, a poet, who died very young, on fol. 406^a.

1122. Khwâjah Muhammad Muḥsin, nephew of 'Abd-alridâ, a poet, on fol. 406^a.

1123. Khwâjah Niẓâm-almulk, wrote occasionally poetry, on fol. 406^b.

1124. Khwâjah Ja'far, a good physician, writer of riddles and occasional poet, on fol. 406^b.

1125. Maulânâ Atḡal Nâmi, was attached to Umidi his whole lifetime and left a *diwân* of *ghazals*, on fol. 407^a.

1126. Khwâjah Hidâyat-allâh Musharraf (or Mushrif), a poet, who excelled in writing parodies to verses of the Shâhnâma, Lailâ and Majnûn, and other poems, on fol. 407^a.

1127. Mirzâ Muhammad (in the following copy 'Ali), with the takhalluṣ Khulkî, on fol. 407^a.

1128. Maulânâ Fahmi, had poetical contests with Maulânâ Sahmi of Bukhârâ: one of his *kit'as*, quoted here, refers to Mir Bâkir of Astarâbâd, on fol. 407^a.

1129. Maulânâ Muhammad Sairi, a cousin of the preceding poet, on fol. 407^b.

1130. Maulânâ Ghafûri, on fol. 407^b.

1131. Maulânâ Câcî (جاجی in the index, جاجی in the text; the following copy reads Hâji), wrote occasionally poetry, like the two preceding Maulânâs, on fol. 407^b.

1132. Maulânâ Hisâbi, composer of well-measured verses, on fol. 407^b.

Damâwand, on fol. 407^b:

1133. Amir Ghiyâth-al-din Muhammad bin Amir Yûsuf of Shakarâb (in the district of Damâwand), got his first instruction from his uncle Amir Fakhr-al-din.

- later on he studied under Saif-al-din Taftâzânî; in Sultân Husain Mirzâ's reign he became master in one of the madrasas (of Harât); after that ruler's death he gained the favour of Muhammad Khân Shaibânî (A. H. 906-916=A. D. 1500-1510), and when Shâh Isma'il Safawî conquered Harât, he made him kâdî of Khurâsân. Ghiyâth-al-din was treacherously arrested by Amîrkhân, the Amîr-alumarâ of Khurâsân, and put to death, 56 years old, by his command A. H. 927=A. D. 1521 (one ta'rikh on his death is قتل بندگان مبرك, another, by Khwâjah Diyâ-al-din Miram, or, according to the following copy, Mir, والله شهيد و هو يحيى الموتى, out of which must be dropped in order to give the required date); as poet he used the takhalluṣ Khulki; he is the same Ghiyâth-al-din, at whose request Khwândamir composed the *ḥisb al-sirr* (comp. Rieu i. p. 98^a), on fol. 408^b.
1134. Maulânâ Sâ'il of Âh (in the district of Damâwand), he went in early youth to Hamadân and settled there for life; with the poet Hairati (died A. H. 961=A. D. 1554) he had continual disputes and a continual rivalry in poetry, on fol. 408^b.
1135. Maulânâ Saif-almulûk, originally of Damâwand, with the takhalluṣ Shujâ'i, a good poet and physician; in the latter capacity he attended Mir Sayyid Muhammad Jâmabâf (the distinguished Sûfî and rubâ'i-writer, see No. 639 above), on fol. 409^a.
1136. Maulânâ Kurbî, a poet, on fol. 409^b. *Simnân*, on fol. 409^b.
1137. Sakkâk, a companion of Shaikh Abû-alḥasan Bustî, on fol. 410^a.
1138. Shaikh al-'Arîf Rukn-almillâh wa al-din 'Alâ-aulah (Safinat-alauliyâ, No. 132), the greatest Sûfî saint after Junaid; he was for some time in the service of the pâdishâh (i.e. Arghûnkhân, who reigned from A. H. 683 to A. H. 690=A. D. 1284-1291), but soon gave up all worldly affairs and devoted himself exclusively to a devotee's life. On his return, A. H. 689 (A. D. 1290), from the pilgrimage he went back to his native town; he died, 70 years old (other authorities give him 77), A. H. 736 (=A. D. 1336, not, as is wrongly stated here as well as in the following copy, A. H. 786), on fol. 410^a.
1139. Abû-albarakât Taqi-al-din 'Alî Dûstî, a companion and friend of 'Alâ-aulah, on fol. 410^a.
1140. Khwâjah 'Imâd-al-din Mas'ûd, was for some time wazir of Timûr, on fol. 410^b.
1141. Khwâjah Ghiyâth-al-din Sâlâr, was president of the council under Timûr, on fol. 410^b.
1142. Khwâjah Shams-al-din 'Alî, one of Shâhrûkh's wazirs, on fol. 410^b.
1143. Khwâjah Kutb-al-din Tâ'ûs, was for some time wazir under Mirzâ Abû-alkâsim Bâbar, the son of Baisunghar (A. H. 853-861=A. D. 1449-1457), and Sultân Abû Sa'id (A. H. 854-873=A. D. 1450-1469), on fol. 410^b.
1144. Khwâjah Nizâm-al-din Bakhtiyâr, became wazir in the first years of the reign of Sultân Husain Mirzâ (the successor of Abû Sa'id), on fol. 410^b.
1145. Najm-al-din, author of a few verses, on fol. 410^b.
1146. Amîr Yamani (or Yamini, as the index has), a poet, on fol. 410^b.
1147. Amîr Sayyid 'Alî, was engaged in writing a history of the Dakhan at the time when this work was composed; he also made verses, on fol. 410^b.
1148. Faribi, or Firibi, a poet, on fol. 410^b. *Astarâbâd*, on fol. 410^b.
1149. Shams-alma'âlî Kâbûs (i.e. Kâbûs bin Washmîr, the ruler of Jurjân, A. H. 366-403=A. D. 976-1012), renowned by his Arabic and Persian writings: he wrote Persian verses and had poetical contests with Ustâd Abûbâkr Khwârizmî; the best known among his prose-works is the *كمال البلاغة*, on fol. 411^a.
1150. Abû Manṣûr Tha'âlibî, contemporary with Kâbûs and author of a work, styled *سبر الملوك*, on fol. 411^b.
1151. Amîr 'Unsur-alma'âlî Kaikâ'ûs bin Iskandar bin Kâbûs (the king of Tabaristân), author of the famous *فابوس نامه* (commenced A. H. 473 or 475=A. D. 1080-1083, comp. W. Pertsch, Berlin Cat., pp. 302 and 303) and of Persian verses, on fol. 411^b.
1152. Amîr-almu'azzam Nuṣrat-al-din (in the index Nuṣir-al-din) Kabûdjâma, rose to a high position under Sultân Tukush (the Khwârizmshâh A. H. 568-596=A. D. 1172-1200); he was at last denounced to his sovereign by his rivals and escaped death only by inducing those who arrested him, by means of rich gifts, to take him, before his execution, into the presence of the Shâh. There he succeeded by a clever impromptu poem in appeasing his anger, on fol. 412^b.
1153. Alamîr alkabîr Fakhr-aldaulah Mas'ûd bin Nuṣrat-al-din, son of Kabûdjâma, wrote Arabic and Persian poetry, on fol. 413^a.
1154. Abû 'Alî Jurjânî, who gave a clever interpretation of the word *بخل*, stinginess (the *بلا*=ب, the *خ*=خسران, the *لوم*=ل), on fol. 413^a.
1155. Shaikh Abû-alkâsim Jurjânî, on fol. 413^a.
1156. Sayyid alḥukamâ Sayyid Isma'il (i.e. Zain-al-din Abû Ibrâhim Isma'il bin al-Hasan bin Muhammad bin Alḥmad, or bin Alḥmad bin Muhammad, see Bodleian Cat., No. 1576 sq., and Rieu ii. pp. 466 sq. and 475 sq.), the great physician and author of the *اغراض الطب* (or *كتاب اغراض*, the *ذخيرة خوارزمشاهي*, here wrongly called an abridgment of the preceding work, the *خفي علائي* (which is the proper abridgment of the *ذخيرة*), etc. These works are stated here to have been dedicated to Îl Arslân Khwârizmshâh (which is impossible, since that Shâh reigned A. H. 551-567=A. D. 1156-1172, and Sayyid Isma'il died, according to the best authorities, A. H. 531=A. D. 1136, 1137; the correct name of the Shâh, in whose service he spent most of his time, is undoubtedly Kutb-al-din Muhammad Khwârizmshâh, who reigned A. H. 491-521=A. D. 1098-1127, and was the father of Atsiz bin Khwârizmshâh, A. H. 521-551=A. D. 1127-1156, for whom, when still heir-apparent, most of these works were written), on fol. 413^a.
1157. Hakim Bâlith (بالت), in the following copy Bâlit (بالت), a poet who is said here to have been quoted in 'Aufi's tadhkirah (in the only extant copy of that work in the Sprenger Coll. in Berlin his name, however, is not found), on fol. 413^a.
1158. Abû Dharâ'ah, one of the Sâmanide poets (Ethé, *Rûdnag's Vorläufer*, etc., No. 15), on fol. 413^b.
1159. Fakhr-al-din As'ad, the author of the *epoee و نس و رامين* (completed between A. H. 434 and 447=A. D. 1042-1055, see Bodleian Cat., No. 522; *Zeitschrift*

der D. M. G. xxiii. p. 375 sq.; edited in the *Bibl. Indica*, on fol. 413^b.

1160. Lāmī, a poet, on fol. 414^b.

1161. Faṣīḥī, the author of the romantic mathnawī *court-poet of Kaikā'ūs* (No. 1151), on fol. 414^b.

1162. Amir Sayyid Sharīf-al-dīn 'Alī, was born A. H. 740 (A. D. 1339, 1340) in Ṭāghūn (طاغون) near Astarābād; became in A. H. 779 (A. D. 1377, 1378) acquainted with Shāh Shujā' and was appointed professor in the Dār-al-shifā or medical hospital of Shīrāz; he stayed there about ten years and wrote his Arabic glosses on the *مطلوع* (i.e. Sa'd-al-dīn Taftāzānī's commentary on Jalāl-al-dīn Muḥammad Kaẓwīnī's *تلخيص المفتاح*, completed A. H. 748 = A. D. 1347, 1348, comp. Loth, Arabic MSS., p. 246). In A. H. 789 (A. D. 1387), when Timūr took possession of Shīrāz, Sayyid Sharīf-al-dīn was ordered to Samarkand, where he remained till Timūr's death. Then he returned to Shīrāz, where he died A. H. 816 (A. D. 1413, 1414), 76 years old. He had frequent scientific disputations with Sa'd-al-dīn Taftāzānī (died A. H. 791 or 792 = A. D. 1389 or 1390). In Samarkand he wrote most of his famous Arabic glosses and commentaries, viz. *حاشية شرح كشاف*, *حاشية شرح هداية حكمت ميرك*, *شرح مفتاح* on Muḥammad bin Mubārak Shāh Bukhārī Mirak's commentary on the *هداية* of Mufaḍḍal bin 'Umar Abhari, who died A. H. 663 = A. D. 1265, see Loth, Arabic MSS., pp. 136 and 137), *حاشية شرح حكمت العین* (i.e. *حكمة العين* by Najm-al-dīn 'Alī bin 'Umar Kātibī Kaẓwīnī, who died A. H. 693 = A. D. 1294, see Loth, ib. p. 139), *حاشية تلويح* (the *تلويح* is Sa'd-al-dīn Taftāzānī's supercommentary on the *توضيح*, which is itself a commentary, composed on his 'principles of jurisprudence,' or *تنقيب*, by the author himself, 'Ubaid-allāh bin Mas'ūd Maḥbūbī Ḥanafī, who died A. H. 747 = A. D. 1346, 1347, see Loth, ib. p. 79), *شرح موافق* (commentary on the *كتاب المواقف*, or system of scholastic theology, by 'Aḍud-al-dīn Ījī, who died A. H. 756 = A. D. 1355, see Loth, ib. p. 114), *حاشية تجريد اصفهاني* (or simply *التجريد*, *حاشية* on Shams-al-dīn Maḥmūd Isfahānī's (died A. H. 749 = A. D. 1348) commentary on the *تجريد الفوائد*, Naṣir-al-dīn Ṭūsī's compendium of metaphysics and Muḥammadan faith, see Loth, ib. p. 106), *حاشية شرح طوابع اصفهاني* (glosses on the same Isfahānī's commentary on the *طوابع الانوار*, or compendium of scholastic theology by Naṣir-al-dīn 'Abdallāh Baidāwī, who died A. H. 685 = A. D. 1286, see Loth, ib. p. 111), *حاشية بر شرح مطالع مولانا قطب الدين رازي* (Kutb-al-dīn Muḥammad Rāzī, see No. 1076 above, died A. H. 766 = A. D. 1364, 1365), *شرح تذكرة* (commentary on Naṣir-al-dīn Ṭūsī's *تذكرة*, or elements of astronomy, see Loth, ib. p. 218), *شرح جقميني* (a commentary on the *ملخص*, or compendium of astronomy, by Maḥmūd bin Muḥammad bin 'Umar Caḡmīnī, or Caḡhmīnī, resp. Jaghmīnī, see Loth, ib. p. 219), *حاشية شرح اشارات* (probably Naṣir-al-dīn Ṭūsī's commentary on Ibn Sīnā's *الاشارات*

حواشي متوسط and *حواشي راضي*), *والتنبيهات* (glosses on the middle commentary of Rukn-al-dīn Ḥasan Astarābādī, who died A. H. 717 or 715 = A. D. 1317 or 1315, on the *كافية في النحو* by Ibn Ḥājib, who died A. H. 646 = A. D. 1248, 1249, see Loth, ib. p. 258); he composed there besides a Persian commentary on the same Kāfiyah (*فارسي در كافيہ*), a Persian treatise on logic (*الرسالة الكبرى في المنطق*, see Rieu ii. p. 812), and the well-known Persian work on Arabic inflections, styled *صرب مبر* (Rieu ii. p. 522). After his return to Shīrāz he added to this list of publications the *حاشية شرح مختصر اصول ابن حبيب* (glosses on the commentary, probably 'Aḍud-al-dīn Ījī's, on Ibn Ḥājib's *مختصر المنتهى*, or principles of jurisprudence, see Loth, ib. p. 74) and the *شرح فرائض سراجي* (commentary on Sirāj-al-dīn Muḥammad bin Muḥammad bin 'Abd-alraṣhīd al-sajawandī's work on the right of inheritance, commonly styled *العرائض السراجية* or simply *السراجية*, see Loth, ib. p. 60), on fol. 414^b.

1163. Amir Jamāl-al-dīn, prime minister of Shāh Ṭahmāsp, on fol. 415^a.

1164. Amir Saif-al-dīn Muḥammad, son of the preceding Amir, enjoyed likewise great influence in the majlis of the Shāh (i.e. Ṭahmāsp), on fol. 415^a.

1165. Amir Amin-al-dīn Ḥasan, brother of Amir Saif-al-dīn, on fol. 415^a.

1166. Amir Taqi-al-dīn Muḥammad, son of the preceding Amir, became governor of Astarābād, on fol. 415^a.

1167. Amir Fakhr-al-dīn Simāki, was first teacher in and Shaikh-alislām of Sabzwār, afterwards prime-minister of Shāh Ṭahmāsp; among his works are mentioned *حاشية هداية حكمت* (see on the *هداية*, No. 1162), *حاشية بر تهذيب* (or as this copy originally had and as the following one distinctly reads: *حاشية بر حاشية بهذيب*, glosses on the glosses of Taftāzānī's *تهذيب المنطق*, see Loth, Arabic MSS., p. 146), and *حاشية بر شرح تجريد* (comp. No. 1162), on fol. 415^a.

1168. Maulānā 'Imād-al-dīn Kārī, on fol. 415^b.

1169. Maulānā Nizām, wrote *qaṣidas* in honour of the house of 'Alī (must be different from the Maulānā Nizām, mentioned in the *Ātashkade*, No. 324, Bodleian Cat., col. 273, as author of a mathnawī. *سليمان وبلقيس*, since his death is fixed there in A. H. 921 = A. D. 1515, and here is added the distinct statement that Nizām's daughter, after his death, applied in a *kitāh*, quoted here, to Sultān Ḥusain Mirzā, who died A. H. 911 = A. D. 1506, for a tombstone on her father's grave), on fol. 415^b.

1170. Hilālī, of Turkish extraction, but born in Astarābād; he went in early youth to Harāt; when 'Ubaid-allāhkhān conquered that city, he gained the favour of that Uzbek invader by a *qaṣidah*; but as Maulānā Bakā'ilang and Maulānā Shams-al-dīn Kulistānī, who were in 'Ubaid-allāhkhān's service, grew envious of him and calumniated him as a heretic, he was put to death (A. H. 939 = A. D. 1532, 1533, see Bodleian Cat., No. 1019 sq.), a rash deed, of which the Khān afterwards greatly repented; of Hilālī's works are

mentioned here only the two mathnawis, شاه و درویش, as well as a diwān of ghazals (the *صفات العاشقين* is omitted), on fol. 416^a.

1171. Maulānā Saḥābī, settled in Najaf, particularly renowned as rubā'i-writer (he died A.H. 1010=A.D. 1601, 1602, see the *Khulāṣat-alafkār*, No. 130. Bodleian Cat., col. 307, and ib., col. 667), on fol. 416^b.

1172. Mir Muḥammad Mu'min, a poet, went to the Dakhan and rose to high favour at the court of Ibrāhīm Kūṭshāh (who died A.H. 988=A.D. 1580); at the time when this work was composed he was in the service of Ibrāhīm's son and successor, Muḥammad Kūh Kūṭshāh (A.H. 988-1020=A.D. 1580-1612), on fol. 417^a.

1173. Maulānā Sultān Muḥammad Šidkī, a poet, lived many years in Kāshān, on fol. 417^b.

1174. Maulānā 'Alī Gul, a poet at the court of the Sultāns of the Dakhan; he died before the composition of this work, on fol. 418^a.

1175. Maulānā Mu'in, with the takhalluṣ of Ladhḍhat, a very subtle writer in prose and verse, on fol. 418^b.

1176. Muḥammad Amin Dhaukī, died before the composition of this work; one of his baits is quoted here, on fol. 419^a.

1177. Sayyid 'Abd-alḥaqq, wrote some kit'as, on fol. 419^b.

1178. Mir Murādi, a poet (his death is fixed by Taqī Kāshī in A.H. 976 or 979=A.D. 1568, 1569, or 1571, 1572), on fol. 419^b.

1179. Raughani, a poet who went to India and died there, on fol. 419^b.

1180. Maulānā Nāṭikī, died on his way back from India; two rubā'is of his are quoted here, on fol. 419^b.

1181. Amir Shams-al-din 'Alī, a poet, on fol. 419^b.

1182. Nasim, a rubā'i of whom is quoted here, on fol. 420^a.

1183. Muḥammad Muḥim, son of Sayyid Muḥammad Dāniyāl, was in India at the time when this work was composed, on fol. 420^a.

1184. Kāsimi or Kismi (according to the index, Kāsimi; the following copy reads distinctly Kismatī), spent his life in the companionship of Khwājah Ḥusain Thana'i (of Mashhad, who died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1045 sq.), an occasional poet like the preceding Muḥim, on fol. 420^a.

Tabaristān, on fol. 420^a; *Māzandarān*, on fol. 421^a; *Āmul*, on fol. 421^b.

1185. Shaikh Abū-al'abbās Kaṣṣāb, the Shaikh of Āmul and Tabaristān, contemporary with Abū-alfawāris Kirmānshāhi, on fol. 421^b.

1186. Shaikh Muḥammad Kaṣṣāb, pupil of the preceding Shaikh, lived in Dāmaghān, on fol. 421^b.

1187. Abū Ja'far (Muḥammad) bin Jarir al-Ṭabari, the famous author of the تفسیر کبیر, تائید طبری, the splendid commentary on the Kūrān, see Loth in Zeitschrift der D. M. G., vol. 35, p. 588 sq.), and other works (died A.H. 310=A.D. 922), on fol. 421^b.

1188. Muḥammad bin Maḥmūd Āmulī, author of a commentary on the کلیات or first book of Ibn Sinā's Kānūn (شرح بر کلیات فانون, see Loth, Arabic MSS.,

p. 228) in Arabic, and of the نفائس العیون (correctly, نفائس الفنون فی عرائس العیون), an encyclopædia of Muḥammadan sciences in Persian, an imitation of Kūṭh-al-din Shīrāzī's (died A.H. 710=A.D. 1310, 1311) نفائس التاج (see on the latter Rieu ii. p. 434; the نفائس were completed between A.H. 736 and 742=A.D. 1336-1342, see Bodleian Cat., Nos. 1483-1491, and Rieu ii. p. 435 sq.), on fol. 421^b.

1189. Shaikh 'Izz-al-din Āmulī, author of the حسنیة, a Shī'ite treatise on Muḥammadan faith and duties, dedicated to Ḥasan Nāmi (in the following copy, حسن مت نامی), one of the kiugs of Māzandarān (see on the رسالۃ حسنیة or حسنیة, W. Pertsch, Berlin Cat., p. 246, and Rieu i. p. 35, where no author's name is given), on fol. 422^a.

1190. Abū-alfath Āmulī, one of whose rubā'is is quoted here, on fol. 422^a.

1191. Maulānā Muḥammad Šūfī, a poet alive at the time when this work was composed and a devout follower of the mystic path, on fol. 422^a.

1192. Maulānā Kā'imī, author of a mathnawī, on fol. 423^a.

1193. Rafīkī, a poet, on fol. 423^a.

Rustamdār, on fol. 423^a:

1194. Maulānā Muḥammad, lived in Mashhad, a great logician, who wrote occasionally poetry, on fol. 423^a.

Gilān, on fol. 423^b:

1195. Shaikh Muḥyi-al-din 'Abd-alkādir, the founder of the Kādīrī order (Safinat-alauliyyā, No. 36), born A.H. 471 (A.D. 1078, 1079), went 18 years old, A.H. 488 (A.D. 1095), to Baghdād (he died A.H. 561=A.D. 1166), on fol. 423^b.

1196. 'Ain-alzamān Jamāl-al-din Kilakī (in the index and in the Safinat-alauliyyā, No. 124, Kih), one of the Khalīfas of Shaikh Najm-al-din Kubrā (who died A.H. 618=A.D. 1221), on fol. 424^a.

1197. Khwājah Tāj-al-din 'Alishāh, was first wazīr under Uljā'itū Sultān (A.H. 703-716=A.D. 1303-1316) conjointly with Khwājah Rashīd (the author of the Jamī'-altawārīkh, see No. 17 in this Cat.); after Rashīd's assassination under Uljā'itū's successor, Abū Sa'id, he combined all power in his own hand; he died A.H. 723 (A.D. 1323), on fol. 424^a.

1198. Khwājah Najm-al-din Maḥmūd (i.e. Maḥmūd Gāwān bin Shaikh Muḥammad Gilānī), known as Khwāja-i-Jahān, a title of honour, bestowed upon him by Sultān Muḥammadshāh of the Bahmani dynasty in the Dakhan (who reigned A.H. 867-887=A.D. 1463-1482); he was falsely accused before the Sultān, who gave orders for his execution (A.H. 886=A.D. 1481). Among his writings رسالۃ در انشا is mentioned, by which no doubt the مناظر الانشا is meant, a treatise on refined prose-writing, see Bodleian Cat., No. 1348 (a collection of model letters, styled ریاض الانشا, by the same author, is described ib., No. 1349); he used to send presents to renowned Shaikhs of the Irāk and Khurāsān, for instance, to the poet Jāmī, who thanked him in a kasidah, on fol. 424^b.

1199. Amir Najm-al-din Mas'ūd, one of the famous men of Rasht, who enjoyed afterwards the favour of

Shāh Isma'il Ṣafawī and rose to the rank of a wakil, on fol. 425^a.

1200. Bābā Naṣībī, a poet who was brought under the notice of Sultān Ya'qūb of the Āḡ-ḳoyunlū dynasty by Bābā Fiḡhānī of Shirāz (see Nos. 203 and 212); he died according to A. Sprenger, Catal., p. 510, A.H. 944=A.D. 1537, 1538, on fol. 425^a.

1201. Kārkiyākhān Aḥmad, the king of Gilān, who was, after a reign of thirty-one years, deposed and imprisoned by Shāh Tahmāsp Ṣafawī, A.H. 974 (A.D. 1566); after Shāh Muḥammad's accession (A.H. 985=A.D. 1577) he was released from his twelve years' imprisonment and reinstated in his kingdom; but he proved himself a very bad ruler, and when Shāh 'Abbās after his accession summoned him to his court, he did not obey, but began secret negotiations with the Turkish Sultān. Thereupon 'Abbās got infuriated against him and set out to punish him, but he escaped in a ship and went towards Shirwān. He finally abandoned his project of an alliance with the Turks, and repaired to Najaf and Karbalā, where he led a contemplative life at the time when this work was composed. During his imprisonment he had exchanged rubā'is with Shāh Isma'il II Ṣafawī, who had been confined by his father Tahmāsp in the same fortress of Ḳahḳah as he; he also wrote ghazals, on fol. 425^b.

1202. Shaikhzāda, with the takhalluṣ Fidā'i, son of Shaikh Muḥammad Lāhijī, the author of a commentary on the *مفاتیح الاعجاز فی شرح گلشن راز* (i.e. the *گلشن راز*), commenced A.H. 877=A.D. 1473; Shaikhzāda was a poet of considerable power (Muḥammad Lāhijī, the father, with his full name, Shaikh Shams-al-dīn Muḥammad bin Yahyā Lāhijī Nūrbakhlshī, was a renowned poet too, with the takhalluṣ of Asirī, see Rieu ii. p. 650; Shaikhzāda died A.H. 927=A.D. 1521), on fol. 426^a.

1203. Kādi 'Abdallāh Yaqīnī, belonged on his father's side to the Nūrbakhlshī order, and was on his mother's side a nephew of Shaikh Aḥmad Lāhijī; he wrote some verses, on fol. 426^b.

1204. Kādi Yahyā, nephew of the preceding Kādi, Ṣūfī and poet, on fol. 426^b.

1205. Maulānā Yahyākhān (in the following copy Yahyā Jān), son of Maulānā Aḥmad Ṭabīb, a famous physician in Shāh Isma'il's reign; he was for a long time wazīr of Gilān, and died in Ḳazwīn A.H. 967 (A.D. 1559, 1560); he wrote occasionally poetry, on fol. 427^a.

1206. Kādi Shams-al-dīn, was originally the teacher of Shāh Isma'il and became prime-minister under Shāh Tahmāsp, on fol. 427^a.

1207. Maulānā Nizām-al-dīn Aḥmad, a great astronomer, on fol. 427^a.

1208. Hakim Nūmat-allāh of Dailamān, a clever physician, had 300 Turkish and Hindū slaves, on fol. 427^a.

1209. Bilah (or Pilah) Fakih, was for some years prime-minister of Gilān, on fol. 427^a.

1210. Hakim Ṣadr-al-shari'ah, son of the preceding Bilah (or Pilah) Fakih, a physician, on fol. 427^a.

1211. Maulānā Luṭf-allāh, who spread the knowledge of philosophy and logic in Gilān, on fol. 427^a.

1212. Maulānā Maḥmūd, called Sarbarahna (the

bare-headed), great both in intellectual and technical sciences, on fol. 427^a.

1213. Hakim Shams-al-dīn, was in Akbar's service and obtained the title of Hakim-almulk (the royal physician), on fol. 427^a.

1214 and 1215. Hakim 'Alī and Hakim 'Alā-al-dīn, two other clever physicians, on fol. 427^a.

1216. Maulānā 'Abd-alwahid, had in Gilān scientific contests with Maulānā Mirzā Jān, on fol. 427^b.

1217. Nūr-al-dīn Muḥammad Firāri (in the following copy Ḳarārī), son of Maulānā 'Abd-alrazzāq, and a good poet, was for years prime-minister of Gilān, on fol. 427^b.

1218. Masih-al-dīn Hakim Abū-alfath, brother of the preceding Nūr-al-dīn, was in Akbar's service, on fol. 427^b.

1219. Hakim Humām, another brother of Nūr-al-dīn, wrote also poetry, on fol. 427^b.

1220. Hakim Dawā'i, who spent a long time in quiet devotion in Makkah; in the very year when this work was written he had joined Akbar's court as companion of Khān A'zam Kūkultāsh; he wrote occasionally poetry, on fol. 428^a.

1221. Maulānā Ḥayātī, a poet, who was a protégé of Masih-al-dīn Hakim Abū-alfath (No. 1218) and also favoured by Akbar, on fol. 428^b.

1222. Bābā 'Abdī, a Ṣūfī who after thirty years' wandering settled down in Ḳandahār by the side of Bābā Ḥasan Abdāl's grave; he wrote risālas on prosody and rhyme and on riddles, and composed occasionally verses, on fol. 428^b.

1223. Ḥālātī, calligrapher and occasional poet, on fol. 429^a.

1224. Ḳurbī, a poet, on fol. 429^a.

1225. 'Akifī, good astronomer and poet, on fol. 429^a.

1226. Kā'ilī, a poet who came to India shortly before this work was composed, on fol. 429^a.

1227. Fidā'i, a poet who lived and died in Shirāz, on fol. 429^a.

1228. 'Ināyat Zargar (the goldsmith), a protégé of Kādi Yahyā (No. 1204), on fol. 429^a.

1229. Mir Maḥmūd, a poet who came to India a few years before the composition of this work, but soon after undertook a new journey and was not heard of after, on fol. 429^b.

Ḳazwīn, on fol. 429^b:

1230. Shaikh Abūbakr Shādān, died A.H. 531 (A.D. 1136, 1137), on fol. 430^b.

1231. Shaikh Nūr-al-dīn Muḥammad bin Khālīd, on fol. 430^b.

1232. Shaikh 'Alak or 'Ilk (علک), on fol. 430^b.

1233. Shaikh Abū 'Alī Abū Bābān, was according to the *تاریخ گریز* assassinated by an Isma'ilite in Damascus, but his body was by pious people carried to Ḳazwīn and buried there, on fol. 430^b.

1234. Shaikh Sa'd-al-dīn Ḳataḳ-khwājah (فتلخوواجه) Khālīdī, who converted many unbelievers to Islam, on fol. 430^b.

1235. Shaikh Sharaf-al-dīn Tawīl, was highly esteemed by Abū Sa'id Bahādurkhān (A.H. 716-736=A.D. 1316-1335), who often visited him, on fol. 431^a.

1236. Abū-alḥasan Zāhid, who fasted thirty years and died A.H. 345 (A.D. 956, 957), on fol. 431^a.

1237. Muḥammad bin Zaid (according to Barbier de

Meynard, *Diet. géogr.*, p. 445, bin Yazid, which seems to have been written first in this copy too, but afterwards corrected into Zaid) bin Mājāh, a great traditionist and Qurān-commentator; one of his most renowned works on tradition is the *كتاب السنن* (سنن); he was born according to Barbier de Meynard, loc. cit., A.H. 209 and died A.H. 273 (A.D. 824-886), on fol. 431^a.

1238. Shaikh Najm-al-din 'Abd-alghaffār al-hāfi', the author of the *حاوی فقد*, the *لیاب* (work on Shāfi'ite law), and a commentary on the *لیاب* (with its proper title *كتاب اللیاب*, see Loth, *Arabic MSS.*, p. 69); he died A.H. 663=A.D. 1265 (in the following copy 660, according to Loth, loc. cit., A.H. 665=A.D. 1266, 1267), on fol. 431^a.

1239. 'Abd-al-alām bin Muḥammad, author of a large commentary on the Qurān (*تفسیر کبیر*) in 300 جزو: he died A.H. 488 (A.D. 1095), on fol. 431^a.

1240. Amin-al-din Naṣir bin 'Aziz-al-din, under Sulṭān Maḥmūd (so in the following copy; here, probably by mistake, Muḥammad) bin Sabuktāgin, rose to the rank of a mustaufi of 'Irāq; later on he gave this office up, performed the pilgrimage, and devoted himself to a religious life, on fol. 431^a.

1241. Imām-al-din Abū-alkāsim 'Abd-alkarīm, author of a *شرح کبیر* and a *شرح صغیر* (a larger and a smaller commentary, viz. on Ghāzālī's famous work on Shāfi'ite law, *الوجیز فی الفروع*, the larger one of which in twelve volumes is entitled *كتاب الوجیز*, see Mehren in *Zeitschrift der D. M. G.*, vol. 27, p. 205), of the *محترز* (a system of Shāfi'ite law, see Loth, *Arabic MSS.*, p. 68), and other works; he is usually called Rāfi'ī Kazwīnī, and died A.H. 623 (A.D. 1226, see Loth and Mehren, loc. cit.), on fol. 431^a.

1242. Sadīd-al-din, a great sage, connected with the Marzulan tribe, which has produced many learned traditionists, on fol. 431^a.

1243. Imām Sa'īd Bābūyah Rāfi'ī, greatly praised by Khāqānī; he wrote Persian and Arabic poetry, on fol. 431^a.

1244. Maulānā Najm-al-din 'Umar Kātībī, who was called to Marāgha by Naṣir-al-din Tūsī, when the latter was engaged in the *زيج*, i.e. the *ایلتخانی* or astronomical tables, constructed by Hūlāgū's order (see Bodleian Cat., No. 1513), to assist him in the work; his own compositions are the *شمسہ*, dedicated to Khwājāh Shams-al-din Muḥammad (i.e. Juwainī, see Nos. 668 and 797 above), the *حکمة العین*, the *کشف*, a commentary on Imām Fakhr's *ملتص*, and the *جامع الدقائق*; he died, according to Loth, *Arabic MSS.*, p. 139 sq. (where he is more correctly styled Najm-al-din 'Alī bin 'Umar Kātībī, comp. also No. 534 above), A.H. 675 (A.D. 1276, 1277); the usual date of his death, however, is A.H. 693 (A.D. 1294), on fol. 431^b.

1245. Ittikhār-al-din Muḥammad Bakrī, well versed in Turki, under the Moghuls; he translated *کلیله و دمنه* into the Moghul tongue (i.e. into Čaghatāi, see H. Khalfav, p. 239) and the *سندباد نامه* into Turkish;

he was first in the service of Uktāi Kā'ān, and afterwards in that of Mangū Kā'ān (died A.H. 656=A.D. 1258), who had been his pupil; the latter appointed him governor of the whole of Kāzwīn, gave to one of his brothers, Imām-al-din Yahyā, the governorship of the 'Irāq-i-'ājam and later on that of the 'Irāq-i-'arab too; to another brother, 'Imād-al-din, for some years the governorship of Māzandarān; and to a third brother of his, Rukn-al-din, that of Gurjīstān, on fol. 431^b.

1246. Malik Radī-al-din Bābā, under Abakākhān, who made him governor of Dīyābakr; he wrote some rubā'is, on fol. 431^b.

1247. Jamāl-al-din Ushāk al-qutnī, died 90 years old, in the reign of Abakākhān; he also wrote rubā'is, on fol. 432^a.

1248. Kāḍi Nizām-al-din 'Uthmān, a poet under Arghūnkhan, on fol. 432^a.

1249. Fakhr-al-din Fath-allāh Mustaufi, one of the clerks of Khwājāh Rashīd-al-din Faḍl-allāh (the author of the *جامع السواریخ*, who died A.H. 718=A.D. 1318, see No. 17 in this Cat.) and of Rashīd-al-din's son, Khwājāh Ghiyāth-al-din Muḥammad (who died A.H. 736=A.D. 1336); he wrote some poetry, on fol. 432^a.

1250. Hāmid-allāh Mustaufi, brother of the preceding Fakhr-al-din, the famous author of the *تاریخ گزیده* (see Nos. 19 and 20 in this Cat.), and the *نزهة القلوب* (see Bodleian Cat., Nos. 406-412); he also wrote some poetry, on fol. 432^a.

1251. Sirāj-al-din Kūmārī, a renowned poet, who was for some time attached to the rulers of Khurāsān and Transoxania; after his return to the 'Irāq he became the favourite of Sulṭān Abū Sa'īdkhān (who died A.H. 736=A.D. 1335); his *diwān* is still extant, on fol. 432^b.

1252. Bahā-al-din, a poet, of whom two rubā'is are quoted here, on fol. 433^a.

1253. 'Imād-al-din, another poet, of whom one rubā'i is quoted, on fol. 433^a.

1254. 'Uḥād Zakānī, the famous writer of pleasantries in verse and prose (who died A.H. 772=A.D. 1370, 1371, see Bodleian Cat., Nos. 797-800). His first literary work was, according to Daulatshāh, a *رساله در علم بیان* (in the *Makbzan-algharā'ib*, No. 1538, Bodleian Cat., col. 350, *رساله در علم معانی*), which he dedicated to Shāh Abū I-bāq Injū (reigned over Fārs A.H. 742-754=A.D. 1341-1353), but without finding favour with that sovereign; he is besides the author of a *diwān* and of witty sayings in prose (some of which have been quoted in the *Makbzan-algharā'ib*, loc. cit.); his comic epopees are not mentioned here, on fol. 433^a.

1255. Maulānā Majīd-al-din Karkhī, a poet, on fol. 435^a.

1256. Darwish Dihakī, a poet, praised by Mir 'Alī-shīr in his *مجالس النعائس*, on fol. 435^a.

1257. Mirzā Sharaf Jahān (according to the index of this copy and Barbier de Meynard, *Dictionnaire géogr.* etc., p. 444, foot-note, Ashraf Jahān), son of Kāḍi Jahān, a poet under Shāh Tahmāsp, born A.H. 902, 18th of Rabi'-alākhar (A.D. 1496, Dec. 24), died in Syria A.H. 962, 7th of Dhū-alka'dah (A.D. 1555, Sept. 23); his son was Amīr Šadr-al-din Muḥammad, a good musician, on fol. 435^a.

1258. Kāḍi Rūḥ-allāh, brother of Kāḍi Jahān, wrote some poetry, on fol. 435^b.

1259. Mirzā Kiwām-al-din Ja'far, with the epithet of Āsafkhān, came in early age to India and rose to important positions in Akbar's reign; he was a renowned verse-writer, on fol. 436^a.

1260. Ākā Mullā, a poet, on fol. 437^a.

1261. Amir Yahyā, author of the *لب التواريخ* (see Nos. 101-103 in this Cat.); he died A.H. 962 (A.D. 1555), 77 years old (the date of Yahyā's death appears twice in this article, first in the correct way, viz. 962, afterwards, probably by a mere mistake, as 972); his son, Amir Ghiyāth-al-din 'Alī, was still alive at the time when this work was composed, on fol. 437^b.

1262. Kāḍi Ḥasan, a poet under Akbar, likewise still alive, on fol. 437^b.

1263. 'Aziz, author of a diwān and of some mystic poems, for instance, *گل و مل* (rose and wine), *وجه الفناعة*, *صحيفة العشاق*, also of a rhymed treatise on geomancy (*رسالة منظومة رمل*), on fol. 437^b.

1264. Mir 'Aziz, a poet, who was a friend and for some time a companion of Mirzā Sharaf Jahān (No. 1257), on fol. 437^b.

1265. Kāḍi Ahmad Ghaffārī, the well-known author of the *جهان آرا* and the *نگارستان* (see Nos. 106-108 and 606-613 in this Cat. respectively). He was a descendant of Imām Najm-al-din 'Abd-alghaffār, the author of the Shāfi'ite law-book *الحاوي* (see Bodleian Cat., No. 337), who died A.H. 663 or 665 (see No. 1238 above). Ahmad Ghaffārī died A.H. 975 (A.D. 1567, 1568), on his return from the Hijāz, on fol. 438^a.

1266. Shāh Kāsim Fahmī, a poet, son of Maulānā 'Aziz-al-din Calabi, who himself was a descendant of Shaikh Nūr-al-din Muḥammad bin Khālid (see No. 1231), on fol. 438^a.

1267. Maulānā Adham, wrote a famous *qaṣīdah* in praise of one of the Ṣafawī rulers, on fol. 438^b.

1268. Maulānā Hilāl, author of a satire on the people of Kumm, on fol. 438^b.

1269. Maulānā Isma'īl Bakhshī, a poet, on fol. 438^b.

1270. Mir Muḥammad Kar, likewise a poet, on fol. 438^b.

1271. Asadbeg, another poet, on fol. 439^a.

1272. Maulānā Murād, of whom a rubā'ī, directed against Maulānā Ahmad Sa'īdī, is quoted here, on fol. 439^b.

1273. Sayyid Nūr-allāh, wrote some poetry, on fol. 439^b.

1274. Khwājagī, a poet, on fol. 439^b.

1275. Khidrī, of whom one rubā'ī is quoted, on fol. 440^a.

1276. Furūghī 'Aṭṭār, a poet, on fol. 440^a.

1277. Jadhībī, another poet, on fol. 440^a.

1278. Kākā, a sweet singer of verses, on fol. 440^a.

1279. Ḥafīz Šābūnī, who exchanged verses in the dialect of Kāzwin with Maḥsūd, another poet of that town, on fol. 440^a.

1280. Muḥammad Sharif Īzādī, a poet, on fol. 440^b.

1281. Sag-i-lawand, another poet, on fol. 440^b.

1282. Nizām Kalāgh, wrote some poetry, on fol. 440^b.

1283. Maulānā Mukārim, an occasional poet, on fol. 440^b.

Abhar, on fol. 440^b:

1284. Abūbakr bin Tahir, a Ṣūfī Shaikh, contemporary with Shibbī, died A.H. 330=A.D. 941, 942 (*Safinat-alauliyā*, No. 230), on fol. 440^b.

1285. Kamāl-al-din Abū 'Umar, was for a long time wazīr of the Saljūk Sultāns Arslān (A.H. 556-571=A.D. 1161-1176) and his son Tughrul (A.H. 571-590=A.D. 1176-1194), on fol. 441^a.

1286. Nizām-al-din bin Sa'd-al-din, wazīr of Sultān Tukush, the Khwārizmshāh (A.H. 568-596=A.D. 1172-1200), on fol. 441^a.

1287. Sa'd-al-daulah Yahūd (the Jew), wazīr of Arghūnkhān (A.H. 683-690=A.D. 1284-1291), on fol. 441^a.

1288. Athir-al-din (i.e. Mufaḍḍal bin 'Umar, who died A.H. 663=A.D. 1264, 1265), author of a *کتاب الکشف* on philosophy, a *محمول اشارات* (so in the following copy; here *اشارات و محمول*), a *زبدة*, and a *جدابة*; he also wrote Persian poetry, on fol. 441^a.

1289. Rafī'al-din, author of a translation of Euclid (*رسالة حساب*), a treatise on arithmetic (*افليدس*) and Persian poetry; at the end of his life he went to Kūmān and died there; he flourished in the reign of Ghāzānkhān (A.H. 694-703=A.D. 1295-1304), on fol. 441^a.

1290. Jamāl-al-din, a poet, on fol. 441^b.

1291. Nargisi, likewise a poet, lived in Harāt (according to A. Sprenger, Catal., p. 514, he died A.H. 938=A.D. 1532), on fol. 441^b.

1292. Tadhariwī (or Tadarwī), a nephew of Nargisi and a good poet, went at an early age to Rūm and lived there for a considerable time; afterwards he went to India and found favour first with the Khānkhānān Bairamkhān (see No. 409 above) and after his death with Khān A'zam Kūkultāsh (see Nos. 352 and 1220), to whom he dedicated an epic poem, which was an imitation of Ibn 'Imād's *درة نامہ*; another epopee of his, the *حسن دوسف*, was dedicated to Yūsuf Muḥammadkhān; he wrote besides lyrical poetry; the place of his death was Āgra, on fol. 442^a.

Zanjān, on fol. 443^a:

1293. Akhi Faraj, pupil of Shaikh Abū-al'abbās Nahāwandī (see on both the *Safinat-alauliyā*, Nos. 145 and 146); his death is fixed here in A.H. 557 (the correct date is no doubt 457=A.D. 1065), on fol. 443^a.

1294. Khwājah Šadr-al-din Ahmad, son of a kāḍi of that town, became prime-minister of Kaikhātūn (or Kaikhātū, as the name is usually written, a son of Abakākhān, who ascended the throne in A.H. 690=A.D. 1291 and ruled a little over three years), with the honorary title of Šadrjahān, on fol. 443^b.

1295. Kāḍi-al-din Ahmad, brother of the preceding Khwājah, was kāḍi-al-qudāt under Kaikhātūn, on fol. 443^b.

1296. Kāḍi Bahā-al-din, a rubā'ī of whom is quoted here, on fol. 444^a.

1297. Kamāl-al-din, wrote a famous *qaṣīdah* in honour of Naṣir-al-din Tusi (No. 1007 above), on fol. 444^a.

Sanjās (so spelt here just as in the *Safinat-alauliyā*, No. 333. Rukn-al-din Sanjāsī; in Barbier de Meynard, *Dictionnaire géogr. etc.*, p. 300, it is called *Sajās*) and *Suhrward*, on fol. 444^a:

1298. Shaikh Diyā-aldin Abū Najīb 'Abd-alkādir Suhrawardi (see *Safinat-alauliyā*, No. 122, where he is distinctly called '*Abd-alkādir*'). on fol. 444^a.

1299. 'Umdat-alsālīkin Shaikh Shihāb-aldin Abū Ḥafṣ 'Umar bin Muḥammad al-Bakrī al-Suhrawardi (*Safinat-alauliyā*, No. 148), nephew of the preceding Shaikh and contemporary with Shaikh 'Abd-alkādir Jilānī. He was Shaikh-alshuyūkh of Baghdad. The dates of his birth and death are respectively, Rajab, A.H. 539 (A.D. 1145, Jan.), and A.H. 632 (A.D. 1234), in the reign of the Khalīf al-Musta'ṣir (A.H. 623-640 = A.D. 1226-1242). Among his works are mentioned here: عوارف (i.e. عوارف المعارف, see Loth, Arabic MSS., p. 172), رشح النصاب, and اعلام التقى, on fol. 444^b.

1300. Shaikh Shihāb-aldin almaqtūl al-Suhrawardi (*Safinat-alauliyā*, No. 318), who was put to death A.H. 585 (A.D. 1189, in the *Safinat-alauliyā*, loc. cit., A.H. 587 = A.D. 1191), 36 or 38 years old. Among his works are mentioned here: التنقيحات (on jurisprudence), كتاب الهياكل والتلوينات (on Sūfism), on fol. 445^a.

1301. Shams-aldin Ṭāhir Sanjāsī (or Sujāsī), a poet, on fol. 445^a.

Ṭāram (between Kāzwin and Gilān), on fol. 445^a:

1302. Maulānā 'Alī, with the takhalluṣ Ṭāramī, the nephew of Maulānā Ṣādiq Muḥaddith, lived some time in India and Kābul, then spent nine years in 'Arabistān, and after his return to India entered the service of the emperor Humāyūn; he wrote some poetry, on fol. 445^a.

1303. Mir Dūst, likewise with the takhalluṣ Ṭāramī, was a favourite of Humāyūn too, on fol. 445^b.

Sulṭāniyyah (in the province of Kāzwin), on fol. 445^b:

1304. Shaikh Jamāl-aldin Muṭahhar 'Alī (على, in the following copy Ḥallī حلی), contemporary with Sulṭān Uljā'itū Muḥammad Khudābanda, the son of Arghūnkhan and founder of the city of Sulṭāniyyah (reigned A.H. 703-716 = A.D. 1304-1316), who was instructed by him in the doctrines of the Imāmiyyah order, on fol. 446^a.

1305. Shāh Ṭāhir, born in Sulṭāniyyah, went at an early age to Kāshān, and, to escape the jealousy of Shāh Isma'il Ṣafawī, escaped from there to India A.H. 923 (A.D. 1517, in Rieu i. p. 395^b, A.H. 926 is given as date of his flight). He soon became the favourite and friend of Sulṭān Burhān Nizāmshāh of Aḥmadnagar (A.H. 911-961 = A.D. 1505-1553, see No. 449 in this Cat.), whom he won over to the Shi'ah order of the Imāmiyyah; he was renowned as Inshā'-writer and poet, and died (according to Rieu, loc. cit.) at Aḥmadnagar, A.H. 952, 953 or 956 (A.D. 1545, 1546 or 1549), on fol. 446^a.

Ādharbāijān, on fol. 447^a; *Tabriz*, on fol. 447^b:

1306. Maulānā Shams-aldin Muḥammad bin 'Alī bin Mālikzād (in the following copy Malakzād, in the *Safinat-alauliyā*, No. 334, Malakdād), the spiritual guide of Jalāl-aldin Rūmī, and pupil of Shaikh Abū-bakr Sallabāt Tabrizī; according to others, of Shaikh Rukn-aldin Sanjāsī, who was also the Pir of Shaikh Aḥmad-aldin Kirmānī (*Safinat-alauliyā*, No. 333); and according to a third tradition, of Bābā Kamāl Khujandī (or Jandī, as the *Safinat-alauliyā* calls him more correctly, loc. cit.). He came A.H. 642 (A.D. 1244,

1245) to Kūniyah (Iconium), where he met with Jalāl-aldin Rūmī; he died A.H. 645 (A.D. 1247, 1248), on fol. 448^a.

1307. Shaikh Maḥmūd Shabistari, the author of the گلشن, died A.H. 720 (A.D. 1320), on fol. 449^b.

1308. Shaikh-i-Kajālī, Shaikh-alislām of Tabriz under Sulṭān Ḥusain (sic! correctly Shaikh Ḥasan Buzurg, the founder of the Ilkāni dynasty, who died A.H. 757 = A.D. 1356) and his son and successor Shaikh Uwais (A.H. 757-776 = A.D. 1356-1374; Sulṭān Ḥusain was the son and successor of Uwais); the post of Shaikh-alislām remained in the family of Shaikh Kaj till the time of Timūr, on fol. 450^a.

1309. Shaikh Diyā-aldin, a poet, on fol. 450^a.

1310. Shaikh Bābā Faraj, on fol. 450^a.

1311. Shaikh Faḳīh Zāhid (in the index Faḳīhzāda), became blind at the end of his life, on fol. 450^a.

1312. Shaikh Abū I-ḥaḳ Ibrāhīm bin Yahyā, on fol. 450^b.

1313. Shaikh Imām Ja'dah (جعده), on fol. 450^b.

1314. Amir Sayyid Kāsim-i-Anwar (*Safinat-alauliyā*, No. 356), the renowned poet, with his original name Mu'in-aldin 'Alī, of Sarāb near Tabriz, got his tuition from Shaikh Ṣafī-almillāh wa aldin Ardabīlī (so according to the Ḥabīb-alsiyar) or from Kuṭb-aldin 'Alī Ṣadr-aldin Mūsā ibn Shaikh Ṣaṭī-aldin (so according to the Jahānārā). In Jāmi's نجات it is stated that he was afterwards a pupil of Shaikh Ṣadr-aldin 'Alī Yamānī. He lived under Sulṭān Shāhrukh several years in Harāt, but repaired to Samarkand in consequence of the advice given him by Mirzā Baisunghar; ultimately he returned and settled in Kharjird near Jām, where he died A.H. 837 (A.D. 1433, 1434), on fol. 450^b.

1315. Ḥakīm alajall Kaṭrān bin Mansūr Ajali, another renowned poet, author of the epic poem قوس نام, which he dedicated to the Amir Muḥammad bin Amir Kumāj, governor of Balkh; among the lyrical specimens quoted here, is a qaṣidah in praise of Kiyā Bū Ṭāhir bin Marzubān (in Taḳī Kāshī's tadhkirah, see A. Sprenger, Catal., p. 16, No. 10, Kaṭrān's death is fixed in A.H. 485 = A.D. 1092), on fol. 450^b.

1316. Amin-aldin Dād, a poet, on fol. 457^a.

1317. Khwājah Humām, a contemporary of Sa'dī and imitator of that poet in his ghazals, on fol. 452^b.

1318. Īraj, another poet, on fol. 453^a.

1319. Kuṭb-aldin 'Atikī, a poet, on fol. 453^b.

1320. Jalāl-aldin 'Atikī, son of the preceding poet, was in the great wazīr Rashid-aldin's service (see No. 1249 above); he wrote some poetry, on fol. 453^b.

1321. Maulānā Muḥammad 'Aṣṣār, author of the epos مهر و مستری (died A.H. 784 = A.D. 1382), on fol. 453^b.

1322. Badi'i, a poet, on fol. 454^a.

1323. Khwājah Ghiyāth-aldin, another poet, on fol. 454^a.

1324. Malik Maḥmūd, son of Malik Muzaḥfar-aldin, a writer of verses, on fol. 454^b.

1325. Shams-aldin 'Ubaidī, on fol. 454^b.

1326. Khwājah 'Alī, a traditionist, on fol. 454^b.

1327. Maulānā Mu'in-aldin, prime-minister of Mirzā Sulṭān Abū Sa'īd (Gurgāni, A.H. 854-873 = A.D. 1450-1469), on fol. 454^b.

1328. Maulânâ Mir 'Ali, a great calligrapher, on fol. 454^b.

1329. Maulânâ Ja'far, a good scribe, on fol. 454^b.

1330. Amir 'Abd-alwahhâb, was Shaikh-alislâm under Sulţân Ya'kûb (i. e. Ya'kûbbeg Âk-koynlû, A. H. 883-896 = A. D. 1478-1491; this Amir is left out in the following copy), on fol. 454^b.

1331. Kâdi (in the following copy Amir, by a confusion with the preceding 'Abd-alwahhâb) 'Abd-alrahmân, was about twenty years kâdi-alkudât of Tabriz under Shâh Isma'il Şafawî, on fol. 454^b.

1332. Shaikh Şan'-allâh, flourished from the time of Sulţân Ya'kûb to that of Shâh Isma'il, on fol. 454^b.

1333. Maulânâ 'Abd-alşamad, on fol. 454^b.

1334. Maulânâ Mirak Kitâbi, well versed in Kûrân interpretation, on fol. 454^b.

1335. Sharif, author of a diwân, under Shâh Tahmâsp; the chief quotations given here are extracts from a satirical kaşidah, written against Ghiyâth Kahrâh, one of Tahmâsp's mustaufis or head-clerks, and another kaşidah, addressed to the same as an apology for the satirical one, on fol. 454^b.

1336. Haidarbeg Anis, likewise under Shâh Tahmâsp, who imprisoned him and put him to death as the alleged accomplice of the rebellious wazir of Tabriz, Kâdi Muḥammad Musâfirî, who had gained his position through the influence of Haidarbeg; a few of his verses have been preserved, on fol. 456^a.

1337. Ḥasanbeg Shakar Oghlû (شكر اغلی), was on his father's side a great-grandson of 'Ali Shakar of the Bahârlû tribe, and on his mother's related to Jahânshâh, the Turkman pâdishâh (who was killed in battle A. H. 872 = A. D. 1467); he was a good poet and musician and used as takhalluṣ Muḳîmî, on fol. 456^a.

1338. Kamâl-aldin Çalabibeg, went at an early age to Kazwin, where he enjoyed the companionship of Khwâjah Afḍal-aldin Muḥammad Tarikah (No. 887 above), and thence to Shirâz, where he became a pupil of Maulânâ Mirzâ Jân (No. 230 above); he was a renowned philosopher and poet, and received the honorary epithet of 'Allâmi, on fol. 456^b.

1339. Mahmûdbeg Fusûnî, originally of Shirâz, but brought up in Tabriz and reckoned among the poets of that district; he was besides a good astronomer and arithmetician, on fol. 457^b.

1340. Maulânâ Muḥammad 'Ali, son of Maulânâ Ghiyâth-allâh, who was some time Shaikh-alislâm of Âdharbaijân; after his father's death Muḥammad 'Ali succeeded to the dignity of Shaikh-alislâm; he also wrote occasionally poetry, on fol. 458^a.

1341. Maulânâ Muḥammad Ḥusain, another son of Maulânâ Ghiyâth-allâh; he was a good calligrapher and occasional poet, on fol. 458^a.

1342. Maulânâ Nithârî, a poet, who wrote a kaşidah in honour of Kâdi Muḥammad Musâfirî, the governor of Tabriz (see No. 1336 above); but as he was not rewarded for it, he wrote a satire against him instead, and then betook himself to the 'Irâq, where he died, on fol. 458^a.

1343. Mir 'Abd-albâkî, one of the pupils of Maulânâ Mirzâ Jân (No. 230 above); when his teacher went to Tûrau he betook himself to India and entered the

service of 'Abd-alrahîm Khânkhanân (No. 410 above), in which he was still at the time of the composition of this work, on fol. 458^b.

1344. Maulânâ Haidari, went at an early age to India and gained the favour of Muḥammad Kâsimkhân Nishâpûrî; when he paid a second visit to India he wrote a kaşidah in honour of A'zamkhân and was introduced to Akbar through Mir Muḥammadkhân Anka (see No. 352 above); he is the author of a diwân of ghazals and of a mathnawî in imitation of Sa'dî's Bûstân, on fol. 458^b.

1345. Sâmirî, son of the preceding poet, wrote verses too, on fol. 459^a.

1346. Wuḳû'î, son of a blacksmith, wrote good poetry, on fol. 459^a.

1347. Faşîhî, another poet, on fol. 459^b.

1348. Şabûrî, son of Kârâbeg the goldsmith, good writer in verse and prose, on fol. 459^b.

1349. Maulânâ 'Urfî Kamângar (the bow-maker), wrote 130 kaşidas in praise of Shâh Tahmâsp, on fol. 459^b.

1350. Maulânâ Luṭfî, son of the preceding poet, wrote verses too; he went to India and was at the time when this work was written in attendance on Zainkhân Kûkultâsh (No. 414 above), on fol. 460^a.

1351. Maulânâ Tûbâ (طوبى), a good poet, on fol. 460^a.

1352. Khwâjah Fânî, was an occasional poet, on fol. 460^b.

1353. Ḥakîrî, wrote a few verses, on fol. 460^b.

1354. Faḳîrî, composed some poetry too, on fol. 460^b.

1355. Sahwî, good calligrapher and occasional poet, on fol. 460^b.

1356. Naẓmî, a poet, on fol. 460^b.

1357. Ja'farî, an expert in divination and occasional poet, on fol. 460^b.

1358. Żarfî (in the following copy Żarîfî), wrote also some verses, on fol. 460^b.

Ardabil, on fol. 460^b:

1359. Shaikh Şafî-ahmullah (alḥaḳḳ in the following copy) wa aldin Abû-alfath Ishâk, a descendant of the seventh Imâm Mûsâ Kâzim in the twenty-first generation, and ancestor of the Şafawîs; his complete genealogy is as follows: Shaikh Şafî-aldin Ishâk bin Shaikh Amin-aldin Jabra'îl bin Shaikh Şâḥḥ bin Kuṭb-aldin bin Şalâḥ-aldin Rashîd bin Muḥammad al-Ḥâfîz bin 'Iwaḍ bin Firûzshâh bin Muḥammad bin Sharafshâh bin Muḥammad bin Ḥasan bin Muḥammad bin Ibrâhîm bin Ja'far (Muḥammad Ja'far in the following copy) bin Muḥammad bin Isma'il bin Muḥammad bin Ahmad A'râbî bin Abû Muḥammad al-Kâsim bin Abû-alkâsim Ḥamzah bin al-Imâm Mûsâ-alkâzim; yearning for instruction in Sûfism he went, under the plea of meeting his brother Şalâḥ-aldin Rashîd, who lived in Fârs, to Shirâz and settled down in the convent of Shaikh Abû 'Abdallâh bin Khafîf (Şatînat-alauliya, No. 144); he also enjoyed there the friendship of Sa'dî; through Mir 'Abdallâh Fârsî he succeeded at last in being received among the pupils of Shaikh Zâhid Jilânî; at the request of this Pîr (who also gave him his daughter, Bibi Faṭîmah, in marriage) he afterwards established his spiritual authority in Ardabil; he died A. H. 735, 17th of Dhû-alhijjah (A. D. 1335, Aug. 8); his life,

teachings, and miracles are fully described in the صفوة الصفا (see Rieu i. pp. 345 and 346), on fol. 461^a.

1360. Shaikh Šadr-al-din Mūsā, son and spiritual successor of the preceding Shaikh and grandson of Shaikh Zāhid; most of the reigning princes of his time had enjoyed his tuition, for instance, Jāmbegkhān and his son Turdibegkhān, Amir Timūr Gurgān, etc.; he died, according to the Ḥabīb-al-siyar (see Rieu i. p. 346), A. H. 758 (A. D. 1357), on fol. 461^b.

1361. Shaikh Khwājah 'Alī, son and spiritual successor of Shaikh Šadr-al-din Mūsā, on fol. 462^a.

1362. Shaikh Ibrāhīm, son of Shaikh Khwājah 'Alī, who at the end of his life undertook the pilgrimage to Hījāz and appointed Ibrāhīm his deputy: Khwājah 'Alī died on the way back, and Ibrāhīm became his Khālifah, on fol. 462^a.

1363. Sulṭān Junaid, Shaikh Ibrāhīm's son and spiritual successor, who by his popularity roused the jealousy and suspicion of Mirzā Jahānshāh, the ruler of the two 'Irāqs and Ādharbaijān (No. 1337 above), and had to leave Ardabil for Diyārbakr, where he married Khadijah, the sister of the governor Abū-al-naṣr Ḥasanbeg. After some time he was again compelled to leave Diyārbakr, and on his way to Gurjistān he got, in Shirwān, into conflict with Khālil-allāh (the Shirwānshāh), and was killed by him (A. H. 860 = A. D. 1456, as we learn from other sources), on fol. 462^a.

1364. Sulṭān Ḥaidar, son and spiritual successor of Sulṭān Junaid and nephew of Amir Ḥasanbeg; the latter, after his victory over Mirzā Jahānshāh and Sulṭān Abū Sa'īd (i.e. Abū Sa'īd Mirzā Gurgāni, who reigned A. H. 854-873 = A. D. 1450-1469), married his daughter, Ḥalimalbegi Āghā, to Sulṭān Ḥaidar; the issue of this marriage was three sons, one of whom was Shāh Ismā'il, the first independent ruler of the Šafawī dynasty: Sulṭān Ḥaidar fell, like his father, in a fight with the then Shirwānshāh (the son of Khālil-allāh) and his ally, Sulṭān Ya'qūb (see No. 1330 above). This event took place (according to other sources) A. H. 893 (A. D. 1488), on fol. 462^a.

1365. Shaikh Abū Zar'ah (see Barbier de Meynard, Dictionnaire géogr. etc., p. 22, foot-note), accompanied Shaikh 'Abdallāh Khafif (*Abū 'Abdallāh bin Khafif?* see Safinat-alauliyā, No. 144) on his pilgrimage to Hījāz, on fol. 462^b.

1366. Maulānā Ḥusain, a relation of Sulṭān Ḥaidar (No. 1364), at whose suggestion he went for his studies to Khurāsān; he also wrote poetry occasionally, on fol. 462^b.

1367. Maulānā Aḥmad, on fol. 463^a.

1368. Khān Mirzā, son of Ma'šūmbeg, the wakil of Shāh Tahmāsp Šafawī; he was a good lawyer and occasional poet, on fol. 463^a.

1369. Nizāri, a good poet, on fol. 463^a.

1370. Maulānā Ya'qūb, another poet, on fol. 463^a.

1371. Wārithu, likewise a poet, on fol. 463^b.

1372. Jāmi, author of a few verses, on fol. 463^b.

1373. Fardī, wrote also occasionally verses, on fol. 463^b. *Khalikhāl*, on fol. 463^b:

1374. Maulānā Shaikh Aḥmad Fanā'i (so probably correct in the following copy and in Barbier de Meynard, loc. cit., p. 211; this copy reads, both in text and index,

فناي), Šūfi and poet, a grandson of Shaikh Abū Yazīd Khalkhāl; he enjoyed the tuition of Amir Ghiyāth-al-din-maṣṣūr, Maulānā Aḥmad Abiwardi, Maulānā Shams-al-din Muḥammad Husri, and Maulānā Kamāl-al-din Ḥusain Lāri (in the following copy Dāri); he died in Kāzwīn, A. H. 975 (A. D. 1567, 1568), on fol. 463^b.

1375. Maulānā Faḍl (in the following copy Afḍal), brother of the preceding Shaikh, likewise Šūfi and poet, on fol. 464^a.

1376. Maulānā Malik Sa'īd, a poet, on fol. 464^a.

1377. Imāmi, one rubā'i of whom is quoted here, on fol. 464^a.

1378. Maulānā Ḥusain, author of various glosses (حاشية); the most important are the glosses on the نهذب المنطق والكلام by Taftāzāni (who died A. H. 791 or 792 = A. D. 1389, 1390, see No. 534), on fol. 464^a.

Urdubād, on fol. 464^a:

1379. Mirzā Kāfi, occupied the post of Munshi-almaṣālik for years, on fol. 464^b.

1380. Khwājah Ḥatīnbeg, a cousin of Mirzā Kāfi, was first wazir of Yaktāshkhān, the ruler of Kirmān; after the overthrow of the latter by Shāh 'Abbās I, he gained the favour of that monarch and became, after the dismissal of Mirzā Luṭfi, wazir of the realm, a post he still held at the time when this work was composed, on fol. 464^b.

1381. Mirzā Šādiq, nephew of Mirzā Kāfi, went after the completion of his studies to the Dakhan, where he stayed ten years in middling circumstances till he rose under Murtaḍā Nizānshāh (A. H. 972-996 = A. D. 1565-1588) to the rank of a wakil or chief administrator of the realm; but he soon lost both this position and his life; three of his rubā'is are quoted here, and one of Mullā Zuhūrī respecting Šādiq's fate, on fol. 464^b.

1382. Kādi Muḥammad, with the takhalluṣ Naṣri, a good poet, on fol. 465^a.

1383. Fikri, also a poet, on fol. 465^a.

Marāgha, on fol. 465^a:

1384. Laṭīf-al-din Zākī, whose family came originally from Marāgha; but he himself was born and brought up in Kāshghar and lived as panegyrist at the court of the ruler of that country, on fol. 465^a.

FIFTH IḤLIM: *Shirwān*, with its principal towns of Bākā, Ars (or Arsh), Shamākhī, and Kābalah, on ff. 466^a and b:

1385. Sulṭān-alshu'arā Ḥassān-al'ajam Afḍal-al-din Badīl (the substitute, i.e. of the great poet Sanā'i) Khākāni, the famous panegyrist; his real name is given here as Afḍal-al-din ibn 'Alī alshirwāni; when he wanted to retire into solitary life and could not obtain the Khākān's permission to do so, he took flight to Bāilakān, but was arrested on the road and imprisoned. After seven months' confinement in prison he was released through the intercession of the mother of the Khākān, and now went on a pilgrimage to Makkah. This journey he turned to a poetical account in his تحفة العراقيين. His death is fixed here in A. H. 582 (A. D. 1186), a date which is impossible, as Rieu ii. p. 559 has conclusively proved; he probably died about A. H. 595 (A. D. 1199). The Khākān, who was chiefly the object of Khākāni's praise (as here stated), was the Khākān-i-Kabir Minūčihir of Shirwān, who

according to the *آر* جهان of Kādī Ahmad Ghaffārī traced his pedigree back to Anūshirwān in the following way: Abū-almuẓaffar Minūcihr bin Kasrān bin Kāwus bin Shahriyār bin Garshāsp bin Afridūn bin Farāmurz bin Salār bin Zaid bin Jūn bin Marzubān bin Hurmuz bin Anūshirwān ('Abdallāh Baiḏāwī, on the other hand, in his *نظام التواريخ* traces the king's genealogy back to Bahrām Cūbin, the rebellious general of Hurmuz IV, who reigned A. D. 578-590). The author inserts here a short account of the successors of Minūcihr, viz. *Farrukhzād*, *Gushtāsp*, *Farāmurz*, *Farrukhzād bin Farāmurz*, *Kaikubād*, *Kāwus* (died A. H. 774=A. D. 1372, 1373), *Hūshang* (died A. H. 784=A. D. 1382, 1383), *Shaikh Ibrāhīm* bin Sultān Muḥammad, the contemporary of Timūr (died A. H. 820=A. D. 1417), *Sultān Khalīl bin Shaikh Ibrāhīm* (died A. H. 867=A. D. 1462, 1463, comp. No. 1363 above; his name Sultān Khalīl is a chronogram for his accession, viz. 820). *Farrukh Yasār* bin Khalīl the Shirwānshāh (Shirwānshāh is here said to be a chronogram for his accession, which accordingly would have taken place in A. H. 863=A. D. 1459, apparently four years before his father's death; he was killed by Shāh Isma'il Ṣafawī A. H. 906=A. D. 1500, 1501), *Bahrām-beg* bin Farrukh Yasār (died A. H. 907=A. D. 1501, 1502), *Ghāzīb-beg* bin Farrukh Yasār (died A. H. 908=A. D. 1502, 1503), *Shaikh Ibrāhīm*, known as *Shaikh Shāh* bin Farrukh Yasār (died A. H. 930=A. D. 1524), *Sultān Khalīl bin Shaikh Shāh* (died A. H. 942=A. D. 1535, 1536), *Shāhrukh* bin Sultān Farrukh bin Shaikh Shāh (nephew of Khalīl and last independent ruler of Shirwān, taken prisoner by Shāh Ṭahmāsp A. H. 945=A. D. 1538, 1539, and died one year after, A. H. 946=A. D. 1539, 1540), on fol. 467^a.

1386. Afṣāh-aldin Falakī, a poet who is said by Ḥamd-allāh Mustaufī to have been Khākānī's teacher, but, according to Shaikh Ādhuri in his *جواهر الاسرار*, both Khākānī and Falakī were pupils of Abū-al'alā Ganjawi, a statement which seems corroborated by some allusions in Khākānī's elegy on Falakī's death (A. H. 577=A. D. 1181, 1182, comp. Ātashkada in Bodleian Cat., col. 266, No. 133), on fol. 472^b.

1387. Sayyid Dhū-alfakār, the great kasidah-writer (see Bodleian Cat., No. 1333, col. 821, and Ātashkada, ib., col. 266, No. 131; Zeitschrift der D. M. G. xv. p. 755 sq.); some verses from a very elaborate kasidah in praise of the wazir of Shirwān, Muḥammad al-māstawī (المستوى so in this and the following copy; in Ātashkada and Zeitschrift loc. cit. Māstari), are quoted here among other specimens. Dhū-alfakār went afterwards, as is stated here, to the Irāk and became a favourite of Sultān Muḥammad bin Tukush, the Khwārizmshāh (A. H. 596-617=A. D. 1200-1220), who commissioned him to celebrate his exploits in an epic poem in the metre of the Shāhnāma (comp. on the doubtfulness of this statement Zeitschrift loc. cit. p. 756); the date of his death, as usually given, was A. H. 689 (A. D. 1290), on fol. 474^b.

1388. 'Izz-aldin, a poet (was according to Ātashkada, loc. cit. No. 132, contemporary with Khākānī), on fol. 475^a.

1389. Abū Ṭāhir, wrote some poetry (this poet is mentioned in the index, but not in the text; the following copy, however, contains this item).

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1390. Sayyid Ḥasan Wā'iz, a good calligrapher and occasional poet, on fol. 476^a.

1391. Manlānā Mas'ūd, one of the court-poets of the Sultān Ḥusain Mirzā, on fol. 476^a.

1392. 'Abdī, of whom a few verses are quoted, on fol. 476^a.

1393. Amīr Jalāl-aldin, wazir of Amīr 'Alī Pādishāh, on fol. 476^a.

1394. Maulānā Amīr Kamāl-aldin Mas'ūd, well versed in logic and author of glosses (*حاشية*) on the *شرح حکمة العین* (a commentary by Shams-aldin Muḥammad bin Mubārak Shāh Bukhārī, commonly called Mirak, on the *حکمة العین*, a work on metaphysics and physics, by Kātibi Kazwini, who died A. H. 693=A. D. 1294, see above, No. 1244, and Loth, Arabic MSS., p. 139), on fol. 476^a.

1395. Maulānā Pir Muḥammad, in Akbar's service, on fol. 476^a.

Arrān, on fol. 476^a:

1396. Shaikh Abū-al'abbās, with his real name, Ahmad bin Muḥammad bin Hārūn alṣūfī, on fol. 476^b.

Tiflis, on fol. 476^b; *Ganja*, on fol. 476^b:

1397. Abū-al'alā, was king of poets in Shirwān under the Shirwānshāh-i-Kabir Jalāl-aldin wa alduyā Akhtasān or Akhsatān Minūcihr (so distinctly both here and in the following copy, a mixture of two royal personages, father and son, Akhsatān being the son of Minūcihr, according to Rieu ii. pp. 559 and 567; but in the index, ib. iii. p. 1165^b, the order is reversed and Minūcihr represented as son of Akhsatān; in the list of Shirwānshāhs above, No. 1385, no Akhsatān appears, the name of Minūcihr's son and successor being given as Farrukhzād); he married his daughter to Khākānī, on fol. 576^b.

1398. Ibn Khaṭīb, contemporary with Sultān Maḥmūd of Ghazna, exchanged many *منظومات* with his sweetheart Mahisti, on fol. 478^a.

1399. Mahisti, according to some of Nishāpūr, according to others—and that seems the correct version—of Ganja, Ibn Khaṭīb's sweetheart, wrote pleasant verses, on fol. 478^b.

Bailakān, on fol. 478^b:

1400. Mujir-aldin, court-poet of the Atābegs of Ādbarbaijān, especially of Kizil Arslān (A. H. 582-587=A. D. 1186-1191), who, however, roused the poet's jealousy and anger by bestowing greater favour on Athir-aldin Akhsikati and Jamāl-aldin Ashihari. Mujir-aldin thereupon addressed a famous *ḳiṭ'ah* to Kizil Arslān. He also attached himself for some time to Sultān Tughrul bin Arslān Saljūki (A. H. 571-590=A. D. 1176-1194). Later on he was sent to Iṣṭahān as revenue-collector, where he exchanged bitter satires with Sharaf-aldin Shufurwah and Jamāl-aldin 'Abd-alrazzāk. He was assassinated by an excited mob in a bath of that town (A. H. 594=A. D. 1198, see Bodleian Cat., No. 559). Amīr Khusrāo in the preface to his *غزو الکمال* places him as poetical genius above Khākānī, whose pupil he is said to have been, on fol. 479^a.

Khwārizm, on fol. 481^a:

1401. Shaikh Najm-aldin Kubrā, with the Kunyah Abū-aljanāb, and his real name, Ahmad bin 'Umar

(Safinat-alauliyâ, No. 124), died A.H. 618 (A.D. 1221); among his pupils and disciples are mentioned here: Majd-al-din Baghdâdi, Sa'd-al-din Hummû'i, Kamâl Jandi, Radi-al-din 'Alî Lâlâ, Saif-al-din Bâkharzî, Najm-al-din Râzi, Jamâl-al-din Kili, and Maulânâ Bahâ-al-din Walad (comp. on these Shaikhs, Safinat-alauliyâ, Nos. 125-129 and 136); a number of rubâ'is by Najm-al-din Kubrâ are quoted here, on fol. 482^b.

1402. Shaikh Majd-al-din Baghdâdi, pupil of the preceding Shaikh, with the Kunyah Abû Sa'id and his real name Sharaf bin al-Mu'ayyad: according to some he was originally of Baghdâd, in so far as Sultân Muḥammad Khwârizmshâh (see No. 1387 above) called by permission of the Khalîf Majd-al-din's father, a clever physician, from Baghdâd to his court. Majd-al-din was first in the service of the Kurd kings and of the Khwârizmshâh, but later on renounced all worldly appointments and became a pupil of Najm-al-din Kubrâ; after fifteen years he was raised to the dignity of a Shaikh-alshuyûkh of Khwârizm. He was killed during the invasion of Çingizkhân either A.H. 607 or 616 (A.D. 1210, 1211, or 1219); he composed a number of rubâ'is, on fol. 483^b, last line.

1403. Shaikh 'Alâ-al-din, on fol. 485^a.

1404. Naṣîr-al-din Maḥmûd bin Muẓaffar, a great Shâfi'ite lawyer, to whom Kâdî 'Umar bin Sahlân of Sâwa dedicated his work on philosophy and logic, entitled *مماير نصیری*; he occupied for a considerable time the post of wazir of Sultân Sanjar; but was eventually imprisoned and put to death together with his son, Shams-al-din 'Alî, in consequence of unfounded charges against the latter, on fol. 485^a.

1405. Şâliḥ Maḥmûd Balwâj, left his native town in Sultân Muḥammad Khwârizmshâh's time and attached himself to Çingizkhân, who employed him on an embassy to the Khwârizmshâh, and afterwards appointed him his wazir; after Çingizkhân's death (A.H. 624=A.D. 1227) Uktâi Kâ'ân confirmed him in his post, and after the conquest of Khaṭâ made him governor over that province; he held that position until his death in the reign of Mangû Kâ'ân (who died A.H. 656=A.D. 1258), on fol. 485^b.

1406. Maṣ'ûdbeg, son of Maḥmûd Balwâj, was (in the name of Çaghatâikhân, the son of Çingizkhân and brother of Uktâi Kâ'ân) governor of Transoxania and Turkistân during the reigns of Uktâi Kâ'ân, Kuyûkhân and Mangû Kâ'ân, the first three successors of Çingizkhân; when Alghû, the grandson of Çaghatâikhân, asserted his authority over those realms, he was appointed wazir, and continued to be at the head of affairs under Burâkkhân, who sent him A.H. 666 (A.D. 1267, 1268) on an important mission to Abâkâkhân; after Burâkkhân had been defeated by Abâkâkhân, Maṣ'ûdbeg left him and attached himself to Kaidâkhân, who, after the utter destruction of Bukhârâ and Maṣ'ûdbeg's madrasah there together with its library by Abâkâkhân's army, despatched Maṣ'ûdbeg thither to rebuild it, a task in which he wonderfully succeeded, on fol. 485^b.

1407. Iftikhâr-alafâdil Abû-al-kâsim Maḥmûd bin 'Umar Jâr-allâh Zamakhshari, the great Arabic scholar, (Zamakhshar is a village in the district of Khwârizm), who obtained his honorary title of 'neighbour of God' through his long residence in Makkah. Principal

works: *كتاب المغفل* (the famous work on Arabic grammar), *اساس البلاغة* (on lexicography), *ربيع الاررار*, *الرائض* (on legal and religious ordinances), *شرح اببات سيمويه* (on jurisprudence), *رؤس المسائل* (on Arabic proverbs), *مهم العربية* (on prosody), *شعائق النعمان*, *ديوان التمثيل*, *الاسلام*, *مقدمة الادب*, *المنهاج*, *معجم اللدود*, *ديوان*, *الكشاف* (the well-known commentary on the Kurân, edited by Colonel Nassau Lees). After his return from Makkah Zamakhshari went to Baghdâd. He was born A.H. 467 (A.D. 1074, 1075, the following copy has 462=A.D. 1069, 1070) and died A.H. 538 (A.D. 1143, 1144), on fol. 486^b.

1408. Abû-alfatḥ Naṣîr bin al-Makârim (correctly bin Abû-almakârim) al-Muṭarrizi, a great lawyer, grammarian, poet, etc., died A.H. 610 (A.D. 1213, 1214) in Khwârizm, where he was known as the Khalîf of Zamakhshari; more than 700 elegies were composed on his death. Among his works are mentioned here: *كتاب ازهدى*, *كتاب المعرب*, *شرح مقامات حربى* (the well-known *مصباح*, see Loth, Arabic MSS., p. 252^b, is omitted here), on fol. 487^a.

1409. Abûbâkr Muḥammad bin 'Abbâs, nephew of Abû Ja'far bin Jarîr al-Ṭabarî (the great historian, comp. Nos. 2-13 in this Cat.); he was himself called *طبرخيز* (originating in Ṭabaristân), his mother being a native of that country, whereas his father belonged to Khwârizm; he died A.H. 383 (A.D. 993), on fol. 487^a.

1410. Imâm 'Alâ-al-din, a poet, quoted in 'Aufî's *tadhkirah*, on fol. 487^b.

1411. Khwâjah Abû-alwafâ (so correctly in the following copy; the present one has Abû-albakâ, a reading which is besides refuted by the immediately following paragraph), a great Şûfî and saint of Khwârizm, died A.H. 835 (A.D. 1431, 1432); he wrote a number of rubâ'is, on fol. 487^b.

1412. Maulânâ (Kamâl-al-din) Ḥusain, a pupil of the preceding Khwâjah, author of the *المقصد الاقصى* (with its full title, *المقصد الاقصى فى ترجمة المستقصى*), composed according to Rieu i. p. 144 and iii. p. 1081^a between A.H. 829 and 834=A.D. 1426-1431 and of a commentary on the *بردة* (by Muḥammad bin Sa'id Bûsri, who died A.H. 694, 696, or 697=A.D. 1295, 1297, or 1298, see Loth, Arabic MSS., p. 237^b); he wrote poetry occasionally, and died (according to Rieu, loc. cit.) A.H. 839 (A.D. 1435, 1436), on fol. 487^b.

1413. Pahlawân Maḥmûd Bûriyâ, author of the *كنز الحقائق* (containing stories in verse) and of some rubâ'is, on fol. 487^b.

1414. Ḥusâmî Karâkûlî, a poet, on fol. 488^a.

1415. Zulâlî (left out by mistake in the following copy), was a seller of vinegar in Harât, and wrote poetry occasionally, on fol. 488^a.

Mâwarâ-ulnahr (Transoxania), on fol. 488^a; *Samar-kand*, on fol. 488^b.

1416. Abû-al-kâsim bin Samâsh, on fol. 488^b.

1417. Abû-al-kâsim alhakim, a great adherent of Shaikh Abûbâkr Warrâk (No. 556 above), on fol. 489^b.

1418. Hāshimi Sughdī (سغدى, so in the following copy; the present one has, both in text and index, Sa'dī, سعدى), a pupil of Abūbākr Warrāk, on fol. 489^b.

1419. Hāfiẓ Abī 'Abdallāh bin 'Abd-alraḥmān bin Abū-alfāḍl Bahrām aldāramī (الدارمى), a great traditionist, born A. H. 181, died in Samarkand A. H. 275 (A. D. 797-888, 889), on fol. 489^b.

1420. Shaikh Abū Maṣṣūr Māturidī (Māturid is a place near Samarkand), one of the أئمة كلام who split into two sections, the Māturidiyyah, originating with Abū Maṣṣūr, and the Ash'ariyyah (according to A. Sprenger, Catal., p. 574, he was the spiritual guide of Sūzani, see below, Nos. 1427 and 1461), on fol. 489^b.

1421. Farid-al-din Abū 'Abdallāh Muḥammad al-Rūdagi, the earliest classic poet of Persia (see Ethé, Rūdagi der Sāmānidendichter, in 'Göttinger Nachrichten,' 1873, pp. 663-742), born blind in Rūdāg near Samarkand, panegyrist of Amīr Naṣr II (so to be read instead of نصير) bin Aḥmad bin Isma'il Sāmāni (who reigned A. H. 301-331=A. D. 913-942); he died A. H. 330 or 343 (A. D. 941, 942 or 954, 955), see Ethé, loc. cit., p. 673, on fol. 489^b.

1422. Zahir- (in the following copy Zahir-al-din) al-kuttāb Muḥammad bin 'Alī al-Kātib, author of the سندباد نامه, the اغراض السياسة (with a commentary), and the سمع الظهير في جمع الظهير (see on these three works H. Khalfa iii. p. 620, i. p. 368, and iii. p. 629 respectively; comp. also Rieu ii. p. 748, where the title of the third work is given as سمع الظهير); he also wrote some poetry, and flourished in the middle of the sixth century of the Hijrah, on fol. 492^b.

1423. Malik-alkalām 'Umar bin Muḥammad alḥar-tābādī (or, as the following copy reads, alḥarnābādī), went to Khurāsān and settled in Balkh, author of letters (رُعد) and rubā'is, on fol. 492^b.

1424. Abū Sa'id Aḥmad bin Muḥammad almanshūrī, a poet of the time of Sulṭān Maḥmūd of Ghazna (see A. Sprenger, Catal., p. 3, No. 19), on fol. 493^a.

1425. Sayyid-alshu'arā Ustād Abū Muḥammad al-Rashidi, author of the زينت نامه (on the art of poetry), exchanged letters and entered into poetical contests with Maṣ'ūd bin Sa'd bin Salmān (No. 1032 above), who sent him his diwān as a present; he entered the service of the Khākān-i-azīm Kliḍr bin Ibrāhīm, at whose court 'Am'āk (of Bukhārā, see No. 1474 below) occupied the position of 'king of poets,' and a number of other poets flourished at that time, viz. Lu'lū, Kalāmi, Najīb, Sipihri (or 'Alī Sipihri, as he is called further down on fol. 512^b, l. 5 ab infra, under 'Am'āk'). Jauhari, Sa'dī, 'Alī Shaṭranjī, 'Alī Tāyidi, Yalyā Faghānī, Bukhārī Sāgharjī, etc. Besides other ḡasidas, some in praise of the Khākān Kadrkhān Abū-alma'ālī Jabrīl bin Aḥmad are quoted here; the Ātashkada (see Bodleian Cat., col. 287, No. 738), however, calls him a panegyrist of Malikshāh, and mentions a mathnawī of his, مهروفا, on fol. 493^a.

1426. Nizām-al-din Aḥmad bin 'Alī al'arīdī (usually known as Nizāmi 'arīdī), author of mathnawīs, of the

مجمع النوار and the چهار معاله, in prose; according to 'Anfi he was attached to the Saljūq Sulṭān Tuḡhrul III bin Arslān (A. H. 571-590=A. D. 1176-1194); but he himself in his چهار مقاله states that he was forty-five years in the service of the kings of Ghūr, and praises especially 'Alā-al-din Abū 'Alī bin Ḥasan bin Ḥusain, with the epithet of Jahānsūz (comp. also Ātashkada in Bodleian Cat., col. 288, No. 745), on fol. 495^a.

1427. Hamid-al-din al-Jauhari (al-Mustaufī, as is added in the following copy), who had poetical contests with Ḥakim Sūzani (died A. H. 569=A. D. 1173, 1174, see Bodleian Cat., No. 541), on fol. 496^a.

1428. Mu'ayyid-al-din, author of the بهلولان نامه, on fol. 496^b.

1429. Ajall-alafḍal Shihāb-al-din Aḥmad bin al-Mu'ayyid, son of the preceding poet and a good ḡasidah-writer, on fol. 496^b.

1430. Ajall-almuḥtarim Bahā-al-din al-Karīmī, a poet who spent the later part of his life in Niurūz and Sijistān, where he was greatly honoured by the ruler of that country, Malik Shams-al-din, on fol. 497^b.

1431. Malik-alkalām Sayyid Ḥasan Ashrafi, the well-known poet (died A. H. 595=A. D. 1199, see Ātashkada in Bodleian Cat., col. 287, No. 733), on fol. 498^a.

1432. Ajall-alḥukamā Abū 'Alī Shaṭranjī (see above, No. 1425, where he is called 'Alī Shaṭranjī), court-poet of the Khākān, on fol. 500^a.

1433. Afṣah-alkalām Amīr Rūḥānī, a poet who was first in the service of Sulṭān Bahrāmshāh (A. H. 512-547=A. D. 1118-1152), and afterwards in that of Ātsiz the Khwārizmshāh (A. H. 521-551=A. D. 1127-1156), on fol. 500^b.

1434. Maulānā Jamāl (in the following copy Jamālī), a poet, on fol. 501^b.

1435. Khwājah Karīm-al-din, a pupil of Shaikh Nizām-al-din Auliya (see the Maṭlūb-altālibin, No. 653 in this Cat.), after whose death Sulṭān Muḥammad Tuḡhluk (A. H. 725-752=A. D. 1325-1351) made him Shaikh-alislām of the realm and bestowed upon him the honorary title of Anwār-almulk, on fol. 501^b.

1436. Maulānā Ṣadr-al-din Ibrāhīm, was for some time prime-minister of Mirzā Shāhrukh (A. H. 807-850=A. D. 1405-1447), on fol. 501^b.

1437. Khwājah 'Abd-almalik, wrote glosses on the هداية (either Alḥarī's, who died A. H. 663=A. D. 1264, 1265, or Marghinānī's, who died A. H. 593=A. D. 1197), on fol. 501^b.

1438. Maulānā Faḍil, wrote glosses on the شرح الشريعة (by which is probably meant the تحرير القواعد الشريعة), the commentary of Kuṭb-al-din Rāzī Taḥṭānī, who died A. H. 766=A. D. 1364, 1365, on the famous treatise on logic, styled الرسالة الشريعة by Kātibī Kaẓwini, see No. 534 above), on fol. 501^b.

1439. Khwājah Faḍl-allāh, a second Abū Ḥanīfah in jurisprudence and a second Ibn Ḥajīb in Arabic philology, on fol. 501^b.

1440. Maulānā Kamāl-al-din 'Abd-alrazzāk, the author of the famous history of the Timūrides, مطلع السعدین (see Nos. 192-195 in this Cat.), on fol. 501^b.

1441. Bisāṭi, a panegyrist of Sultān Khalil bin Mirānshāh Gurgān (who died A.H. 814=A.D. 1411), on fol. 501^b.

1442. Riyādi, a poet (who was drowned A.H. 884=A.D. 1479. 1480, see Bodleian Cat., Nos. 890 and 891), on fol. 501^b.

1443. Jauhari, an expert in the arts of prosody and rhyme and author of a poetical version of the سیر النبی, which he made at the request of Mir 'Alishir, on fol. 501^b.

1444. Mir Kuraishi, wrote some poetry, on fol. 502^a.

1445. Khwājah Hāji Muḥammad, wrote likewise some verses. on fol. 502^a.

1446. Maulānā Abū-alkhair, a great expert in philosophy and medicine and a good poet, went at the end of Sultān Husain Mirzā's reign to Harāt and stayed there till Muḥammadkhān Shaibāni, the Uzbekkhān, invaded Khurāsān and took Harāt (A.H. 913=A.D. 1507); he then returned with the Khān to Transoxania and was greatly honoured by him; at the time of the second invasion of Khurāsān, Kaskankarā Sultān, the ruler of Balkh, obtained from the Uzbekkhān permission to call Maulānā Abū-alkhair to his court, which he did, on fol. 502^a.

1447. Maulānā Kāsim Kāhi, with his real name Najm-aldin Muḥammad, and the Kunyah Abū-alkāsim; in his fifteenth year he became a pupil of 'Abd-alrahmān Jāmi, the great poet and Sūfi, and later on attached himself to Hāshimi Kirmāni, who had the honorary name of Shāh Jahāngir (see No. 291 above); afterwards, in Akhār's reign, he went to India, stayed some time in Banāras with Balādurkhān, the brother of the Khānzamān (see Nos. 411 and 412 above), and settled at last in Āgra, where he died, 110 years old, A.H. 988, the 2nd of Rabi'-althāni (A.D. 1580, May 17), a date which is ingeniously expressed by Faiḍi in the chronogram, *دوم از ماه ربيع الثاني* (not *دوم* as the word is wrongly spelt here and in the following copy; comp. Rieu iii. p. 1093^a, where he is called Kābuli and not Samarkandī); another ta'rikh on his death is by Maulānā Kāsim Bukhārī, one of Kāsim Kāhi's pupils: رفت ملا قاسم کاهی: a third by Maulānā 'Ārifi: زجهان رفته قاسم کاهی; a fourth by Mir Yūsuf Ashtarābādī, *خوش طبع*, only gives 987. Maulānā Kāsim Kāhi was a great musician and poet, on fol. 502^a.

1448. Maulānā Šadiḳ Ḥalwā'i, a descendant of the great saint Ḥalwā'i, called the شمس الائمة حلوائی, went after the performance of the pilgrimage to India, and stayed awhile in Lāhūr; on his way back to Samarkand he was detained by Muḥammad Ḥakim Mirzā in Kābul, who gradually handed the whole management of governmental affairs to him; after some years' stay in Kābul Maulānā Šadiḳ finally returned to his native town, where he was still at the time when this work was composed; he wrote occasionally poetry, on fol. 504^a.

1449. Bad'i, known as Maulānāzāda, wrote some verses, on fol. 504^b.

1450. Turdī rūda (تردی رود), in the following copy

(ترودی رود), whose father belonged to Harāt and was one of the clerks of Sultān Husain Mirzā; he himself went to India and rose to an important position; he specially excelled in the composition of ta'rikhs, for instance, on the capture of Barwaj (بروج) in Gujarāt by Mirzā Yān in A.H. 977 (A.D. 1569, 1570), فتح بروج کردند; on the death of Lācin Nāmi in A.H. 976 (A.D. 1568, 1569), حیف زلاچین شه دین برور, on fol. 504^b.

1451. Figāri, a poet who lived from the time of 'Ubad-Allahkhān Uzbek (A.H. 939-946=A.D. 1532-1539) to that of 'Abdallāhkhān (who succeeded his father in Samarkand A.H. 990=A.D. 1582, see No. 574 in this Cat.), on fol. 504^b.

1452. Manzari, a poet who gained the favour of the Khānkhānān Bairamkhān (see No. 409 above), on fol. 504^b.

1453. Mir Hāshim Muḥtarim, lived in India at the time of the composition of this work; he knew the whole Mahābhārata by heart, and wrote verses occasionally, on fol. 504^b.

1454. Šālih Nidā'i, a poet who wrote a mathnawī, styled عبد الله خان نامه, in praise of the deeds of 'Abdallāhkhān Uzbek, which, however, did not meet with particular favour, on fol. 504^b.

Kash (twenty farsangs south of Samarkand), also called *Kubbat-alkhadra* and *Sarsabz* (سرسبز, correctly *Shahr-i-sabz*, شهر سبز, as the following copy reads, comp. Vullers, Lexicon, ii. p. 836^b), on fol. 505^a:

1455. Abū Ishāq, on fol. 505^a.

1456. Khwājah Abū-albarakah, wrote some poetry, on fol. 505^a.

1457. Khwājah Bahā-aldin, son of the preceding Khwājah, wrote likewise verses, on fol. 505^a.

1458. Khwājah Ayyūb, another son of Khwājah Abū-albarakah and a good poet, on fol. 505^a.

Nasaf (eighteen farsangs from Samarkand), on fol. 505^b:

1459. Alṣadr alimām Sharaf-almillāh wa-aldin Husām-ala'immaḥ Muḥammad bin Abībakk, who, on his way to Makkah, had an interview in Rai with the poet Khākāni and with 'Umar Nūḳāni, the chief Qurān-reader of that town; Sharaf-aldin Husām (as he is usually called) wrote several kitās and a famous ḳaṣidah in praise of Kiliġ Tamghājkhān Ibrāhīmkhān bin al-Husain of Turkistān, who resided in Samarkand (about A.H. 558=A.D. 1163, see No. 746 above), on fol. 505^b.

1460. Alsayyid alajall Mufti-al'āṣr Shams-aldin (in the following copy Shams-aldā'i) alḥusaini, an occasional poet, of whom one rubā'i is quoted here, on fol. 507^a.

1461. Tāj-alshu'arā Muḥammad bin 'Alī al-Sūzani, the well-known ḳaṣidah-writer and satirical poet (who died A.H. 569=A.D. 1173, 1174, see Bodleian Cat., No. 541); he chose his takhalluṣ Sūzani, because, when studying in Bukhārā, he got enamoured with a young needle-maker (سوزنگر) and became himself in consequence an apprentice of that trade; besides other poems there is quoted here in full one of his best ḳaṣidas on the unity of God (در توحید), on fol. 507^a.

1462. Ḥakim Jamnati, contemporary with the wazīr 'Alā-almulk, wrote some poetry, on fol. 509^a.

Bukhārā, on fol. 509^b:

1463. Shaikh-almuḥaddithīn Abū 'Abdallāh Muḥammad bin Isma'il bin Ibrāhīm, the great traditionist and author of the famous *مصنف*, born A.H. 194 (A.D. 810), died A.H. 256 (A.D. 870, comp. No. 737 above, and *Zeitschrift der D. M. G.* iv. p. 5 sq.), on fol. 509^b.

1464. Abū Khālid Yazīd bin Hārūn, on fol. 509^b.

1465. Abūbākr Muḥammad bin 'Abdallāh Audani (اودنى), a Shāfi'ite lawyer, died A.H. 385 (A.D. 955) in Kalābād, one of the quarters of Bukhārā (see *Safinat-alauliyā*, No. 274, where his father is called Ibrāhīm), on fol. 509^b.

1466. Hāfiẓ Abū Naṣr Aḥmad bin Muḥammad bin Ḥasan, a traditionist, belonging to the same quarter of Bukhārā, on fol. 510^a.

1467. Jamāl-aldin Maḥmūd bin Aḥmad Naṣirī, was professor at the *مدرسة نورية* in Damascus, and died there A.H. 636 (A.D. 1238, 1239), on fol. 510^a.

1468. Daḳīqī, the Sāmānide poet, who began the poetical composition of the 'Book of Kings' under Amīr Nūḥ II bin Maṣṣūr (A.H. 365-387=A.D. 976-997) and wrote 1000 baits (comp. Ethé, *Rūdagi's Vorläufer und Zeitgenossen*, No. 19), on fol. 510^a.

1469. Amīr Abū-alḥasan 'Alī alaghā'ī, the contemporary of Daḳīqī, equally renowned as a valiant knight and as a poet (see Ethé, loc. cit., No. 20), on fol. 510^b.

1470. Alshaikh alajall Sa'd-aldin As'ad bin Shihāb, scholar and poet, on fol. 510^b.

1471. Alṣadr alḳabīr Burhān-alislām Taj-almillāh wa-aldin 'Umar bin Maṣ'ūd, a poet who greeted by a clever rubā'i the accession of Arslānkhān, the son of Sulṭān Ibrāhīm (of Ghazna, who reigned A.H. 451-492=A.D. 1059-1099), to the throne of Samarḳand, and also wrote an elegy on Ibrāhīm's death in form of a string of rubā'is; a *qaṣīdah* in honour of Kīlij Arslān Khāḳān (by whom the same Arslānkhān, son of Ibrāhīm, seems to be meant) is likewise quoted here, on fol. 511^a.

1472. Alṣadr alajall Nizām-almillāh wa-aldin Muḥammad bin 'Umar bin Maṣ'ūd, son of the preceding poet and occasional poet himself, on fol. 511^b.

1473. Sulṭān-al'ulamā Šadr-alsharī'ah, wrote verses occasionally, on fol. 512^a.

1474. Alajall Shihāb-aldin 'Am'aḳ, who composed a mathnawī, *بوسف و زليخا*, which can be read in two metres (the statement, given here, that 'Am'aḳ's poem was the *first* adaptation of the biblical story in Persian verse is, of course, wrong, see Ethé, *Firdausi's Yūsuf und Zalikha*, in *Verhandlungen des VII internationalen Orientalisten-Congresses*, Semitische Section, pp. 25 and 33, Wien, 1888). According to 'Aufi, 'Am'aḳ belonged to the panegyrist of the Saljūq rulers, but in Nizāmī 'Arūḳ's *مقالات* it is stated that he was king of poets at the court of the Khāḳān Khidr bin Ibrāhīm, the ruler of Turkistān and Transoxania (see No. 1425 above). The date of his death, which is not given here, was A.H. 543 or 544=A.D. 1148, 1149 (see also Butkhāna in *Bodleian Cat.*, col. 200, No. 41, and *Ātashkada*, ib. col. 287, No. 723), on fol. 512^b.

1475. Amīr-i-'amid Kamāl-aldin Jamāl-alkuttāb, an intimate friend of Sulṭān Sanjar, on fol. 515^b.

1476. Ma'nawī, one of the old poets (see Ethé, *Rūdagi's Vorläufer*, etc., No. 10), on fol. 515^b.

1477. Alajall Sa'd-aldin Sharaf-alhukamā Kāfi-almajā (النجا) here both in text and index; the following copy reads Bukhārī, (بخارى), a poet of the Khwārizmshāhs, on fol. 515^b.

1478. Sa'd-aldin As'ad, another poet, on fol. 516^a.

1479. Ḥakim Samani (so here *سمنى*, in the following copy *Shamaui* *شمى*) ala'raj, engaged in many poetical contests; he wrote a satirical *ḳiṭ'ah* against Sirāj-aldin 'Ārif, on fol. 516^a.

1480. Balā'i Bukhārī, of whom one rubā'i is quoted here, on fol. 516^a.

1481. Jauhari (called in the *Ātashkada*, *Bodleian Cat.*, col. 286, No. 717, and in Beale's *Oriental Biogr. Dict.*, p. 136^a, Jauhari Zargar, the goldsmith), originally of Bukhārā and contemporary with Athīr-aldin Akhsikātī (see No. 1528 below); he grew up, however, in Irāk and composed at the request of Sulaimānshāh, the son of Sulṭān Muḥammad, the son of Sulṭān Malikshāh (of the Saljūks of Irāk, who ascended the throne in A.H. 547=A.D. 1152), an epic poem styled *حکایت امیر احمد و مهستی*; after the death of Sulṭān Muḥammad (the successor of Malikshāh) in A.H. 555 (A.D. 1160) Sulaimānshāh ascended the throne, but only reigned a little over six months; being very much addicted to pleasure and wine he renounced the crown and handed it over to Arslānshāh bin Tughrul bin Muḥammad bin Malikshāh (who reigned A.H. 556-571=A.D. 1161-1176); some of Jauhari's lyrical poems are quoted here, on fol. 516^b.

1482. Sa'd-aldin Maṣ'ūd Daulatyār, a poet, of whom one rubā'i is quoted, on fol. 517^a.

1483. Raunakī, a poet (who flourished under the last Sāmānides and the first Ghaznawides, comp. Ethé, *Rūdagi's Vorläufer*, etc., No. 17), on fol. 517^a.

1484. Majd-aldin Fahmī, a poet, on fol. 517^a.

1485. Shākiri, one of the older poets; Hindūshāh in his *فرهنگ* (i.e. *المصاحح العجمية* or *صحاح عجم*, see W. Pertsch, *Berlin Cat.*, p. 204 sq., and Rieu ii. p. 515^a) quotes a few of his verses, on fol. 517^a.

1486. Khwājah 'Abd-alkhālīḳ Ghujdawāni, son of 'Abd-aljamīl (see *Safinat-alauliyā*, No. 76); his father had come from Rūm to Ghujdawān (near Bukhārā): when Khwājah Yūsuf Hamadāni (see No. 1016 above) came to Bukhārā, 'Abd-alkhālīḳ enjoyed his tuition. He had four Khalifas or spiritual successors, viz. Khwājah Abmad Šadīḳ, Khwājah Auliyāi Kalān, Khwājah Sulaimān Karmīnī, and Khwājah 'Ārif Riwgari (Riwgar is six farsangs from Bukhārā, see *Safinat-alauliyā*, No. 77, where 'Ārif is called a pupil of 'Abd-alkhālīḳ instead of merely his fourth Khalīfah). Khwājah 'Ārif Riwgari, whose disciple Khwājah Bahā-aldin Nakshband (*Safinat-alauliyā*, No. 82) is here said to have been, had likewise four Khalifas, one of whom was Khwājah Maḥmūd (*Safinat-alauliyā*, No. 78). Among the four Khalifas of Khwājah Maḥmūd one is again mentioned, viz. Khwājah 'Alī Rāmīnī (رامنى), so both here and in the following copy; *Safinat-alauliyā*, No. 79, reads Rāmīnī), with the epithet

of 'Azizân, who lived 130 years and was buried in Khwârizm, on fol. 517^a.

1487. Khwâjah Muḥammad Bâbâ-i-Samâsi (so correctly in the following copy, comp. Safinat-alauliyâ, No. 80; here he is wrongly called, both in text and index, Bâbâ Humâ'i), the Khalifah of 'Azizân, on fol. 518^a.

1488. Sayyid Amir Kulâl, the Khalifah of the preceding Khwâjah (Safinat-alauliyâ, No. 81) and spiritual guide of Bahâ-aldin Naqshband; he had been twenty years under Bâbâ-i-Samâsi's tuition, on fol. 518^a.

1489. Khwâjah Bahâ-aldin Naqshband, died A.H. 791 (A.D. 1389); he wrote rubâ'is occasionally, on fol. 518^a.

1490. Khwâjah 'Alâ-aldin 'Attâr, one of Khwâjah Bahâ-aldin's companions (Safinat-alauliyâ, No. 85), on fol. 518^b.

1491. Khwâjah Hasan 'Attâr, son of the preceding 'Alâ-aldin, on fol. 518^b.

1492. Khwâjah Muḥammad Pârsâ (Safinat-alauliyâ, No. 83), another of Bahâ-aldin's companions and author of the *فصل الخطاب* (see Rieu ii. pp. 863 and 864, and W. Pertsch, Berlin Cat., p. 294), on fol. 518^b.

1493. Khwâjah Abûnaṣr Pârsâ, son of the preceding Khwâjah (Safinat-alauliyâ, No. 84), on fol. 518^b.

1494. Sayyid Burhân-aldin Khâwandshâh, who traced his pedigree back to Zaid, the son of the fourth Imâm Zain-al'âbidin (Safinat-alauliyâ, No. 8); after his father's death he went first to Balkh and then to Harât, where he enjoyed the tuition of many great Shaikhs, especially of Shaikh Bahâ-aldin 'Umar; after the latter's death he returned to Balkh, where he died A.H. 871 (A.D. 1466, 1467), and was buried opposite the tomb of Ahmad bin Khidrawaih (see No. 555 above). He left three sons: (a) Amirkhwând Muḥammad (usually called Mirkhwând or Mirkhound), the author of the *روضة الصفا* (see Nos. 24-75 in this Cat.), who died A.H. 903 (A.D. 1498); (b) Sayyid Nizâm-aldin, the prime-minister of Badi' al-zamân Mirzâ (the son of Sultân Husain Mirzâ, see No. 832 above); (c) Sayyid Ni'mat-allâh, on fol. 518^b.

1495. Khwândamir, the maternal grandson of Mirkhwând (so distinctly stated here twice, ll. 4 and 5 and l. 12, comp. Rieu i. p. 96^b) and author of the *حبيب السير* (Nos. 79-100 in this Cat.), which he dedicated to Khwâjah Habib-allâh Sâwajî (comp. Rieu i. p. 98). He lived in Harât from the time of Sultân Husain Mirzâ to the governorship of Dûrmishkhân, went then to India, where he spent some years in Humâyûn's service, and ended his life in Gujarât (A.H. 941=A.D. 1534, 1535), on fol. 519^a.

1496. Naṣir Bukhârî, author of a diwân (died A.H. 772=A.D. 1370, 1371, see Bodleian Cat., No. 801), on fol. 519^a.

1497. Khwâjah 'Ismat, son of Khwâjah Ma'sûd, who traced his origin back to Ja'far, the son of 'Ali bin Abi Tâlib; he was a favourite of prince Khalil Sultân (Mirânshâh's son, who died A.H. 814=A.D. 1411); when the intrigues of jealous courtiers separated him from his patron, he wrote a famous ghazal at the time of parting, a few verses of which, besides other lyrical poetry, are quoted here (he died A.H. 829=A.D. 1426,

or according to a chronogram in the Makhzan-algharâib, A.H. 840=1436, 1437, see Bodleian Cat., No. 861, and col. 351, No. 1545), on fol. 519^b.

1498. Maulânâ Barandâk, a poet and favourite of Mirzâ Baikarâ (slain A.H. 819=A.D. 1416), Sultân Husain Mirzâ's grandfather (not brother, as he is strangely called here, he being the son of 'Umar Shaikh Mirzâ, and the grandson of Timûr, see Âtashkâda in Bodleian Cat., col. 286, No. 715), on fol. 520^a.

1499. Maulânâ Khayâlî, a poet (who died in Ulughbeg's reign, A.H. 850-853=A.D. 1446-1449, see Bodleian Cat., No. 871), on fol. 520^b.

1500. Maulânâ Saifi (i.e. Saifi 'Arûdî, who died A.H. 909=A.D. 1503, 1504, see Bodleian Cat., No. 984), went to Harât for study and obtained the favour of Mir 'Alî-shir; after his return he became tutor of Mirzâ Baisunghar bin Mirzâ Sultân Mahmûd bin Sultân Abû Sa'id (who ruled over Samarkand A.H. 900-905=A.D. 1495-1500), after whose assassination by Khusraushâh he settled in Bukhârâ, where he died a few years after, on fol. 520^b.

1501. Waṣîlî, wrote some verses, on fol. 520^b.

1502. Khwâjah Hâshimi, a descendant of Khwâjah 'Ismat (No. 1497) and grandson of Khwâjah Muḥammad Pârsâ (No. 1492), a poet in the time of 'Ubaid-allâh-khân Uzbeq (A.H. 939-946=A.D. 1532-1539); he is not to be confounded with Shâh Jahângir Hâshimi, the author of the *مظهر الآثار* (see No. 291 above), as has been done in the Âtashkâda (Bodleian Cat., col. 287, No. 726, where Hâshimi of Bukhârâ is stated to have written the *مظهر الانوار*, which is clearly a mistake for *مظهر الآثار*, comp. ib., col. 271, No. 257), on fol. 520^b.

1503. Niyâzi, a poet who went first to Harât, where he got acquainted with the clever musician Shâh Muḥammad Surnâ'i (سرنائی); he repaired afterwards to Balkh, which he had to leave on account of a satire on the inhabitants of that town who threatened to murder him, and began now a wandering and restless life, going to Kûlâb (the capital of Khatlân, see col. 420 above), where he fell in love with Mir Haidar 'Ali bin Sultân Uwais, thence to Badakhshân, Kâbul, Kandahâr, where he failed to obtain the favour of Muḥammad Bairamkhân Khân-khanân (see No. 409 above), and Sind. There again he was unable to get an admission to Mirzâ Shâh Husain's court, and lived for some time in dire want, till after Shah Husain's death his son, Mirzâ Bâkî, gave him some assistance. His desire to approach Sultân Akbar, however, remained unfulfilled; and when at last, through the intercession of Shâh Khwâjah, the son of Dûst Khâwand, a summons to appear in the imperial court was sent to Niyâzi, the poet had already breathed his last, on fol. 520^b.

1504. Raunakî, was first attached to Mirzâ Kâmrân (No. 405 above), and afterwards in the service of Mirzâ Ibrahim bin Mirzâ Sulaimân (No. 583 above) in Badakhshân, where he died A.H. 964 (A.D. 1557); some verses of a qaṣidah of his, in honour of Maulânâ Muḥammad Zâhid, are quoted here, on fol. 521^b.

1505. Kathirî, of whom one rubâ'i is quoted here, on fol. 521^b.

1506. Darwish Maḥsûd Tîrgar (the arrow-maker), a poet, on fol. 521^b.

1507. Maulânâ 'Ahdî Karâkûlî, wrote some rubâ'is, on fol. 521^b.

1508. Rahmî (as in the index of this and the text of the following copy; the present text reads Rahmî), wrote some poetry too, on fol. 522^a.

Farghâna, on fol. 522^a:

1509. Shaikh Muḥammad Sâḥirî, one of the Abdâls, on fol. 522^a.

1510. Shaikh Aḥmad Juwâlgar (the bag-maker), a friend of the preceding Shaikh, details of whose life are given in the نفعات الألسن, on fol. 522^a.

1511. Bâb-i-Farghânî, a great Shaikh, contemporary with the author of the كشف المحجوب (i.e. Abû-alḥasan 'Alî bin 'Uthmân bin Abî 'Alî aljullâbî alhujwirî, who died after A.H. 465=A.D. 1073, see Bodleian Cat., No. 1245), who once visited him, on fol. 522^a.

1512. Shaikh Sa'd-aldin (Muḥammad bin Aḥmad, see H. Kalfa vi. p. 158), author of the مناهج العباد إلى المعاد, on fol. 522^b.

1513. 'Abdallâh bin Muḥammad al-'Ubaiddi (or. as H. Kalfa iv. p. 169 calls him, Burhân-aldin 'Ubaiddallâh bin Muḥammad 'Ubaiddali Sharif Farghânî, commonly called 'Ubrî, who died A.H. 743=A.D. 1343, 1344), a Hanafite and Shâfi'ite lawyer, author of a شرح طوابع (a commentary on Nâsir-aldin 'Abdallâh bin 'Umar Baidâwî's مطالع الأنوار من مطالع الانوار, see Loth, Arabic MSS., p. 110^b), a شرح المصباح and a شرح المنهاج (i.e. منهاج الوصول إلى علم الأصول by Baidâwî, see H. Kalfa vi. p. 217), on fol. 522^b.

Andijân (in the middle of Farghâna), on fol. 522^b:

1514. Sayyid Shams-aldin Muḥammad, with the epithet, Mir Sayyid Sarbarahna (the bare-headed), came in Sulṭân Ḥusain Mirzâ's reign to Harât and occupied there for twenty years the post of a superintendent of the tomb or shrine of Shaikh Luḡmân Paranda. Finally he was removed from that office in consequence of a charge of lavish expenditure brought against him. But through a clever ḡasidah addressed to Mir 'Alshir he obtained again the post of wazir, which he held for some time till he retired from the world, on fol. 522^b.

1515. Amir Nizâm-aldin Kalân Khwâjah, wrote some poetry, on fol. 522^b.

1516. Sipâhî, grandson of Khwâjah Kalân (or Kalân-leg, as he is called here), a poet who died very young, on fol. 523^a.

1517. Safâ'î, a clever man, who also wrote verses occasionally, on fol. 523^a.

1518. Hîjri, an expert in the art of prosody and rhyme, and occasional poet, on fol. 523^a.

1519. Kâdî 'Abd-alkamî (عبد السميع), a pupil of Maulânâ Aḥmad Jand, and a descendant of the author of the هداية (probably the work of that title on Hanafite law, by Burhân-aldin Abû-alḥasan 'Alî bin Abûbâkr bin 'Abd-aljalîl Marghinânî, whose death is commonly fixed in A.H. 593=A.D. 1197, see No. 1437 above and comp. H. Kalfa vi. p. 479, No. 14366; G. Flügel iii. p. 202; Loth, Arabic MSS., p. 54; W. Pertsch, Berlin Cat., p. 247; edited Calcutta, A.H. 1234, translated into English by C. Hamilton, London, 1790, second edition by S. G. Grady, London, 1870); he was,

at the time when this work was written, in India by order of the Kâdî-alkudât, on fol. 523^a.

Ūsh (south-east of Andijân), on fol. 523^a:

1520. Khwâjah Kutb-aldin Bakhtyâr (see Safinat-alauhiyâ, No. 112; Maṭlûb-altâlibin, 15th maṭlab, No. 2, and Sawâṭif-ālanwâr, No. 16), the spiritual successor of Khwâjah Mu'in-aldin Sijzi (No. 301 above), died A.H. 633 (A.D. 1235), on fol. 523^a.

1521. Bahâ-aldin, lived most of his time in India and was on intimate relations with Sulṭân Kutb-aldin Aibak (who reigned in Dihli A.H. 602-607=A.D. 1206-1210), on fol. 524^a.

Marghinân (seven farsangs to the west of Andijân), on fol. 524^a:

1522. Shaikh Zâhir-aldin Abû-al'alâ, born A.H. 511 (A.D. 1117, 1118), died A.H. 573 (A.D. 1177, 1178), author of a هداية on Hanafite law, than which, as here is stated, no clearer work ever was written (we suppose this هداية is identical with the one mentioned in No. 1519, and both author's name and date of his death corrupted through some mistake on the part of the compiler of the Haft Iklim), on fol. 524^a.

1523. Malik-alkalâm Bahâ-aldin, a poet concerning whose lifetime nothing has been ascertained; a long ḡasidah of his is quoted here, on fol. 524^a.

Isfara or *Isfaring*, the mountainous district nine farsangs to the south-west of Marghinân, on fol. 525^a:

1524. Malik-alkalâm Saif-aldin, a poet who went in early youth to Khwârizm and spent some time in the service of the Khwârizmshâh Il Arslân (A.H. 551-567=A.D. 1156-1172); a famous ḡasidah which he recited in the majlis of that prince, in imitation of one of Khâkânî's by mere change of rhyme, is given here, in an abridged form, together with other specimens of his great lyrical power, on fol. 525^a.

Khujand (five farsangs to the west of Andijân), on fol. 526^b:

1525. Shaikh Kamâl, the well-known poet (Safinat-alauhiyâ, No. 354), who, according to Jâmi's Bahârîstân, imitated, but at the same time surpassed, Khwâjah Ḥasan of Dihli (No. 392 above); after performing the pilgrimage to Makkah he settled in Tabriz, where he stayed all his life, except four years which he spent at Sarâi in Dasht-i-Kipçâk, the capital of the Khân of Kipçâk, Tughtamish, who had taken him with him after his attack upon Tabriz (A.H. 787=A.D. 1385, see Rieu ii. p. 632^b). After his return from Sarâi Kamâl Khujandi enjoyed in Tabriz the favour of Sulṭân Ḥusain bin Uways (this statement must be corrected in so far as the favour of Sulṭân Ḥusain, who reigned A.H. 776-784=A.D. 1374-1382, was bestowed upon the poet before he went to Sarâi, whereas at the time of his return to Tabriz the ruler of that town was Mirânshâh bin Timûr, who likewise granted him his patronage, see Rieu, loc. cit.). He had a lively correspondence with Ḥâfîz of Shirâz, and died A.H. 803 (A.D. 1400, 1401), on fol. 527^a.

1526. 'Ajzî, a poet concerning whose lifetime nothing is known, on fol. 527^b.

1527. Shihâbî Ghazâlî, another poet, on fol. 528^a.

Akhsikat (here wrongly spelt Akhti اختي, and in the following copy Akhsi اخسى; another form is Akhsitak

or Ākhsitak, see W. Pertsch, *Berliu Cat.*, p. 1225, footnote, the largest town of Farghāna, after Andijān, nine farsangs from the latter place), on fol. 528^a:

1528. Afḍal-almutaḥaddimin Athir-al-din, the great poet, who, attracted by the fame of Khākāni, went to Irāk and attached himself in Hamadān to Sulṭān Arslān bin Tuḡhrul (A. H. 556-571 = A. D. 1161-1176). He had many poetical contests with Khākāni, but retired at last from the world and settled down to a solitary life of pious meditation in Khalkāl (see above, col. 479); he died A. H. 608 = A. D. 1211, 1212 (see Bodleian Cat., No. 620), on fol. 528^a.

Shāsh (or *Čāč*, the modern Tāshkand, also called *Banākīt*), on fol. 530^b:

1529. Muḥammad bin 'Alī bin Isma'īl alḥakfāl (the locksmith), derwish, traditionist, poet, and Imām, who spread the Ḥanafite law in Transoxania; Shaikh Abū Ishāq Shnāzi gives a detailed account of him in his *طبقات العنبا*; he was born A. H. 291 (A. D. 904), and died A. H. 330 (A. D. 941, 942), on fol. 530^b.

1530. Abūbākr Muḥammad bin Ahmad bin Husain bin 'Umar, known as al-Mustaẓhir, with the epithet of Fakhr-alislām, a Shāfi'ite lawyer, studied law first under 'Abdallāh Kāzarūni and Abū Mansūr Tūsi, and afterwards in Baghdād under Shaikh Abū Ishāq, and Abū Naṣr bin Šā' (صاع), with whom he read his (Abū Naṣr's) own work on jurisprudence, called *الشمائل*. After Abū Ishāq's death Abūbākr became the head of the Shāfi'ite lawyers, and wrote several works on Shāfi'ite law, for instance, the *حلمة العلماء*, dedicated to the 'Albāsīde Khalīf al-Mustaẓhir-billāh (A. H. 487-512 = A. D. 1094-1118), and therefore sometimes styled *مستظهری*. He was afterwards appointed professor in the *مدرسة نظامية* in Baghdād, and died A. H. 507 (A. D. 1113, 1114), 78 years old, since he was born A. H. 429 (A. D. 1037, 1038), on fol. 530^b.

1531. Fakhr-al-din Banākiti (i. e. Abū Sulaimān Dā'ūd), poet and historian, author of the *تاریخ بنانکی*, which he dedicated to Sulṭān Abū Sa'īdkhān, A. H. 717 = A. D. 1317 (see No. 18 in this Cat.), on fol. 531^a.

1532. Badr Shāshi (or commonly Badr-i-Čāč), the panegyrist of Sulṭān Muḥammad bin Tuḡhrul (A. H. 725-752 = A. D. 1325-1351, see *Maṭlūb-alṭālibin*, 9th maṭlab, No. 7), comp. Bodleian Cat., No. 793, on fol. 531^a.

1533. Khwājah Nāsir-al-din 'Ubaid-allāh (Safinat-alauliyā, No. 87), better known as Khwājah Ahrār, whose detailed biography is found in the *رشحات عین الحیات* (Nos. 633-635 in this Cat.), the greatest Shaikh of Turkistān and Transoxania, pupil of Maulānā Ya'qūb Čarkhi (No. 346 above) and Maulānā Nizām-al-din Khāmūsh (Safinat-alauliyā, No. 88); his death, which took place in Samarkand, is fixed here (contrary to all other statements, which give A. H. 895) in A. H. 896 (A. D. 1491), according to the following chronogram by Mir 'Alishir: *خلد برسی*, on fol. 531^a.

1534. Kamāl Shaikh, contemporary with Khwājah Ahrār, on fol. 531^b.

1535. 'Abd-alghaffār, known as Maulānāzāda, wrote poetry occasionally, on fol. 531^b.

1536. Kaḍi Ghadānfār, wrote some poetry too, on fol. 531^b.

1537. Huznī, a pupil of Kāsim Kāhi (No. 1447 above), on fol. 531^b.

SIXTH IḲLİM: *Turkistān*, on fol. 532^a; *Fārāb*, on fol. 533^a:

1538. Abū Naṣr Muḥammad bin Muḥammad al-turki (i. e. Abū Naṣr Fārābi, or Alfarabius, the great philosopher, see Wüsteufeld, *Geschichte der arabischen Aerzte und Naturforscher*, p. 53 sq., and Dieterici, *Alfārābīs Philosophische Abhandlungen*, Leiden, 1890, German translation, ib. 1892), spoke originally only Turki, but learnt the Arabic tongue in Baghdād, whither he had gone from his native country; he studied there under Abūbāshar bin Yūnus, with whom he read various works of Aristotle; he was a contemporary of prince Saif-aldaulah, Mutanabbi's great friend and patron, who died A. H. 356 (A. D. 966, 967), on fol. 533^a.

1539. Isma'īl bin Hammād al-Jauhari, the author of the *المصاح في اللغة*, the famous Arabic dictionary, died A. H. 393 (A. D. 1002, 1003), comp. Flügel, *Grammatische Schulen*, p. 253 sq., on fol. 534^a.

1540. Ishāq bin Ibrāhim, another Arabic scholar, on fol. 534^a.

Jand, on fol. 534^a:

1541. Bābā Kamāl, a pupil of Shaikh Najm-al-din Kubrā (see No. 1401 above), on fol. 534^a.

1542. Shaikh Mu'ayyad, a disciple of Šadr-al-din, on fol. 534^a.

Kāshghar, on fol. 534^b; *Yārkaṇd*, on fol. 534^b; *Khotan*, on fol. 535^a. In this chapter (on ff. 535^b-540^a) a detailed account of the Amirs of Kāshghar is inserted, who were vassals of the Khāns of Jatah or Moghūlistān, from the time of Tuḡhrulṭīmūrkhān (A. H. 748-764 = A. D. 1347-1363), according to the *تاریخ رشیدی*

(comp. on this work Rieu i. p. 164^b sq., and W. Erskine, *History of India under Baber and Humāyūn*, pp. 38-192, etc.), beginning with (1543) *Amir Tūluk*, to whom Tuḡhrulṭīmūrkhān entrusted the governorship of Kāshghar. Tūluk had four brothers, viz. Mir Būlāji (Erskine: Yūlāji), Shams-al-din, Kamār-al-din, and Amir Shaikh Daulat. After Tūluk's death (1544) *Mir Būlāji* was raised to the governorship, and after him his son (1545) *Amir Khudāidād*. The latter's uncle, *Kamār-al-din*, who had in vain requested Tuḡhrulṭīmūrkhān to appoint him governor instead of his little nephew, revenged himself after the Khān's death by killing the latter's children and usurping himself the Khanship. But one of Tuḡhrulṭīmūr's sons, who was still a baby, Khidr Khwājah, had, together with his mother, been rescued by Khudāidād and safely hidden in Badakhshān, and after Kamār-al-din's death Khudāidād reinstated him in his father's Khanship. Amir Khudāidād made, at the end of his life, a pilgrimage to Makkah and Madinah, and died in the latter town. He was succeeded by his son (1546) *Amir Muḥammadshāh*, who lost Kāshghar and Khotan in consequence of the conquest of these countries by Timūr. But Muḥammadshāh's son (1547), *Mir Sayyid 'Alī*, kept an eye upon these provinces, and sought an opportunity to regain the governorship. After three invasions and successful battles against Hāji Muḥammad Shāyista and Pir Muḥammad Barlās, the successive governors appointed by Mirzā Uluḡbeg, to whom

his father, Mirzā Shāhrukh, had given Transoxania, Turkistān, and Farghāna, he at last made himself master of Kāshghar again, and ruled twenty-four years. His elder son (1518), *Sātsiz Mirzā* (in the following copy distinctly spelt *Sānsiz Mirzā*), succeeded him, and reigned seven years. After his death in A. H. 869 (A. D. 1464, 1465) the younger brother (1549), *Muḥammad Ḥaidar Mirzā*, assumed the government of Kāshghar, as the two sons of *Sātsiz*. *Abūbākr Mirzā* and *ʿUmar Mirzā*, were still too young for such a position, and reigned twenty-four years. *Abūbākr Mirzā* (1550), when attaining manhood, subdued Yārkand and Khotan, and at last attacked his uncle *Muḥammad Ḥaidar Mirzā* himself. A long war ensued between these two relatives, *Ḥaidar Mirzā* being supported by *Yūnuskhān*, the ruler of Moghūlistān, till finally, after many changes of fortune, *Ḥaidar Mirzā* and *Yūnuskhān* perished, and *Abūbākr Mirzā* became sole master of the country. He was in his turn overthrown by (1551) *Sultān Abū Saʿīdkhān*, the grandson of the before-mentioned *Yūnuskhān* and brother of *Manṣūrkhān* (who, after his father *Almadkhān*, *Yūnuskhān*'s son, had acceded to the throne of Moghūlistān). *Abū Saʿīdkhān*, after many vicissitudes, succeeded, in Rajab, A. H. 920 (A. D. 1514, August, September), in conquering Yārkand, the capital of Kāshghar; he died A. H. 939 (A. D. 1532, 1533), and his son (1552), *ʿAbd-alraṣīdkhān*, seized the reins of government (the date, given here for his accession, viz. 950, must be a mistake for 940, as he succeeded his father immediately). He was twenty-five years old when he became sovereign ruler, and his reign lasted nearly thirty-three years (till A. H. 971 = A. D. 1564). He was a clever writer in prose and verse, and left thirteen sons, viz.: (a) *ʿAbd-allaṭīfkhān*, who was killed; (b) *ʿAbd-alkarīmkhān*, who succeeded his father, and was still ruler of Kāshghar when this work was written; he was a great expert in archery and music; (c) *ʿAbd-alraḥīm Sultān*, who was killed; (d) *ʿAbd-al-ʿazīz*, who died sixteen years old; (e) *Adham Sultān*, known as *Ṣūfī Sultān*, who was sixteen years deputy-ruler of Kāshghar during his father's reign and then died; (f) *Muḥammad Sultān*; (g) *Muḥammad Bākī*; (h) *Koraish Sultān*, who, being offended by his brother *ʿAbd-alkarīmkhān*, went to India and entered the service of Akbar; after some years he died there, and left five sons, who were all alive at the time when this work was written; (i) *Abū Saʿīd Sultān*; (k) *ʿAbdullāh Sultān*, who likewise went to India, and left two sons behind him at his death; (l) *Ulās Sultān*; (m) *ʿArif Sultān*; and (n) *ʿAbd-alraḥīm Sultān*. Among the learned men of Kāshghar are mentioned here:

1553. Jamāl-almillāh wa-aldm *Sāʿid bin Muḥammad*, known as *Maulānā Jamāl-aldm Turkistānī*, on fol. 540^b.

1554. Taghārbeg bin *Muḥammad bin Sulaimān*, was first a merchant, but rose soon to the dignity of a wazīr in one of the towns of Turkistān; afterwards he became wazīr of *Sultān Sanjar*, and was greatly praised by the poets of that time, for instance, by *Amir Muʿizzi* (No. 747 above), on fol. 540^b.

1555. *Maulānā Saʿīd-aldm* (*Safinat-alauliyā*, No. 89), was first a pupil of *Maulānā Nizām-aldm Khāmīsh* and afterwards, at the latter's request, took *Shaikh Zain-aldm Khwāfi* (No. 658 above) as his spiritual guide. On his pilgrimage to Makkah he enjoyed the compan-

ionship of *Shāh Kāsim-i-Anwār* (No. 1314 above), *Abū Yazid Pūrānī* (see *Safinat-alauliyā*, No. 359), *Zain-aldm Khwāfi*, and *Shaikh Bahā-aldm ʿUmar*, on fol. 540^b.

1556. *Maulānā ʿAlā-aldm*, on fol. 541^a.

1557. *Mirzā Ḥaidar*, the grandson of *Muḥammad Ḥaidar Mirzā* and author of the *تاریخ رشیدی* (see above under Kāshghar), who, by order of *Sultān Abū Saʿīd-khān* (see No. 1551 above), carried out a victorious invasion of Kashmir (A. H. 938–939 = A. D. 1531, 1532), and afterwards, when returning from India, went a second time to Kashmir and there set himself up for seven years as independent ruler. He was killed there A. H. 958 (A. D. 1551), on fol. 541^a.

1558. *Amir Ahmad Ḥāji*, was for a few years governor of Harāt under *Sultān Husain Mirzā*, and also for some time exercised power in Samarkand; he wrote poetry occasionally, on fol. 541^a.

Parāz, on fol. 541^b; *Čigil* (چگيل), on fol. 541^b; *Khallukh*, on fol. 541^b; *Tātār*, on fol. 541^b (the *Tātars* are stated here to trace their origin back to *Yāfeth Oghlān*, i. e. *Türk bin Yāfeth*, who, after a life of 240 years, left the kingdom to *Alanjakhān*, after whom followed *Datibākūi*, and then *Kūk*. The latter had two sons, *Tātār* and *Moghūl*, between whom the realm was divided; *Tātār*'s successors were *Baghūkhān*, *Maliḥakhān* (so in the following copy, the present has *سخه خان*), *İlikhān*, *Atsizkhān*, *Urdūkhān*, *Aidukhān*, under whom the *Tātars* and *Moghuls*, who had hitherto lived in friendly intercourse, fell out with one another, and *Sūtij* or *Sūniykhān*); *Rūs* (Russia), on fol. 542^a; *Bugharāj*, on fol. 543^a; *Kimāk* (or *Kaimāk*, also called *Kimās* and *Kimiyas*, in *Kipčāk*), on fol. 543^a; *Khaazar*, on fol. 543^a; *Isfijāb* (or *Isfanjāb*, as it seems to be spelt here, in Turkistān), on fol. 543^b; *Kusʿantawīyyah* (Constantinople), on fol. 543^b.

On ff. 544^a–547^b, a short account of the *ʿUthmāni Sultāns* from *Ertoğrul*, the father of *ʿUthmān I* (who died, 90 years old, A. H. 687 = A. D. 1288), to *Sultān Muḥammad III bin Murād III* (who ascended the throne in A. H. 1003 = A. D. 1595, a proof that some parts of the *Haft Iklim* were written after A. H. 1002, the usual date of its completion). *Rūmiyah* (Rome), left out here in consequence of a small lacuna after fol. 547^b: *Shlashwīn* or *Shlashwīk* (شلسویک), or even شلسون, Schleswig, comp. *Kazwmi* ed. *Wüstenfeld* ii. p. ۴.۴, and *G. Jacob*, *Ein arabischer Berichtstatter* etc., Berlin, 1890, p. 12), on fol. 548^a; *Kirishna* or *Kirishna* (کرشنده or قرشند, on French or Frankish territory, از بلاد فرنج, where the faces of the people are half white and half black, perhaps the *Grisons*!), on fol. 548^a; *Zirigārān* and *Tirsarān* (زرگاران و تیرسران), two districts near the Caspian gates, peopled by tall armour-makers, see *Kazwmi* ed. *Wüstenfeld* ii. p. ۴۹۹ sq.), on fol. 548^a.

SIXTEENTH IKLİM: *Bulghār*, on fol. 548^b:

1559. *Khwājah Ahmad*, who lived in Ghazna, and to whom *Sanāʿi* dedicated his *غریب نامه* (a *mathnawī* of *Sanāʿi* not known otherwise, unless it is identical with the third *mathnawī* in No. 3346 of the India Office Collection, which bears no title there, see further below

in this Cat. under 'Saná'i' in the poetical part), on fol. 549^a.

Sakláb, on fol. 549^a:

1560. Yájúj and Májúj (Gog and Magog), on fol. 549^a.

Bâtík (a town in Rûm), on fol. 549^a; *Bâtin-alrâm* (where a great number of Christians dwell), on fol. 549^b; *Jâbulkâ* (at the furthest end of Maghrib), on fol. 549^b.

No. 49, ff. 550, ll. 21; Nasta'lik; illuminated frontispiece on fol. 19^b; size, 9 in. by 5½ in.

725

Another splendid copy of the Haft Iklim.

This splendid copy is without an index. Beginning the same as in the preceding copy. Iklim I, on fol. 3^a; II, on fol. 14^a; III, on fol. 42^b; IV, on fol. 224^b; V, on fol. 554^a; VI, on fol. 638^a; VII, on fol. 658^b. Fol. 474 must be inserted between ff. 448 and 449.

Dated, by Shaikh Muḥammad Islâm of Aḥmadâbâd, the 21st of Rabi'-althâni, A. H. 1089 (A. D. 1678, June 12). This copy was purchased from the executors of the Marquis of Hastings.

No. 3143, ff. 662, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece; many marginal additions; splendid binding in green and gold; size, 10½ in. by 5½ in.

726

An incomplete copy of the same.

This copy opens abruptly in the third Iklim with the words: *واو بخدمت خواجه حسن رفنه*, corresponding to fol. 60^b, l. 5, in the preceding copy. Iklim IV, on fol. 131^a; V, on fol. 408^b; VI, on fol. 480^a; VII, on fol. 498^b.

Dated A. H. 1093 (A. D. 1682) by 'Abd-alrahmân bin Muḥammad Ṭâhir bin Khwâjah Aḥmad. There are 48 leaves missing in the beginning.

No. 1653, ff. 501, ll. 25; Nasta'lik; size, 12 in. by 7 in.

727

Intikhâb-i-Haft Iklim (انتخاب هفت اقليم).

An abridgment of the Haft Iklim, made by Faïd-allâh Anṣârî Jaunpûrî, with the takhalluṣ *Himmat* (see fol. 4^b, l. 1), and dedicated to Wajih-aldin 'Alikhân Bahâdur, who is called the master of the sword and pen (*صاحب السيف والقلم*), see fol. 4^a, l. 1 sq. A date of this compilation, which simply gives the geographical accounts of the Haft Iklim in a condensed form, omitting all the biographical details, is not found.

Beginning: *ستایش و آفرین آفریننده را که معموری هفت اقليم الخ*.

Iklim I, on fol. 5^b; II, on fol. 11^b; III, on fol. 22^a; IV, on fol. 78^a; V, on fol. 102^a; VI, on fol. 113^b; VII, on fol. 127^b.

No date. This rather modern copy belonged formerly to Mr. Richard Johnson.

No. 1366, ff. 132, ll. 13; Shikasta; worm-eaten; size, 8½ in. by 4½ in.

728

Historical and geographical extracts.

Contents:

1. A few extracts from a *تأريخ مير ابراهيم الحسيني* (not met with hitherto), on ff. 8^a-15^b, 22 and 23, consisting of short accounts of the emperors Akbar, Jahângir, Shâhjahân, etc.

2. Extracts from the *Haft Iklim*, beginning with a *ذكر هفت اقليم* (a general account of the seven climates, somewhat like the preceding *انتخاب*), on ff. 99^a-151^b, and concluding with a *مجملي سلاطين دهلي که در هفت اقليم آورده بتحریر می آرد* (the general account of the Muḥammadan rulers of Dihli, which is found on fol. 153^a, first line sq. in No. 724, col. 406 above), on ff. 153^a-176^b.

3. Another extract from the *تأريخ مير ابراهيم*, containing a *تعريف امصار* (description of cities), and beginning with Akbarâbâd, ff. 177^a-190^b.

An index of these miscellanies is found on ff. 2^b-7^a.

No. 611, ff. 2^b-15, 22, 23, 99-190, ll. 21; careless Nasta'lik; size, 8½ in. by 4½ in.

729

Bahjat-alfalam (بهجة العالم).

A modern work on general geography, by Ḥakim Mahârâtkhân of Isfahân, styled *بهجة العالم* (see fol. 2^a, l. 2 and colophon). It is the *first volume* (مجلد اول) of a larger work; a second volume, entitled *روضة الافراح*, and comprising Persian translations of several Arabic works, for instance, *تحفة الالباب*, *جريدة العجائب*, and others, is promised in the preface of this book. The author lived at the time of the emperor Bahâdurshâh, whose death in A. H. 1124 (A. D. 1712) appears as a recent event, and must have compiled this volume about A. H. 1130 (A. D. 1718), comp. the short extract from it described in *Rien* iii. p. 992. The present MS. contains:

1. A general part, dealing with the *seven climates*, in an arrangement similar to the Haft Iklim, but without any biographical notices. Iklim I, on fol. 2^b; II, on fol. 7^a; III, on fol. 16^b; IV, on fol. 51^b; V, on fol. 87^b; VI, on fol. 93^b; VII, on fol. 102^a.

2. A special part, dealing with particular points of geographical interest in detail. The chief subdivisions of this part are:

(a) *ذكر بعضی از بلاد متفرقة*, on fol. 104^b, beginning with a description of the countries of Rûm (ممالك روم), taken from the *Hasht Bihisht* (No. 571 above); followed by an account of India, according to the *fourth* volume of the *Akbarnâma* (see fol. 121^a, first line), i. e. the *آئين اكبرى*, which is usually called the *third book* (see Nos. 264-270 above), but which, on account of the usual division of the first book into two separate parts, may very well be called the fourth; miscellaneous notes on various towns and provinces (see fol. 126^b), extracted from a work styled *انيس العارفين*, etc.

(b) *ذكر بعضی از عجائب جزائر*, on fol. 144^b, taken

chiefly from Kazwini's *المخلوقات عجائب* (Nos. 712-714 above).

(c) *ذكر بعضی از عجائب جبال یعنی کوها*, on fol. 151^b.

(d) *ذكر بعضی از عجائب انهار*, on fol. 156^a.

(e) *ذكر بلاد مغرب زمین*, on fol. 159^a, last line.

Beginning: *الحمد لله . . . وبعد چون دریافت غرائب مبرعات و عجائب مصبوعات حکیم قدیر الخ*.

Dated the 17th of Rajab, A.H. 1211 (A.D. 1797, Jan. 16). Bibliotheca Leydeniana.

No. 2409, ff. 171, ll. 19; distinct Nasta'lik; size, 13½ in. by 8½ in.

730

Hadikāt-alakālim (حدیقة الافالیم).

A large modern geographical encyclopaedia, with many historical and literary records, following in the main the system of the *Haft Iklim*, but considerably richer in detail with regard to India in general and to the more modern periods of Indian history in particular, compiled by Kādi Murtaḍā Ḥusain, known as Allāhiyār 'Utlumāni Balgrāmī, who was born A.H. 1132 (A.D. 1720), entered A.H. 1142 (A.D. 1729, 1730), in his tenth year, the service of Mubāriz-almulk, the Sābadār of Gujarāt, and was till A.H. 1187 (A.D. 1773, 1774) in the train of many other distinguished Indian Amirs, who are enumerated in detail in Rieu iii. pp. 992-994. In A.H. 1190 (A.D. 1776) he became munshi of Capt. Jonathan Scott, and at his request began to compile the present work, on the basis of the most renowned books, written on geography and history. The conclusion of the work was written by him A.H. 1202 (A.D. 1787, 1788). A detailed account of its contents is given in the Bodleian Cat., No. 422; comp. also W. Pertsch, Berlin Cat., pp. 414-417; Elliot, History of India, viii. pp. 180-183. Lithographed in Lucknow, 1879 and 1881.

Beginning, on fol. 1^b: *حمد بسمحمد مرخدای عزوجل: را که لسان عالمیان الخ*.

Iklim I, on fol. 4^a; *II*, on fol. 24^b; *III*, on fol. 133^b; *IV*, on fol. 428^b; *V*, on fol. 492^b; *VI*, on fol. 507^a; *VII*, on fol. 549^a. *Khātimali* (احوال دنبا نو), on fol. 558^a.

No date.

No. 2643, ff. 581, ll. 22; careless Nasta'lik; size, 15½ in. by 9½ in.

731

Aḥwāl-i-'Imārāt-i-Mustaḥsirr-alkhilāfah (احوال عمارات) (مستقر خلافت).

A topographical and historical account of the principal public buildings, mausoleums, mosques, and gardens of Akbarābād, i.e. Āgra, especially those built by Akbar and Shāhjahān, compiled, from various sources, by a pupil of the Āgra Government College, Sil Cand (سیلجند), see fol. 6^b, l. 4, and colophon, at the request of Mr. James Stephen Lushington (مستر جیمس اسفین), comp. ff. 5^a, l. 2, and 6^a, ll. 7 and 8; and Rieu iii. p. 1031. This gentleman, who was acting collector and magistrate in Āgra, 1825 and 1826, had

issued an appeal to the Government College, to supply him with such topographical accounts, and he received besides the present work a smaller treatise on the same subject, by Mānik Cand, headed *شهر اکبرآباد*, see Rieu iii. p. 958.

Beginning: *سمحان الله ذرة بيتاب را بحضور خورشید دستگاه عجز طرازی است الخ*.

On fol. 4^a a eulogium of the Governor-General of India.

Among the numerous chapters we mention as the most interesting ones:

Fortress of Āgra, with a table of inscriptions, on fol. 24^a.

Mōti Masjid, with illustration, on fol. 30^b.

Tāj Mahall, with illustration, on fol. 51^b sq.

Letters and firmāns of Shāhjahān, 'Ālamgir, Dārā Shukūh, etc., on fol. 59^b sq.

Mausoleum of 'Imād-aldaulah, with illustration, on fol. 104^a.

Account of Nūr Jahān Begam, on fol. 120^a.

Akbar's mausoleum at Sikandra, with illustration, on fol. 193^b.

Mosque at Fatḥpūr, with illustration, on fol. 210^b, last line sq.

This *Kitāb-i-'Imarat* (کتاب عمارت), as it is styled in the colophon (another title given to it is *حالات اکبرآباد*, see Rieu, loc. cit.), was transcribed from the original copy of Sil Cand, who was a student at the Madiasah of Āgra, by *وسشن ضلع*, for Mr. James Davidson (مستر جیمس دیودسن); no date. The copy was purchased of Madden & Co., 1st of August, 1843. Special works on the topography of the Tāj Mahall are noticed in Rieu i. p. 430 and iii. p. 958^b; Mehren, Cat., p. 47, and W. Pertsch, Berlin Cat., p. 520.

No. 2450, ff. 218, ll. 17; Nasta'lik; five excellent full-page illustrations and a table of inscriptions; size, 9½ in. by 6 in.

732

Masāfat-i-Shahrhāi Hindūstān (مسافت شهرهای هندوستان).

Tables showing the distance of the different provinces, districts, and towns of India from one another, according to the statistic survey under the Moghul emperors, especially under Shāhjahān (see fol. 4^b sq.). It begins with a short index of the provinces of Iran. The principal portion of this little book, dealing with India proper, begins on fol. 3^b.

This copy was made for Mr. Richard Johnson by Muhammad Baklīsh, A.H. 1194 (A.D. 1780), at Lucknow.

No. 1718, ff. 28; Shikasta; size, 9 in. by 5¼ in.

X. ROMANCES AND TALES.

733

Tarjumat-alfaraj ba'd-alshiddah (ترجمة المرج بعد الشدة).

A large collection of stories, relating cases of wonderful deliverance from danger, translated by Ḥusain bin As'ad bin alḤusain aldiḥistānī (see fol. 5^a) from the

Arabic work *الفرج بعد الشدة و الصيفة*, which is here (on fol. 5^b) and in all the other copies wrongly ascribed to Abu-alhasan 'Alī bin Muḥammad almadā'ini (who died in Baghdād. A. H. 224 or 225 = A. D. 839 or 840). The real author of the Arabic original, often mentioned in this translation, is Abū 'Alī al-Muḥassin, called Kāh al-Tanūkhī, who died A. H. 384 (A. D. 994), comp. Rieu ii. p. 752^a; W. Pertsch, Berlin Cat., p. 982; J. Aumer, p. 56; Cat. des MSS. et Xylographes, p. 408; G. Flügel iii. p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883. The present translation was made at the request of 'Izz-al-dīn Fāhir bin Zangī, probably about the middle or in the second half of the sixth century of the Hijrah, at any rate before 'Aufi, who quotes this work in his *جوامع الحکایات* (see No. 600 sq. in this Cat.). A corroboration of Abū 'Alī al-Muḥassin's authorship of the original is found in the list of authorities, given in the preface of the *زينة المجالس*, where it is styled *كتاب فرج بعد الشدة ابو مؤمنين*, see W. Pertsch, Berlin Cat., p. 979.

Beginning: *حمد و ثناء قیومی که عجز عقول ذرات آدم از ادراك الخ*

Index, on ff. 6^a-18^b; the thirteen bābs into which the work is commonly divided are found here: Bāb I, on fol. 19^a; II, on fol. 31^b; III, on fol. 47^a; IV, on fol. 76^b; V, on fol. 101^a; VI, on fol. 154^b; VII, on fol. 185^a; VIII, on fol. 293^a; IX, on fol. 322^a; X, on fol. 339^b; XI, on fol. 350^b; XII, on fol. 371^b; XIII, on fol. 407^b.

Dated by Shaikh Muḥammad Fāḍil at Lāhūr, the 29th of Rajab, A. H. 1027 (A. D. 1618, July 22).

No. 1664, ff. 472, ll. 15; large and distinct Nasta'lik; size, 11½ in. by 7 in.

734

Another copy of the same.

Beginning: *حمد و ثناء قیومی را که عجز عقول ذرات آدم را از ادراك الخ*

Index, on ff. 5^a-14^b.

Bāb I, on fol. 14^b; II, not marked; III, on fol. 33^b; IV, on fol. 59^a; V, on fol. 81^b; VI, on fol. 130^a; VII, on fol. 152^a; VIII, on fol. 247^a; IX, on fol. 273^a; X, on fol. 290^a; XI, on fol. 300^b; XII, on fol. 319^b; XIII, on fol. 352^b. No date. A great number of headings in the single *likāyas* are quite incorrect.

No. 1425, ff. 413, ll. 19; clear and distinct Nasta'lik; size, 10½ in. by 5½ in.

735

A slightly defective copy of the same.

This copy, which is not dated, lacks *one* leaf in the beginning; the first words on fol. 1^a, *محض صدق و*, *یغینست لفرقه الخ*, correspond to fol. 2^a, last line in the following copy (No. 774). Index, on ff. 3^a-10^b.

Bāb I, on fol. 10^b; II, on fol. 19^a; III, on fol. 26^a; IV, on fol. 46^a; V, on fol. 63^a; VI, on fol. 100^a; VII, on fol. 119^b; VIII, on fol. 190^b; IX, on fol. 209^a; X, on fol. 220^b; XI, on fol. 228^a; XII, on fol. 242^a; XIII, on fol. 266^a.

No. 1857, ff. 309, ll. 24-25; Naskhī; size, 9½ in. by 5 in.

736

Another still more defective copy of the same.

This copy is defective at the end, breaking off on fol.

557^b with the words: *... شرمسار گشتند و عذرها*, corresponding to the preceding copy, fol. 307^a, l. 11. There is besides a large lacuna in the middle of fol. 105^b, between ll. 5 and 6, comprising the remaining part of bāb IV, from the twelfth story on to the end, as well as the beginning of bāb V, nearly to the end of the eighth story (corresponding to ff. 55^a, l. 15-77^a, l. 8, in the preceding copy).

Index, on fol. 6^b. Bāb I, on fol. 19^b; II, on fol. 33^b; III, on fol. 53^b; IV, on fol. 88^b; V, missing; VI, on fol. 149^a; VII, on fol. 186^a; VIII, on fol. 326^b; IX, on fol. 361^b; X, on fol. 385^a; XI, on fol. 400^a; XII, on fol. 427^a; XIII, on fol. 473^b.

The copy, which is not dated, is somewhat worm-eaten throughout, but in most places carefully mended. The last leaves are seriously damaged. Instead of *فرج* there is everywhere written *فرح*, as in the Munich copy (see J. Aumer, loc. cit.).

No. 774, ff. 557, ll. 17; large Nasta'lik; size, 9½ in. by 5½ in.

737

Tajuma-i-Kitāb-alfaraj ba'd-alshiddah.

An apparently different and, as it seems, enlarged translation, or rather adaptation of the same Arabic original, designated moreover in the following copy as 'the second half' (*نصف دیگر*) only, and made, according to the preface, at the request of the Sultān of Sind, Nāṣir-al-dīn Kūbā'ah (A. H. 607-625 = A. D. 1210-1228). It belongs therefore to a somewhat later period than the preceding version. A translator's name does not appear anywhere. A conjecture on the fly-leaf of the following copy suggests as such Muḥammad 'Aufi, the author of the *جوامع الحکایات* and the *اللباب* (the latter of which is in fact dedicated to Kūbā'ah's wazīr, 'Ain-al-mulk Ḥusain al-Ash'arī, see Rieu ii. p. 749).

Beginning: *حمد و ثناء مکریمی که انس را انس بخشید و جان را جان داد و نسیم روان را در چمن تن روان گردانید و عقل را عاقله قالب ساخت و معرفت ذات همجون خویش بدو حوالت*, here follows a large blank, after which the preface continues in this way: *قدر فرمان ملک معظم خسرو اعظم مالک رقاب امم مولی ملوک الترك و العجم ناصر الدنيا و الدين غياث الاسلام و المسلمين اعدل الملوك و اکرم السلاطين سلطان ارض الله ناصر عباد الله حافظ بلاد المومنين بنصر الله محترز ممالك الدنيا مظهر العلما ابو الفتح قباچه الخ*.

As to the subdivision into bābs, there can be traced the following ones:

Bāb VI, on fol. 61^b: *باب ششم در ذکر جماعتی که در ورطه هلاک افتادند و فضل حق تعالی ایشانرا خلاص داد*.

Bābs VII and VIII are not found anywhere.

Bāb IX, on fol. 101^a: *باب نهم در ذکر جماعتی که*

چنگ (بجنگ) سباع افتادند و پروردگار جلّ جلاله ایشانرا خلاص داد.

Bâb X, on fol. 126^a: باب دهم در عافیت دادن از: امراض و اسقام بامر ملک علام.

Bâb XI, on fol. 135^a: باب یازدهم در ذکر جماعتی که: از دست شیران فتان خلاص یافتند.

Bâb XII, on fol. 149^a: باب دوازدهم در بیان حال: جماعتی که از بیش بلا گریختند و در دام محنت نیاویختند.

Bâb XIII, on fol. 174^a: باب سیزدهم جماعتی که: بیلای هوا درمانده عاقبت بمقصود رسیده اند.

Bâb XIV, on fol. 256^a: باب چهاردهم در ذکر جماعتی: که بالفاظ وافی و جوابهای شافی از خشم ملوک و سلاطین روزگار خلاص یافته اند.

Bâb XV, on fol. 285^a: باب پانزدهم در ذکر جماعتی: که از حبس و بند خلاص یافته اند و از زحمت خلاص گشته اند.

Bâb XVI, on fol. 352^b: باب شانزدهم در ذکر جماعتی: که در خواب بشارت نجات شنیده اند و در بیداری از سر صدق دیده اند.

Bâb XVII, on fol. 392^b: باب هفدهم در ذکر جماعتی: که بمدد اتفاق خوب از مکروه خلاص بافته اند و به نیل مقصود و مراد رسیده اند.

Dated the 22nd of Ramaḍān, in the year تسعة مائة (perhaps misspelt for ثمانین و خمسين A. H. 985=A. D. 1577, Dec. 3), in کرخ near Baghdād. A seal of Muḥammad Farrukhsiyar (died A. H. 1131=A. D. 1719), on fol. 1^a.

No. 1432, ff. 459, ll. 15; Nasta'liq; illuminated frontispiece; size, 10½ in. by 5½ in.

738

Another copy of the same translation.

Beginning the same (but without the prefixed praise of God): 'قدر فرمان ملک معظم خسرو اعظم الخ'. The bâbs which can be traced here (but all without number and heading) are: VI, on fol. 53^a; IX, on fol. 89^a; X, on fol. 111^a; XI, on fol. 119^b; XII, on fol. 132^a; XIII, on fol. 153^a; XIV, on fol. 223^b; XV, on fol. 254^a; XVI, on fol. 315^b. Fol. 211^b corresponds to fol. 242^a in the preceding copy, and 330^a, first line, to fol. 369^a, l. 5 there. Fol. 84^b is left blank.

Dated the 17th of Ramaḍān, A. H. 1057 (A. D. 1647, Oct. 16).

No. 720, ff. 420, ll. 17; Nasta'liq; size, 8½ in. by 4½ in.

739

Kiṣṣa-i-čahār darwish (قصّة چهار درویش).

The Persian version of the story of the Sultān of Rūm, Āzādbakhsh, his son Bakhtiyār, and the four dervishes, popularly ascribed to the greatest Persian poet of India, Amir Khusrau of Dihli, who died A. H. 725

¹ Here wrongly styled یازدهم.

(A. D. 1325), comp. Bodleian Cat., No. 443: Rieu ii. p. 762; A. F. Mehren, p. 32; Eastwick, translation of the Bāgh-o-Bahār, Hertford, 1852, p. vii.

Beginning: اما بعد راویان اخبار و ناقلان آثار و طوطیان شکر شکن الخ.

Dāstān I, story of the first Dervish, on fol. 6^a.

Dāstān II, story of the second Dervish, on fol. 32^b.

Dāstān III, story of the Sultān, on fol. 56^b.

Dāstān IV, story of the third Dervish (here called by mistake), on fol. 100^b.

Dāstān V, story of the fourth Dervish, on fol. 120^b.

Epilogue or final story (داستان اخیر), on fol. 135^b.

The book ends on fol. 141^a; the remaining two pages and a half are filled with a detailed colophon, in which the transcriber, who does not mention his name, gives a short historical account of the circumstances under which he made this copy, in A. H. 1188, the sixteenth year of Shāh 'Alam's reign (A. D. 1774-1775).

Bibliotheca Leydeniana.

No. 2480, ff. 142, ll. 18-19, but the greater number of pages are written in diagonal lines; Shikasta; size, 8½ in. by 3½ in.

740

Another copy of the same.

Beginning as usual. Story of the *first* Dervish, on fol. 5^b; of the *second*, on fol. 32^a; of the *Sultān*, on fol. 58^b; of the *third* Dervish, on fol. 100^b; of the *fourth*, on fol. 121^a. The epilogue is not marked by any special heading.

No date. Bibliotheca Leydeniana.

No. 2813, ff. 139, ll. 15; Naskhi, mixed with Shikasta; size, 7½ in. by 5¼ in.

741

The same.

Beginning: الحمد لله الذى اشرف الانسان بالكرم وفصل نفوسهم على جزيل النعم وامتنح فلوبهم اما بعد راویان اخبار و ناقلان آثار و طوطیان شیرین الخ.

Story of the *first* Dervish, on fol. 6^a, last line; of the *second*, on fol. 39^b; of the *third*, on fol. 138^a; of the *fourth*, on fol. 167^b. The epilogue is not marked.

There seems to be a lacuna after fol. 159.

No date. A former owner was G. Swinton.

No. 2626, ff. 190, ll. 12; Shikasta; ff. 1-9 supplied by another hand in Nasta'liq; partly worm-eaten; size, 8½ in. by 5½ in.

742

The same.

Beginning: راویان اخبار و ناقلان آثار الخ.

No date.

No. 475, ff. 104, ll. 17-21; written very unequally, partly in Nasta'liq, partly in Shikasta; a little worm-eaten here and there; size, 8½ in. by 4½ in.

743

Tuṭīnāma (طوطی نامه).

The older and larger version of the famous 'Tales of a Parrot,' by Dīyāi Nakhshabī (or Dīyā-aldin Nakhshabī), containing fifty-two stories, and composed A. H. 730 (A. D. 1330); comp. Bodleian Cat., Nos. 444-448: Rieu ii. p. 753; W. Pertsch, Berlin Cat., p. 985, and Zeitschrift der D. M. G., vol. xxi. p. 505 sq.; J. Aumer,

pp. 53 and 54; Cat. Codd. Or. Lugd. Bat. i. pp. 355 and 356; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. Translated into English by M. Gerrans, London, 1792. On the Turkish version see W. Pertsch, Berlin Turkish Cat., p. 439.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين و الصلوات الخ. The usual beginning of most other copies

(but with the omission of the first two words. مناجات appears here on fol. 2^a: رازق النعاب في عتبه الخ. The book concludes on fol. 242^b. On fol. 243^a the date is given, viz. 4th of Jumādā-alulā, in the first year of 'Ālamgir's reign (= A. H. 1069, A. D. 1659, Jan. 28). On ff. 243^b-245^a a kasidah by Shāh Ni'mat Wali-allāh (or more commonly Ni'mat-allāh Wali, who died A. H. 834 = A. D. 1431, see Rieu ii. p. 634^b) and some arithmetical tables are added. Many pages slightly injured.

No. 3496, olim S. J. 26, ff. 245, ll. 15-19; Nasta'lik; ff. 1-6, 33-36, 39-42, 181, 188-245 supplied by various other hands; size, 8½ in. by 5½ in.

744

Another copy of the same.

Beginning as usual: مناجات بحضرت رازق الخ.

Dated the 23rd of Shawwāl, A. H. 1137 (A. D. 1725, July 5). Occasional corrections on the margin. On the last page there appears the fragment of a letter, written by Mirzā 'Alī Kūhbeg, the son of 'Alī-marwān-khān, to 'Umdat-i-Umarāi Rafī'al-shāh Nawwāb Muḥammad Aminkhān (who is probably identical with Muḥammad Aminkhān, son of Mir Jumla, who died A. H. 1093 = A. D. 1682).

No. 3367, olim S. J. 28, ff. 263, ll. 15; very unequal Nasta'lik; size, 8½ in. by 4½ in.

745

The same.

Beginning as in No. 3496 (743 above): الحمد لله رب العالمين والعاقبة للمتقين و الصلوات على نبي محمد وآله اجمعين، مكيود مائل اين رسائل الخ. This copy, which is dated the 18th of Sha'bān, in the twenty-sixth year of Shāh 'Ālam's reign (= A. H. 1198, A. D. 1784, July 7), contains only fifty-one stories (the second and third not being separated from one another).

No. 1587, ff. 217, ll. 15; Nasta'lik; size, 9¼ in. by 5¾ in.

746

The same.

Beginning: مناجات بحضرت رازق النعمان الخ. It contains the usual fifty-two stories, and ends on fol. 172^b, dated the 27th of Rabi'-alawwal, A. H. 1199 (A. D. 1785, Feb. 7). Fol. 173^a contains a روضه منوره, in eleven mathnawi-baits, containing a chronogram for A. H. 1186 (A. D. 1772, 1773). On the fly-leaves there is written by another hand a rather illegible short story of Bikramajit (Vikramāditya). Presented by Mr. Madly, 23rd August, 1809.

No. 3333, olim S. J. 25, ff. 173, ll. 17; Nasta'lik; size, 9¼ in. by 6¼ in.

747

The same.

Excellent copy, which begins in this way: آغاز توحيد ذو الجلال باري تعالى خالق مخلوقات و رازق موجودات سمعاً مالكاً قائماً لا يزال مناجات بحضرت رازق العنايات الخ.

Dated by 'Abd-alkarim of Kandahār, the 8th of Rajab, A. H. 1202 (A. D. 1788, April 14).

Bibliotheca Leydeniana.

No. 2573, ff. 343, ll. 13; large and distinct Nasta'lik; size, 9½ in. by 5½ in.

748

The same.

Beginning: مناجات بحضرت رازق النعاب في عتبه كه رازق وحوش و طيور نعيم عليم الخ.

Dated the 25th of Rabi'-alawwal, A. H. 1206 (A. D. 1791, Nov. 22).

No. 1565, ff. 218, ll. 17; large Nasta'lik; size, 9½ in. by 5½ in.

749

The same.

No date. Many various readings and corrections on the margin. The right order of ff. 166-174 is: 166, 172, 168, 169, 170, 171, 167, 173, 174. Slightly injured here and there.

No. 3495, olim S. J. 27, ff. 195, ll. 13-17; Nasta'lik; the first and the last four leaves supplied later; size, 9¼ in. by 5½ in.

750

The same.

Beginning: مناجات بحضرت رازق النعاب (!) في غتبه كه رازق وحوش و طيور الخ.

No date. Bibliotheca Leydeniana.

No. 2533, ff. 171, ll. 21; Naskhi, by two different hands, the older of which comprises ff. 28-154 and 156-159, undoubtedly a portion of the original copy, the missing portions of which have been supplied later on. Several pages of the original part, for instance, ff. 64, 129, etc., are greatly injured; size, 12¼ in. by 6½ in.

751

The same.

This copy begins with nine mathnawi-baits, the first of which runs thus:

خدايا اهل دل را ذوق دل ده - ضياء نخشي را شوق دل ده

On the top of fol. 1^b the usual beginning of this work is supplied by a different hand, as it seems, viz.:

مناجات بحضرت رازق النعاب (!) في غتبه كه رازق وحوش و طيور نعيم عليم اوست الخ.

No date. Collated. Bibliotheca Leydeniana.

No. 2712, ff. 329, ll. 13; clear Nasta'lik; small illuminated frontispiece; size, 8¼ in. by 5 in.

752

Tūtīnāma.

The later and abridged version of the 'Tales of a Parrot' made by Muḥammad Kādīri in the 17th century of the Christian era. It has been edited and translated

into English by Gladwin, Calcutta, 1800, and London, 1801; German translation by Iken, Stuttgart, 1822; comp. Bodleian Cat., Nos. 1975 and 2028; Rieu ii. p. 754; J. Aumer, p. 54.

Beginning: بعد از جنس جنس ثنا و صفت پیدا کنند آسمان و زمین الخ

This abridgment contains, like the British Museum copy, only thirty-five stories. No date. Modern copy. College of Fort William, 1825.

On other Persian and Turkish versions (for instance, the one mentioned in H. Khalfa iv. p. 172), and on the Hindūstāni version of Kādīrī's abridgment, the 'Totā-Kahāni,' see W. Pertsch, loc. cit. (No. 743 above), and Bodleian Cat., No. 444.

No. 2331, ff. 77, ll. 12-13; Nasta'lik; worm-eaten; size, 7½ in. by 5 in.

753

The same.

Another copy of Muḥammad Kādīrī's abridged version of the Tūṭināma, numbering here thirty-eight stories, the first being headed تاجر طوطی, the last حکایت دختر قیصر روم.

The preface is wanting. It begins at once with the introductory story, thus: آورده اند که در شهری از شهرهای هند بزرگانی بود مبارک نام مال بسیار داشت الخ

No date. Bibliotheca Leydeniana.

No. 2556, ff. 237-402, ll. 13; large Nasta'lik; size, 9½ in. by 6½ in.

754

A fragment of Kādīrī's abridged version.

This copy, slightly differing in wording from the usual copies of Kādīrī's abridgment of Nakhshabī's Tūṭināma, contains only eight داستان, that is the first eight nights, ending with the story of the prince and the seven wazirs (which begins here on fol. 66^a), comp. W. Pertsch, Ueber Nachschabī's Papageienbuch, in Zeitschrift der D. M. G., vol. xxi. p. 520. In the colophon the work is styled کتاب ترجمه طوطی نامه, as if this redaction was a retranslation into Persian from some other version, a supposition, however, which is at variance with the few introductory lines on fol. 16^b, where it is expressly stated, that this is the عبارت عیاری, the plain version, of Muḥammad Khudābanda Kādīrī.

Beginning: پس از ثنا و صفت خداوند آسمان و زمین حقیقت این است چون داستان گفته حضرت فخری

Copied A.H. 1217 (A.D. 1802, 1803) at Seringapatam. Bibliotheca Leydeniana.

No. 2469, ff. 16-103, ll. 11; large Nasta'lik; size, 8½ in. by 6 in.

755

Nigāristān (نگارستان).

A collection of moral anecdotes in imitation of Sa'dī's Gulistān, treating of matters of practical philosophy and ethics, interspersed with verses and short tales, by

Mu'in-al-din al-asfarā'ini aljuwaini, who composed it A.H. 735=A.D. 1334, 1335 (see fol. 13^a, line 1), and dedicated it to Sultān Abū Sa'id Bahādurkhān (who reigned A.H. 716-736=A.D. 1316-1335), comp. fol. 6^a; H. Khalfa vi. 381, No. 13981; Bodleian Cat., Nos. 1447-1449; Rieu ii. p. 754; Mélanges Asiatiques, iii. p. 732.

It is divided into seven bābs (a fihrist is found on fol. 19^a, last line sq.), viz.:

باب اول در مکارم اخلاق, on fol. 19^b.

باب دوم در صیانت و برهنگاری, on fol. 59^a.

باب سیم در حسن معاشرت, on fol. 92^b.

باب چهارم در عشق و محبت, on fol. 125^a.

باب پنجم در وعظ و نصیحت, on fol. 159^b.

باب ششم در فضل و رحمت, on fol. 198^a.

باب هفتم در فوائد متعزیه, on fol. 237^a.

Beginning: شکرو ستایش خدای را که از لبتش از سمت بدایت الخ

The first half collated and annotated. Copied A.H. 977 (A.D. 1569, 1570) at Samarkand by Khwājah Khwāwand bin Khwāwand Mirak. The Nigāristān concludes on fol. 277^b. Fol. 278 is filled by another hand with a satire of Khwājah Abū-albarakah on the Kādī of Nishāpūr.

Beginning: جو دور شد ز رخ دهر جعد طره جور الخ

No. 56, ff. 278, ll. 17; small but distinct Nasta'lik; the first two pages splendidly illuminated; size, 9½ in. by 6 in.

756

Another copy of the same.

Beginning: حمد و ستایش مر خدایا که از لبتش از سمت بدایت منزه است الخ

In the index the usual order of the seven bābs is changed in this way, that the seventh, viz. در فوائد متعزیه, appears as third, the third therefore as fourth, and so on (see fol. 81^a), but in the text the arrangement agrees with that in the preceding copy: bāb I, on fol. 81^a; II (not marked), on fol. 118^b; III (not marked), on fol. 149^a; IV, on fol. 178^b; V (not marked), on fol. 236^a; VI, on fol. 271^a; VII, on fol. 304^a. No date; rather modern copy, bought (together with the Bahāristān, which forms the first part of this MS.) by Adam Clarke, for four guineas, 1817, from Mr. Henry George Keene, who acquired it in 1803.

Received into the library, April 10, 1877.

No. 3183, ff. 63-342, ll. 17; large and distinct Nasta'lik; size, 11½ in. by 6½ in.

757

Anwār-i-Suhaili (انوار سهیلی).

The Persian translation of Kalilah and Dimnah, by Husain bin 'Alī al-Wā'iz al-kāshifi, who died A.H. 910 (A.D. 1505); comp. Bodleian Cat., Nos. 431-437; Rieu ii. p. 756; W. Pertsch, Berlin Cat., p. 970 sq.; J. Aumer, p. 46; Cat. des MSS. et Xylographes, p. 409; H. Khalfa v. p. 239; Zenker i. pp. 83 and 84. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford (by Ch.

Stewart), 1805, by J. W. Ouseley. 1851; lithographed A.H. 1270; translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the *Anwār-i-Suhaili* have been printed in text and translation in the *Asiatic Journal*, vol. v, in Langlès' *Chrestomathy* (see on this very rare publication Pertsch, Berlin Cat., p. 442, note 2), and in Spiegel's *Chrestomathia Persica*, pp. 23-40. The latter have been translated into German by H. Ethé (*Morgenländische Studien*, Leipzig, 1868, pp. 147-166); some miscellaneous verses from the *Anwār-i-Suhaili* have been published in English translation in A. Rogers' *Persian Anthology*, London, 1889, pp. 35-47. The composition of this modernized version of Naṣr-allāh bin Muḥammad bin al-Ḥamid's older Persian translation of *Al-Muḥaffā's* Arabic text (which was made about A.H. 539 = A.D. 1144, 1145, see Bodleian Cat., No. 430) was suggested to the author by Nizām-al-dīn Amir Shaikh Aḥmad al-Suhaili, who died A.H. 907 or 908 (A.D. 1501-1503). It contains fourteen chapters.

Beginning: حضرت حکیم علی الاطلاق جلت حکمنه
که وظائف الی

This copy, which is very much soiled, is dated the 8th of Shawwāl, A.H. 1097 (A.D. 1688, Aug. 28). A few various readings on the margin.

No. 3458, olim S. J. 23, ff. 235, ll. 21; careless Nasta'lik; size, 9¼ in. by 5 in.

758

Another copy of the same.

Beginning the same. Dated by Muḥammad 'Ābid, son of a *kaḏi* in the district of Shāhjahānābād, who wrote it for بهه سریرام امین برکنده, A.H. 1114 (here called the 47th year of 'Ālamgir's reign), the 2nd of Sahr (A.D. 1702, June 28).

No. 342, ff. 290, ll. 19; Nasta'lik; size, 12 in. by 7½ in.

759

The same.

Dated the 19th of Sha'bān, A.H. 1139 (here called the ninth year of Muḥammadshāh's reign) = A.D. 1727, April 11, by کوندرام; some pages slightly injured.

No. 3137, ff. 154, ll. 23-24; Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in.

760

The same.

Dated the 7th of Rajab, A.H. 1168 (A.D. 1755, April 19).

No. 3268, olim J. 3, ff. 314, ll. 17; very unequal Shikasta, probably written by different hands; size, 12 in. by 7½ in.

761

The same.

Dated the 29th of Rajab, A.H. 1202 (A.D. 1788, May 5).

No. 442, ff. 328, ll. 17-18; Shikasta; size, 8¾ in. by 4¾ in.

762

A slightly defective copy of the same.

The first leaf of this copy is missing; it begins

abruptly thus: وای راه نماینده آدمیان الخ, corresponding to No. 3458 (757 above), fol. 2^a, l. 6.

Dated the 27th of Sha'bān, A.H. 1103 (A.D. 1692, May 14), by Muḥammad Akram al-Kātib.

No. 70, ff. 303, ll. 20; Nasta'lik; size, 8¾ in. by 5¾ in.

763

A still more defective copy of the same.

It opens abruptly thus: باد رفتار بر جای خنک آید, corresponding to No. 3458 (757 above), fol. 8^a, ll. 9 and 10; the first twenty leaves or more are greatly injured and partly destroyed by worms.

No date; end of the twelfth century of the Hijrah.

No. 2701, ff. 330, ll. 16; very clear and distinct Nasta'lik; size, 10¼ in. by 7¾ in.

764

Another defective copy of the same.

No date. A lacuna on fol. 146^b, corresponding to No. 3458 (757 above), fol. 168^a, l. 6, to fol. 176^a, l. 12. The right order of ff. 155-201 is: 155, 157, 156, 158, 159, 161, 160, 162-184, 193-200, 188, 187, 186, 185, 192, 191, 190, 189, 201.

No. 182, ff. 306, ll. 17; Nasta'lik; illuminated frontispiece; size, 11 in. by 6 in.

765

Another very defective copy of the same.

There is a large lacuna after fol. 81, corresponding to No. 3458 (757 above), fol. 59^b, l. 4 ab infra to fol. 81^b, l. 9, and a smaller one between the last two leaves; the end of fol. 379^b corresponds to No. 3458, fol. 332^b, l. 18, and the third line on fol. 380^a to fol. 335^b, l. 6, in the same copy.

No. 3366, olim S. J. 24, ff. 380, ll. 16-18; Nasta'lik; size, 8¾ in. by 4½ in.

766

An incomplete copy of the same.

This copy breaks off in the tenth chapter with the words: ملازمت خواهی نمود. corresponding to the preceding copy (No. 3366), fol. 305^b, l. 13. To disguise this incompleteness the transcriber has added: و برهمین صفت این کتاب کلیله و دمنه از ملک حافظ فغیر الله است. Occasionally various readings on the margin.

No. 3472, olim S. J. 22, ff. 273, ll. 19; Nasta'lik; size, 9¾ in. by 5¾ in.

767

'Iyār-i-dāni-h (عبار دانش).

A later modernized Persian version of Kahlāh and Dimnah, in which the flowery style of the *Anwār-i-Suhaili* has been toned down to a more sober and plain language, and the two introductory chapters, omitted by Ḥusain Wā'iz, have been restored, on the basis of the older version of Naṣr-allāh, by Abū-alfaḍl bin Mubārak, the

great prime-minister of the emperor Akbar and author of the Akbarnāma (see Nos. 235-270 in this Cat.). He completed this work, which was written at the emperor's request, the 15th of Sha'hān, A.H. 996 (A.D. 1588, July 10=19 Tirmāh-i-ilāhī in the year 33=22 Tirmāh-i-jalālī in the year 51=14 Ādharmāh-i-kadīmī in the year 967 or, according to other copies, 957 of the Yazdajird era=17 Māh-i-Aspār in the Hindū year 1645=Māh-i-rūmī in the year 1899 of the Iskandari era); comp. Bodleian Cat., Nos. 438-440; Rieu ii. p. 756^b; W. Pertsch, Berlin Cat., p. 974 sq.; J. Aumer, p. 47; G. Flügel iii. p. 286; Notices et Extraits, x. p. 197 sq. (where extracts in text and translation are given by De Sacy). The Hindūstānī translation of this version is the خرد افروز. The 'Tyār-i-dānīsh contains sixteen chapters and a khātimah.

Beginning: سیاس ازل و ابد خداوندی را که کران تا
کران از آشکارا و نهان برتو آفتاب عالمتاب جمال اوست آلخ.
All the headings are unfortunately omitted in this copy, which is the oldest among the dated ones of the India Office Library, viz. completed the 9th of Rabi'-alawwal, A.H. 1090 (the twenty-second year of 'Ālamgir's reign)=A.D. 1679, April 20. The right order of ff. 37-44 is: 37, 39-43, 38, 44.

No. 3506, olim S. J. 2, ff. 271, ll. 16-19; large, unequal Nasta'liq; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{4}$ in.

768

Another copy of the same.

This copy is a little spoiled by damp, but upon the whole good and useful, all the headings are found here distinctly written.

Bāb I, on fol. 6^b: در گفتار نزرجمهر و سخنان که باین کتاب
در احوال بوزرویه (برزویه) II, on fol. 9^a: (read برزویه) و مناسبتی دارد
در گوش ناکردن سخنان III, on fol. 30^b: طیبیب
در سزا یافتن بد کاران و IV, on fol. 80^b: سخن چینان
در فوائد دوستی و V, on fol. 103^b: بد سرانجامی آنها
در اندیشیدن کاروبار VI, on fol. 121^b: یکدلی و دوستان
در زیان بیخردی و از دست دادن مقصود و دبر VII, on fol.
148^b: در زیان شتابزدگی در VIII, on fol. 160^a: شتافتن در آن
در دوراندیشی و بفریب آزاد شدن IX, on fol. 164^a: کارها
در برهیز نمودن از کینه X, on fol. 171^b: از جنگ دشمن
در بختیدن گناهان که خوشترین صفتی است XI, on fol.
180^a: در یاداش کارها XII, on fol. 194^b: یادشاهان را
در افزون طلبیدن و از کار خود باز ماندن XIII, on fol. 200^b:
در بزرگی و دانش و گرانباری و آهستگی XIV, on fol. 204^b:
در بیان برهیز نمودن یادشاهان XV, on fol. 216^b: در کارها
بر XVI, on fol. 221^b: از سخنان بیوفایان و بد اندیشان
Khātimah, on fol. 229^b.

Dated the 9th of Dhū-alka'dah, A.H. 1152=A.D. 1739.

1740, Feb. 7 (here called by mistake the twenty-seventh year of Muḥammadshāh's reign, instead of the twenty-first), by Latīf-allāh bin Khair-allāh 'alawī, at 'Azim-ābād.

No. 1692, ff. 232, ll. 17-18; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

769

The same.

Another very good and distinctly written copy, quite agreeing in its chapter-headings with the preceding copy.

Bāb I, on fol. 8^b; II, on fol. 11^b; III, on fol. 45^a; IV, on fol. 116^a; V, on fol. 148^a; VI, on fol. 171^a; VII, on fol. 206^b; VIII, on fol. 222^a; IX, on fol. 227^b; X, on fol. 238^a; XI, on fol. 255^a; XII, on fol. 268^a; XIII, on fol. 275^b (the heading of this bāb is left blank); XIV, on fol. 282^b; XV, on fol. 299^b; XVI, on fol. 307^a; Khātimah, on fol. 317^b.

No date. The proper order of ff. 297-304 is: 297, 299, 298, 300, 301, 303, 302, 304.

No. 548, ff. 321, ll. 16-17; distinct Nasta'liq; illuminated frontispiece; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

770

The same.

Another good copy, with distinct chapter-headings.

Bāb I, on fol. 7^a; II, on fol. 9^b; III, on fol. 32^a; IV, on fol. 80^b; V, on fol. 102^a; VI, on fol. 121^b; VII, on fol. 147^b; VIII, on fol. 160^b; IX, on fol. 164^a; X, on fol. 171^b; XI, on fol. 181^a; XII, on fol. 196^a; XIII, on fol. 202^a; XIV, not marked; XV, on fol. 220^b; XVI, on fol. 226^b; Khātimah, on fol. 234^a.

No date.

No. 1403, ff. 236, ll. 21; distinct Nasta'liq, by several hands; illustrations on ff. 22^b, 23^a and ^b, 24^b, 28^a, 30^a, 33^b, 34^b, 35^b, 36^a, 37^a and ^b, 39^a, 40^a, 106^b, 107^a, 114^b, 129^a, 141^b, 142^a, 143^a and ^b, 154^a and ^b, 155^a, 157^a, 158^b, 159^b, 167^a and ^b, 168^b, 170^a, 172^b, 173^a, 174^a, 183^b, 194^a, 206^b, 219^b, and 232^a; numerous other blanks left for pictures which have not been filled in; size, 12 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

771

The same.

Beginning: سیاس از ازل و ابد خداوندی را که کران تا
کران از آشکارا و نهان برتو آفتاب عالمتاب آلخ (read برتو).
Index, on fol. 9^b.

Contents (agreeing upon the whole with those in the three preceding copies): Bāb I, on fol. 10^a; II, on fol. 14^a; III, on fol. 50^a; IV, on fol. 133^b; V, on fol. 172^a; VI, on fol. 203^a; VII, on fol. 247^a; VIII, on fol. 266^a (headed here less correctly در زیان و شتابزدگی); IX, on fol. 273^a (here instead of دشمن از جنگ); X, on fol. 285^b (here instead of دشمن از جنگ); XI, on fol. 299^b (in the text the heading of bāb X is repeated here by mistake; in the index the wording is correct, only صفتی instead of صفتی); XII, on fol. 325^a (read در بیان یادداشتن آلخ); XIII, on fol. 335^a (read در بزرگی); XIV, on fol. 344^a (read در حرز افزون طلبیدن آلخ).

(دانش و گرانباری و آهستگی در کارها خصوصاً پادشاهان را)
XV, on fol. 365^b; XVI, on fol. 376^a.

No date. College of Fort William, 1825.

No. 2655, ff. 394, ll. 13; large Nasta'lik; the older portion of the copy comprises ff. 39-378; ff. 1-38 and 379-394 are of a more recent date; size, 9 in. by 5½ in.

772

The same.

No date. Khâtimah, on fol. 232^a.

No. 1539, ff. 235, ll. 21; Nasta'lik, ff. 9-16 supplied by another hand, ll. 20; illuminated frontispiece; size, 11½ in. by 5½ in.

773

The same.

No date. Khâtimah, on fol. 424^b, last line.

No. 1816, ff. 430, ll. 14; large and distinct Nasta'lik; ff. 1-67, 410-419 and 426-430 supplied by a modern hand; size, 9½ in. by 5¼ in.

774

A defective copy of the same.

This copy, which is not dated, opens abruptly thus: . . . دانایان بسین است حد از کوهها دانایان خواست اند الح, corresponding to No. 1692 (768 above), fol. 2^a, lin. penult. Index, on ff. 7^b-8^a.

Bâb I, on fol. 8^b; II, on fol. 12^b; III, on fol. 53^b; IV, on fol. 147^a; V, on fol. 190^b (با در فوائد نکدلی با) (دوستان); VI, on fol. 225^a; VII, on fol. 275^b; VIII (beginning wanting, as there are seven leaves entirely torn away between ff. 295 and 296, comprising fol. 179^a, l. 7 to fol. 162^a, l. 11 in No. 1692; half of fol. 294 is likewise torn away); IX, on fol. 300^a; X, on fol. 314^b, first line; XI, on fol. 330^b, first line (heading omitted); XII, on fol. 358^b; XIII, on fol. 370^a; XIV, on fol. 380^a (در بزرگیء دانش الح); XV, on fol. 404^a; XVI, on fol. 416^b (در اکتفا نمودن در گردش روزگار); Khâtimah, on fol. 432^b.

No. 3209, ff. 438, ll. 15; Nasta'lik; pencil-notes in English throughout; size, 8½ in. by 5½ in.

775

A still more defective copy of the same.

This copy opens abruptly, on fol. 1^a, with these words: . . . گشاده اند نظم درس بیستان زبان باند الح, corresponding to No. 1692 (768 above), fol. 1^a, l. 6.

Bâb I, on fol. 9^a; II, on fol. 12^a; III, on fol. 44^b (in this bâb there are three lacunas, viz. one after fol. 55, corresponding to No. 1692, fol. 38^b, l. 6, to fol. 39^a, end of l. 11; the second after fol. 56, corresponding to fol. 39^b, last line, to fol. 40^b, l. 8 in the same copy; the third after fol. 58^b, corresponding to fol. 42^a, l. 8, to fol. 42^b, l. 3 ab infra in the same copy); IV, on fol. 114^b; with the heading of bâb V, on fol. 148^b: باب پنجم در فوائد نکدل بودن با دوستان (No. 1692, fol. 103^b, l. 3), this copy breaks off. A portion of fol. 74 is torn away at the bottom.

No. 2732, ff. 148, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

776

Another fragmentary copy of the same.

This very incomplete copy is besides in a state of helpless confusion. So far as we have been able to rearrange the leaves, their proper order appears to be: ff. 1-8, large blank, 129-136, 121-128, 113-120, 105-112, 97-104, 89-92, lacuna, 37-40, 25-32, 17-24, 9-16, blank and lacuna, 93-96, 81-88, 73-80 (between ff. 79 and 80 probably a small blank), 65-72, 57-64, 49-56, 41-48, 33-36. The only headings which appear are those of the third bâb on fol. 97^a and of the fourth on fol. 37^a.

No. 1156, ff. 136, ll. 15; Nasta'lik; the first eight leaves added by a more recent hand; size, 8½ in. by 5½ in.

777

Another disorderly copy of the same.

This most peculiar copy agrees in the preface and the first bâbs, although they are without headings, entirely with the preceding ones (index on fol. 9^a, *first* bâb on fol. 10^a), but further on a great disorder begins, and the copy differs altogether from the usual ones; for instance, there suddenly occurs, on fol. 52^b, another *first* bâb: باب اول در اجتناب نمودن از قول ساعی و تمام; on fol. 102^b, a *third* bâb (comp. bâb V in the usual copies): باب سیم در موافقت دوستان و فوائد معاضدت; on fol. 220^b, a *fourth* bâb: باب چهارم در ملاحظه کردن احوال دشمنان و ایمن نا بودن از مکر و حيلة ایشان (comp. bâb VI in the usual copies). Then follows, on fol. 280^b, a *tenth* bâb: باب دهم در بیان خرابی اعمال بطریق مکافات; an *eleventh* bâb, on fol. 290^a: باب یازدهم در مضرت افزون طلبیدن و از کار خود باز ماندن (comp. bâb XIII in the usual copies): a *twelfth* bâb, on fol. 303^a: باب دوازدهم در فضیلت حلم الح; a *thirteenth* bâb, on fol. 340^b: باب سیزدهم اجتناب کردن مملوک از قول غدرو خیانت (comp. bâb XV in the usual copies); a *fourteenth* bâb, on fol. 362^b: باب چهاردهم در عدم انفلات زمان. This chapter is the last in the copy, which was presented by J. Wombwell, Esq., the 10th of April, 1804.

No. 1559, ff. 381, ll. 15; written by different hands very unequally and incorrectly in Nasta'lik and Shikasta; size, 9½ in. by 6 in.

778

Latâ'if-altawâ'if (لطائف الطوائف).

Jests and witty stories about the different classes of mankind, compiled by 'Alî bin Husain alwâ'iz alkâshifi (the son of the author of the Anwâr-i Sulaimi), better known as Safi (not Nasafi, as is wrongly written here), and completed shortly after A.H. 939 (A.D. 1532, 1533), in Gharjîstân, where he had betaken himself after many hardships and a year's captivity in Harât, at the court of Nasir-aldaulah wa Zahir-almillah Shâh Muḥammad, the Sultan of Gharjîstân; comp. Bodleian Cat., Nos. 454-457; Rieu ii. p. 757 sq.; W. Pertsch, Berlin Cat.,

p. 975 sq. Another title, sometimes given to this work, is لطائف الطرائف. It is divided into fourteen fāṣls, viz.:

I. در بیان استعجاب مزاج و ذکر بعضی از مطائبات (about Muḥammad), in eight fāṣls, on fol. 3^b.

II. در ذکر بعضی از نکات شریعه و حکایات لطیفه ائمه (about the Imāms), in twelve fāṣls, on fol. 15^b.

III. در ذکر حکایات لطیفه ملوک و نکات طریقه سلاطین (about kings), in ten fāṣls, on fol. 33^a.

IV. در لطائف امرا و مقربان و طرائف وزرا و ارباب دیوان (about Amirs, favourites, wazirs, and other high state dignitaries), in six fāṣls, on fol. 43^b.

V. در لطائف ادیبان و منشیان و ندمان و ساهان (about men of letters, Munshis, courtiers, officers, etc.), in six fāṣls, on fol. 52^b.

VI. در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی (about Bedouins, grammarians, orators, etc.), in five fāṣls, on fol. 61^a.

VII. در لطائف مشایخ و علما و فضلا و فقها و اصحاب تذکیر (about Shaikhs, 'Ulamās, legal men, etc.), in eight fāṣls, on fol. 74^b.

VIII. در لطائف حکماء متقدمین و متأخرین و حکایات عجیبه اطبا و معجزین و منجمین (about philosophers, old and new, physicians, interpreters of dreams, and astrologers), in eight fāṣls, on fol. 85^b.

IX. در لطائف شعرا و بدیده گفتن ایشان در محلا و ذکر بعضی از عجائب صنائع شعری و غرائب بدائع فکری (about poets, etc.), in nine fāṣls, on fol. 97^b.

X. در لطائف ظریفان از مردان و زنان (about male and female wags), in eleven fāṣls, on fol. 127^b.

XI. در حکایات و لطائف بخیلان و درخواران و طفیلان (about misers, gluttons, and parasites), in five fāṣls, on fol. 149^b.

XII. در لطائف طامعان و دزدان و گدایان و کوران و کران (about greedy men, thieves, beggars, blind and deaf men), in eight fāṣls, on fol. 156^b.

XIII. در لطائف کودکان و غلامان و کنیزکان زبرک و تبز فهم (about clever children and slaves), in seven fāṣls, on fol. 160^b.

XIV. در لطائف و حکایات ابلهان و کدایان و مدعیان و دیوانگان (about silly people, liars, and impostors), in seven fāṣls, on fol. 174^b.

Beginning: بعد از ادای لطائف نحمدهات الهی و وظائف صلوات حضرت رسالت نهای علیه وآله صلوات الخ. Dated the 11th of Sha'bān, A. H. 1191 (A. D. 1777: September 14).

No. 1359, ff. 1-185, ll. 17; clear Nasta'lik, on fol. 78^a a second hand seems to commence; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

779

Another copy of the same.

Beginning as in the preceding copy.

Bāb I, on fol. 3^a; II, on fol. 12^b; III, on fol. 27^a; IV, on fol. 35^b; V, on fol. 43^a; VI, on fol. 50^a; VII, on fol. 61^a (here wrongly styled فصل instead of باب); VIII, on fol. 71^b; IX, on fol. 83^b; X, on fol. 111^a; XI, on fol. 131^b; XII, on fol. 137^b; XIII, on fol. 146^b; XIV, on fol. 154^b. The title given to it in the colophon is لطائف الطرائف (see the remark in the preceding copy); the proper title لطائف الطوائف appears on fol. 2^b, last line, and fol. 3^a, first line.

The first owner of this copy, which is not dated, was Mirzā Muḥammad Ḥasan bin Ghāḍanfarkhān 'Ālamgushāhi.

No. 1804, ff. 164, ll. 17; clear and distinct Nasta'lik; small illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 6 in.

780

Kiṣṣa-i-Hātim Tā'i (قصه حاتم طائی).

The Persian romance of Hātim Tā'i, the model of liberality and generosity in the East, beginning, exactly as No. 451 in the Bodleian Cat.: سبای بی قیاس مر بروردگار جلا شاند و هزاران نعت بر آن سرور کائنات حضرت راوان احبار و نوافلان آثار چنین روایت میکنند در بیان تولد حاتم بن طی بن کهلان الخ.

Comp. Bodleian Cat., Nos. 440, 2-451; Rien ii. p. 764; J. Aumer, p. 55; W. Pertsch, Berlin Cat., p. 991; A. F. Mehren, p. 33. This romance has been translated into English by Duncan Forbes, London, 1830; the Calcutta edition by J. Atkinson, 1818, contains only an abridgment of it. Other editions, Constantinople, 1840, and Bombay. A different version of the same story, made by Ḥusain al-Wā'iz al-Kāshiri, A. H. 891 (A. D. 1486), is described in Bodleian Cat., No. 452, and W. Pertsch, Berlin Cat., p. 992. This copy is severely damaged by worms in many places, and not dated.

No. 2472, ff. 160, ll. 13; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 6 in.

781

Another copy of the same.

The same story of Hātim Tā'i, styled here قصه حاتم طائی. No date.

Beginning as in the preceding copy.

No. 750, ff. 119, ll. 17; large and distinct Nasta'lik; worm-eaten; size, 11 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

782

A short fragment of the same.

Beginning as in the preceding copies. On fol. 380^a, the first fāṣl begins فصل اول در بیان سرگذشت حسن بانو دختر برنغ بزرگان و اخراج کردن از شهر بادشاه (خراسان).

The last words on fol. 413^b agree practically (of course the exact wording differs, as in all popular

romances, considerably in the various copies) with the beginning of fol. 12^a, in the preceding copy.

Copied in the beginning of the present century.

No. 2383, ff. 371-413, ll. 11; large Nasta'lik; size, 8½ in. by 5¾ in.

783

Kiṣṣa-i-Hātim Ṭā'i.

A much fuller and greatly enlarged redaction of the romance of Hātim Ṭā'i, more than twice as large as the preceding copies and as all the other editions of this work, hitherto known. It consists of *two* different portions, the *first* of which is styled هفت سَبَر حاتم طی (see the same additional title in Rieu, loc. cit.), and begins exactly in the same manner as the preceding copies, besides being nearly the same length as that, viz.: سپاس بقیاس مر پروردگاری را جلّ شانه و هزاران نعت بر آن محمد مصطفی الخ.

The *second* part is styled هفت انصاف حاتم طی, and begins on fol. 170^a: راوی ذو فنون بمضمون موزون معروف بمنی بعبارت صاف هفت انصاف حاتم طی را بیان میکند که چون حاتم طی از آن سفرها که بسبب حسن بانو الخ.

No date.

No. 606, ff. 416, ll. 17; large and distinct Nasta'lik; size, 10½ in. by 6½ in.

784

Kiṣṣa-i-Amir Ḥamzah (قصّة امیر حمزه).

An incomplete copy of the romance of Amir Ḥamzah, the son of 'Abd-almuṭṭalib and uncle of the prophet, in a version similar, as it seems, to that in the copy of the Bodleian Library (Bodleian Cat., No. 473), and the second and third copy of the British Museum (Rieu ii. p. 761). It begins thus: الحمد لله . . . اما بعد قصّة داستان مرد مبدان بهلولان روی زمین عم رسول آخر الزمان امیر حمزه بن عبد المطلب بن هاشم بن مناف قریشی که مبارزان عالم را حلقه بندگی بگوش انداخته چنین آورده اند که در قرن ماضیه که در ایران زمین بادشاهی بود در شهر مدائن الخ.

This copy breaks off at the end of the fifty-eighth dāstān, which deals with the battle of Uḥad, and begins on fol. 159^a. The whole work contains, according to the various copies, from seventy to eighty dāstān. On the possible authorship of Mullā Jalāl Balkhi, comp. Rieu, loc. cit., and Garein de Tassy, Histoire de la littérature, 2nd ed., vol. i. p. 236; on Turkish versions of the Ḥamzanāma, Fleischer, Kleinere Schriften, iii. p. 228; Bodleian Cat., No. 2108; and G. Flügel ii. p. 29. Another copy of this romance is noticed in J. Aumer, p. 55. Lithographed in Lucknow.

No date. Bibliotheca Leydeniana.

No. 2567, ff. 165, ll. 21; Naskhi, mixed with Shikasta; size, 8½ in. by 6 in.

785

Portion of an enlarged version of the same.

The incomplete romance, contained in this most incorrect copy, and styled on fol. 1^a, both (!) قصّة امیر حمزه and قصّة امیر عرب, seems to be an enlarged and greatly modified redaction of the original Ḥamzanāma, resembling that defective copy of the رموز حمزه (or as it is styled with the same mistake in spelling as here: رموز حمزه), which is described in Rieu ii. p. 761 (Add. 24,418). A great number of the first chapters are apparently missing here; the portion preserved in our copy contains thirty short داستان (on ff. 1^b, 8^b, 12^b, 16^a, 19^b, 29^b, 33^a, 39^b, 42^b, 47^a, 59^b, 62^b, 65^a, 68^a, 69^b, 77^b, 82^b, 91^a, 99^b, 104^a, 108^a, 113^a, 119^a, 130^a, 136^b, 143^a, 145^b, 163^a, 173^a, and 184^b), every one of which begins with the phrase (read سر) آمدم بر سرى داستان. Among the prominent characters that appear here are, besides Ḥamzah himself (called امیر عرب or شاهزاده (حمزه!)) and the prophet Muhammad, شاهزاده بدیع, زمرد شاه غاص بن انوس, بابا عمر عیار, ارج الزمان, etc.

Beginning of this copy, after the standard phrase which introduces every chapter: اما لبین آریان بساطین (بسانین) اخبار و نخل پیرایان فرداس (فردوس) اشعار گلدسته سخن تازه ترازو نستربین (از نسرین or از نستربین) ازین باغ کهن چنین بد بزم بیان آورده اند که بابا عمر عیار بردی (در) read بارگاه زمرد شاه رسید الخ.

No date. The رموز حمزه have been printed in seven vols., Tabrān, A. H. 1274.

No. 942, ff. 186, ll. 19; Nasta'lik; size, 8½ in. by 5½ in.

786

Kiṣṣa-i-Shāh-i-mardān 'Alī (قصّة شاه مردان علی).

Another very large, but likewise incomplete, Persian romance of similar character and similar contents as the preceding one, and therefore styled, in a note, on fol. 1^a, قصّة حمزه; but whether it is merely another enlarged version of the Ḥamzanāma or rather an independent romance, dealing with heroic deeds of the same period, is difficult to say; at any rate, the chief hero here is 'Alī bin Abi Ṭālib, Muhammad's son-in-law and fourth Khalif, not Ḥamzah, the prophet's uncle; every paragraph begins with the words اما در محلّ و زمانی که, and closes with the phrase با علی مدد. On the other hand, several characters appearing in the preceding copy of the Ḥamzanāma, are found here too, for instance, زمرد شاه. In spite of its excessive length, this copy is by no means complete; it begins abruptly thus: اما در محلّ و زمانی که نقاب وار گوهربوش طهماسب را گرفت, and a great number of leaves are missing at the end; there is also a blank between the middle of fol. 6^a and that of fol. 7^a, and portions of ff. 8, 650, and 651 are torn away. Neither date nor author's name appears anywhere. The same

note on fol. 1^a which gives to this romance the title of قصّة حمزة also states that it was copied A.H. 1083 (A.D. 1672, 1673).

No. 897, ff. 664, ll. 17; distinct Nasta'lik; size, 10 in. by 5½ in.

787

Dārālmāma (دارابنامد).

A slightly incomplete copy of one of the numerous historical romances or collections of romantic stories, founded on Persian legends, by Abū Ṭāhīr of Tarsus (or with his full name, Abū Ṭāhīr Muḥammad bin Ḥasan bin 'Alī bin Mūsā Ṭarṭūsī or Tarsūsī), the fruitful author of prose-epopees in imitation of Firdausī's Shāhnāma, comp. Mohl, *Livre des Rois*, i. préface, pp. 74 and 75. Other works of Abū Ṭāhīr are the *Kahramān-nāma* (also called *Dāstān-i-Kahramān* or *Hikāyat-i-Kahramān-i-Kātil*, see W. Pertsch, *Berlin Cat.*, p. 993; and on the Turkish translation of the same, W. Pertsch, *Berlin Turkish Cat.*, p. 460 sq., and Fleischer, *Cat. Lips.*, p. 522) and the *Kirān-i-Habashī* (in Turkish translation in Bodleian Cat., No. 2101; Rieu, *Turkish Cat.*, p. 219 sq., etc.). Abū Ṭāhīr's original version of the present romance on Darius and Alexander had, according to the conclusion, on fol. 444^a, been preserved in the library of the emperor Akbar and put into its present form by Kaikubād bin Miḥyār, at the request of another eminent Persiau, Nūshirwān bin Bahmān-shāh. From the bronillon of that compiler, the present copy was made by 'Abd-alrahmān, and finished the 8th of Jumādā-alawwal, A.H. 1026 (A.D. 1617, May 14). The beginning is missing; it opens in the middle of the mythical account of Darāb's youth, in the usual manner of all Oriental fairy tales.

The first and several other leaves are greatly injured.

No. 980, ff. 444, ll. 25 on ff. 1-94 with many blanks, ll. 21 on ff. 95-443; written by two different hands in Naskhi; size, 11½ in. by 7½ in.

788

Qiṣṣa-i-Saif-almulūk wa Badī'-aljamāl (قصّة سيف الملوك و بدیع الجمال).

The love-story of prince Saif-almulūk and princess Badī'-aljamāl, a tale from the Arabian nights in Persian translation or adaptation; the redaction of the story in the present copy is the common or second one, agreeing with No. 461 in the Bodleian Cat., Rieu ii. p. 764 (Egerton 1018), and W. Pertsch, *Berlin Cat.*, p. 996 (No. 1044), and beginning: سبّاس و ستایش بیفباس مر صانعی را که بلام صنع خود ابن همه صورتهای عجب اما بعد چنین گوید (گویند) راویان اخبار و ناقلان آثار و حکیمان و بزرگان روزگار که در اّبام محمود غازی الخ.

Comp. also G. Flügel ii. p. 27. An Eastern Turkish version in mathnawi-baits, composed A.H. 960 in Rabi'-alawwal (A.D. 1553, Febr.-March) is preserved in No. 2824, ff. 1-85, of this collection.

Dated the 19th of Ramaḍān in the seventeenth year of Muḥammad-shāh's reign (A.H. 1148=A.D. 1736, Febr. 2).

No. 536, ff. 67, ll. 17; Nasta'lik; very curious and comical illustrations on ff. 4^a, 5^a, 14^a, 14^b, 17^a, 17^b, 21^a, 23^b, 25^b, 26^a, 31^b, 34^a, 34^b, 35^b, 38^a, 39^b, 41^b, 51^a, 52^a, 54^b, 55^a (the full page, 59^b, 60^a (again the full page), 63^b, 64^a (the full page, 66^b and 67^a (one picture, filling the two pages; size, 8 in. by 4½ in.

789

Another copy of the same.

The same redaction of the story, as in the preceding copy.

Beginning: آغاز داستان قصّة سيف الملك (sic!) و بدیع الجمال، سبّاس و ستایش بیفباس مر صانعی را الخ.

No date; the original part of the MS., in bold Naskhi, is considerably old and much damaged.

Bibliotheca Leydeniana.

No. 2497, ff. 1-67, ll. 14-15; Naskhi, except ff. 1-5, 11, and 51-67, which have been added by a much more modern hand, on white paper in Nasta'lik, ll. 10-11; size, 8½ in. by 5 in.

790

The same.

The same redaction again, beginning: سبّاس و ستایش الخ; this modern copy was finished the 8th of Jumādā-alawwal, A.H. 1217 (A.D. 1802, September 6), at Patna. Bibliotheca Leydeniana.

No. 2383, ff. 1-126, ll. 11; large Nasta'lik; size, 8½ in. by 5½ in.

791

A shorter redaction of the same story.

This redaction, considerably shorter and differing much in the wording (comp. Bodleian Cat., Nos. 462 and 463, and Rieu ii. p. 765), begins: راویان اخبار و ناقلان آثار و خوانندگان تواریخ چنین آورده اند که سلطان محمود پادشاه را الخ.

Dated the 11th of Rabi'-althāni, A.H. 1120 (A.D. 1708, June 30).

No. 1197, ff. 41^b-73, ll. 15; Shikasta, partly written in diagonal lines; size, 8½ in. by 4½ in.

792

Another short redaction of the same.

Title: قصّة سيف الملك (sic!) و بدیع الجمال و گلستان (see W. Pertsch, loc. cit.) ارم و ساعد و شهباز پادشاه پریان و غیر این من منشی نواز.

Beginning: ندانکه چنین آورده اند راویان اخبار و ناقلان اثرار (sic! instead of آثار) و گذارندگان سخنان که در زمین بیشمن شهنشاه عادل سلطان محمود سبکتکین رحمه الله علیه بخدمت سلطنت بناهی سرفراز گشت الخ.

Dated the 3rd of Rabi'-alawwal (the year is left out).

No. 3083, ff. 10-48, ll. 13; Naskhi, mixed with Shikasta; size, 7½ in. by 5½ in.

793

Ma'dan-aljawāhir (معدن الجواهر).

A collection of moral tales and anecdotes in twenty-two bābs and a conclusion, or اختتام, made by Mullā Ṭarzi, A.H. 1025=A.D. 1616 (see author's name and ta'rikh, viz. تأریخ او کتاب جهانگیر پادشاه, on fol. 206^a, l. 12 sq.), and dedicated to the emperor Jahāngir.

This copy, which is not dated, but contains among the MSS. of the India Office collection the fullest redaction of the work, begins: جهان جهان نباش جهانداري را / سزد که زان جهانگيري فرمان روانان والا شکوه بر اوج / گنمذ گردان الخ.

Comp. on this collection Bodleian Cat., Nos. 464 and 465 (containing the shorter redaction in seventeen bābs, see No. 795 below); W. Pertsch, Berlin Cat., p. 983 (also the shorter redaction); J. Aumer, p. 60; and Rieu iii, p. 1038.

Index, on fol. 11^a. Bāb I (در بیان درجه شهادت) on fol. 11^b; II (در عشق و محبت) on fol. 17^b; III (در فضیلت) on fol. 62^a; IV (در وجود و سخاوت) on fol. 84^a; V (در فصلت اکل حلال) on fol. 89^b; VI (در بیان بخشایش الهی) on fol. 94^a; VII (در بیان استغناء از دنی) on fol. 97^b; VIII (در وفا و حقیقت و نتیجه آن) on fol. 101^b; IX (در بیوفائی و بحقیقتی و نمره آن) on fol. 113^b; X (در بیان) on fol. 130^a; XI (در بادش نهمت و امترا الهی) on fol. 135^b; XII (در فضیلت دیانت و امانت) on fol. 141^a; XIII (در نتیجه بددانی و گفتران نعمت) on fol. 145^b; XIV (در نشانی) on fol. 150^b; XV (در معدلت و انصاف) on fol. 156^b; XVI (در سنجیدگی) on fol. 158^a; XVII (در بیان کوش کردن اندرز حیرت سکالان صواب اندیشد) on fol. 179^a; XVIII (در بیان احوال ستاره شناسان الهی) on fol. 183^a; XIX (در بیان حقیقت سرود و سماع) on fol. 187^a; XX (در بیان شکبتهای تعدد) on fol. 190^a; XXI (در مذمت فقر اضطراری) on fol. 191^b; XXII (در بیان نیکوای نیکوای زنان مکاره بدکاره) on fol. 195^a. Conclusion (در بیان احوال خویش و بیگانان رفیع السان) on fol. 205^a.

No. 155^a, ff. 206, ll. 14-17 (ff. 195-204, ll. 13 on different paper: Nasta'lik, by various hands; size, 9½ in. by 5¾ in.

794

Another copy of the same.

This copy, dated the 4th of Dhū-al-ḥa'dah, A. H. 1102 (A. D. 1691, July 30), contains the same twenty-two bābs, but lacks the conclusion or احسام, just as the first Munich copy (No. 189 in J. Aumer, loc. cit.).

Beginning as in the preceding copy. Index, on fol. 8^a, l. 9-89.

No. 3158, ff. 215, ll. 15; Nasta'lik, illuminated frontispiece; size, 7½ in. by 4½ in.

795

A shorter redaction of the same.

This copy contains the text of the Ma'dan-al-jawāhir in that shorter form in which it is found in the two Bodleian copies, the second Munich copy (J. Aumer, No. 190), and the Berlin copy, viz. in seventeen bābs

only, to which are added between the second and third two other bābs, corresponding to the twenty-second and the third in the preceding copies (beginning here respectively on ff. 63^a and 85^b), and the same conclusion as in No. 793, exhibiting the name of the author, Tarzi, and the chronogram for A. H. 1025. The seventeen bābs of this copy correspond to those in No. 793, as follows: Bāb I, on fol. 8^b=1st; II, on fol. 13^b=2nd; III, on fol. 97^a=6th; IV, on fol. 113^b=12th; V, on fol. 118^a=8th; VI, on fol. 126^b=10th; VII, on fol. 134^a=14th; VIII, on fol. 138^a=4th; IX, on fol. 141^b=5th; X, on fol. 144^b=7th; XI, on fol. 147^b=6th; XII, on fol. 150^a=11th; XIII, on fol. 153^a=21st; XIV, on fol. 157^a=20th; XV, on fol. 161^b=19th; XVI, on fol. 164^b=18th; XVII, on fol. 169^a=16th. Conclusion, on fol. 170^b. Entirely missing are consequently bābs 13, 15, and 17 of the larger redaction.

No date.

No. 1527, ff. 172, ll. 17; Nasta'lik; size, 11¾ in. by 8 in.

796

Two short stories, on ff. 203-206^a and ff. 206^a-216 respectively; the first alleged to have been taken from the preceding *al-jawāhir* and beginning: یکی از عارفان / حقیقی بگذاشت آورده که جوانی از ممالک هندوستان بعضائل / کوناگون الخ.

The second, without a heading, opens thus: در ماهی / باستانی بنظر درآمده که در ولایت گیلان الخ.

The last pages a little injured.

No. 95, ff. 203-216, ll. 15; Shikasta; size, 8¼ in. by 4¾ in.

797

Jāmi'-al-hikāyāt (جامع الحکایات).

A collection of Persian stories, compiled from various sources in prose, interspersed with verses, by an anonymous author. Beginning, on fol. 2^b:

ای خامه سحر سحر بحرام - در راه سخن روی نده کام.

Fol. 1 contains a useful index. The title of this collection appears on fol. 2^b, l. 6. Both the contents, and the few dates of composition which are found at the end of some of these stories, viz. Rajab, A. H. 1028 (A. D. 1619, June, July), on fol. 21^b, l. 3 ab infra; and 4th of Sha'bān, A. H. 1025 (A. D. 1616, Aug. 17), on fol. 41^b, last line (A. H. 1046=A. D. 1636, 1637, at the end of the whole work is probably the date of the copy), show, clearly enough, that this collection has nothing in common with 'Atfī's well-known work of a similar title (see Nos. 600-604 in this Cat.).

The order of leaves, which are misplaced in a rather bewildering manner, is as follows: ff. 1-172, 217-228, 201-216, 173-200, 229-400.

Contents:

1. حکایت بادشاه که در تلاش مرد بیغم سعی کرد, on fol. 2^b.
2. حکایت شاهزاده که در حیات ندر سفر اخمار کرد, on fol. 11^b.
3. حکایت مردی منعم از شهر حلب, on fol. 21^b.
4. حکایت حجاج بن یوسف نعمی (حکایت مسعود دمشقی و حجاج), on fol. 24^b.

5. حکایت خشت زن شهرکارزون, on fol. 41^b, last line.
6. حکایت ملک فارس عزالملک و بسراو مجد الملک, on fol. 52^a.
7. حکایت عزیز و زن, on fol. 74^a (this story corresponds to the ninth in a collection of Persian tales in the Bodleian Cat., No. 477, col. 438).
8. حکایت بازگان که در کاروان سرای نیشابور فرود آمده بود, on fol. 79^a.
9. حکایت هشام بن عبد الملک (this tale, which is not marked in the index, is taken from Ahmad bin A'tham al-Kūfi's کتاب فتوح in the Persian translation, described in Nos. 131-133 of this Cat.), on fol. 82^a.
10. حکایت هارون الرشید و جوان سگ برست, on fol. 84^b.
11. حکایت شیخ صنعان و مردان, on fol. 97^b (compare Bacher, Karl der Grosse und seine Tochter Emma in Zeitschrift der D. Morgenl. Gesellschaft, vol. 34. p. 614).
12. حکایت چهار مرد (at the end: حکایت شهر بیجانان), on fol. 114^b.
13. حکایت پری و شاهزاده (in the index: حکایت پری و شاهزاده, in three قصه, on ff. 119^b, 123^b, and 124^b).
14. حکایت شاهزاده جوان و جوان بخت (in the index: حکایت پادشاه بلاد مغرب و سه پسر او), on fol. 125^b.
15. حکایت بهرام گور و کنیزک (دلآرم), on fol. 141^a.
16. حکایت شاهزاده نوجوان و دختر شاه بمن (in the index: حکایت پادشاه ولایت خطا), on fol. 146^b.
17. حکایت دختر شاه کشمیر و شاهزاده فنوج, on fol. 163^b.
18. حکایت رضوان شاه و بری و چشمه و آهو, on fol. 222^a.
19. حکایت هارون الرشید و اسحق موصلی, on fol. 204^b.
20. حکایت آن شاهزاده که مادر و پدر بفروخت و با دختر کرد (It is in substance identical with the original of Gozzi's and Schiller's Turandot, comp. another incomplete copy of the same story in No. 798; at the end the same moral inferences, which are given in the following copy.) on fol. 209^a.
21. حکایت پادشاه شمشیر بند, on fol. 183^a (corresponding to the eighth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).
22. حکایت مرد و زن, on fol. 195^b.
23. حکایت مرد و زن جمیل, on fol. 195^b.
24. حکایت مرد مطرب و زن صاحب جمال, on fol. 196^a.
25. حکایت ابوبکر رثانی, on fol. 196^a.
26. حکایت پادشاه و دختر سه ساله, on fol. 196^b.
27. حکایت مرد بنا و مهندس و زن مسنوره, on fol. 229^b.
28. حکایت آن پادشاهزاده که در خواب بر دحری عاشق شد که سه خال بر روی داشت, on fol. 243^b.
29. حکایت خالد جوهری (در شهر بصره) و پسرش منصور, on fol. 270^b.
30. داستان آل پادشاه که زن بریزاد خواست و قصه مار, on fol. 303^b.
31. داستان سعد و سعد و شمعون جهود و مرغ سعادت, on fol. 307^a.
32. حکایت پادشاه دریا بار و صد پسر, on fol. 316^a.

33. حکایت داستان شاهزاده و حصیر باب, on fol. 324^b.
34. داستان ماهی کبر و پسر, on fol. 326^a.
35. حکایت پادشاه شهر بغداد, on fol. 332^a.
36. داستان بازگان بصره, on fol. 333^a. (This and the following eight stories are in substance identical with the tales of the Bakhtiyār-nāma, comp. Sir W. Onseley's edition of it, London, 1801.)
37. حکایت پادشاه حلب, on fol. 336^b.
38. داستان مرد صابر, on fol. 339^b.
39. حکایت پادشاه بمن, on fol. 344^a.
40. حکایت پادشاه بلاد طبرستان, on fol. 347^b.
41. حکایت پادشاه حبشه, on fol. 352^b.
42. حکایت مرد جواهر شناس بغداد, on fol. 358^a.
43. حکایت ابو تمام, on fol. 361^b.
44. حکایت پادشاه حجاز, on fol. 364^b.
45. حکایت منصور دمشقی و گنج یافتن, on fol. 367^b (corresponding to the fourth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).
46. حکایت پادشاه و پسر عافل, on fol. 374^b (corresponding to the third story in the same).
47. حکایت فاضی که از حرم گل بزیرافتاد, on fol. 379^a.
48. حکایت خشت زن و خلیفه بغداد, on fol. 380^a.
49. حکایت مرد ابطال در شهر کوفه, on fol. 384^b.
50. حکایت مردی در عهد عهد الدوله در شهر بغداد, on fol. 390^b.
51. A story without any heading, effaced in many places, dealing with an incident in 'Alī's Khilāfat, on fol. 393^a.
52. حکایت زاجر مصری, on fol. 395^a.

The collection ends on fol. 399^a: but the following pages down to fol. 401^a contain an additional story, written by another hand in diagonal lines and dated A.H. 1055, the 2nd of Dhū-alka'dah (A.D. 1645, Dec. 20). Bibliotheca Leydeniana.

No. 2541, ff. 401, ll. 17: Nasta'liq, written by two principal hands, the one on ff. 1-172 and 201-228, the other on ff. 174-200, 229-268, and 271-399; a third and fourth hand, the latter especially approaching Shikasta, on ff. 173 and 269-270, ll. 18-20: size, 11 in. by 6½ in.

798

Another, incomplete, copy of the same story, contained in No. 20 of the preceding collection, the story of the daughter of the Faghfur or emperor of China, who puts certain critical questions to all her lovers, and kills them if they are not able to give the correct reply. A number of leaves are missing in the beginning, but the main portion of the story is complete. At the end a number of moral inferences are drawn, for instance: 1. مرد پادشاهی و نیکوئی و راحت و رنج در کس. 2. اعتمادی نیست از فرزندان اهل آسائس دنیا و آخر است. 3. جاوید نماید در کارها فکر و تأمل حوشت. etc.

No date. Comp. Behnauer, 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Album.'

Chemnitz, 1857, Prosaische Beiträge, pp. 55-70, where a much older version of the Turandot story is given, taken, as is stated there, from 'Aufi's original جامع الحکایات (or rather الحکایات). No date.

No. 1239, ff. 20, ll. 16; Nasta'liq; size, 9 in. by 5 $\frac{3}{4}$ in.

799

Afsānat-algharā'ib (افسانت الغرائب).

Another collection of Persian stories, without preface or conclusion, similar in character and sometimes in contents also to those in the جامع الحکایات in No. 797 (comp., for instance, Nos. 21 and 22 of this compilation with Nos. 15 and 4 in the preceding one). The above title is found on the fly-leaf, and there is also the name of the author quoted, viz. Mullā Tayammunī Rāmi (ملا تمینی رومی). It contains the following tales:

1. قصّة منظر شاه, on fol. 1^b. 2. قصّة اسکندر ذو القرنین, on fol. 38^a. 3. حکایت برهمین, on fol. 55^a. 4. حکایت, on fol. 78^b. 5. حکایت دهمان فارس, on fol. 81^a. 6. حکایت روباهی گرسنه, on fol. 85^a. 7. حکایت, on fol. 93^a. 8. حکایت دمنه, on fol. 93^a. 9. قصّة بوزینه, on fol. 95^a. 10. حکایت سه جوان, on fol. 97^a (see a similar story in W. Pertsch, Berlin Cat., p. 988, No. 2). 11. حکایت موش و گربه (W. Pertsch, loc. cit., No. 8), on fol. 105^b. 12. حکایت عادلخان, on fol. 112^a. 13. حکایت بادشاه سمرقند, on fol. 132^a. 14. حکایت قاسم دیوانه, on fol. 137^b. 15. حکایت گل ترک, on fol. 151^b. 16. حکایت عبدالله, on fol. 152^a. 17. حکایت, on fol. 156^a. 18. حکایت عظیم الملک, on fol. 165^b. 19. حکایت بادشاه بصره, on fol. 178^a. 20. قصّة حجاج, on fol. 193^b. 21. حکایت رئیس موصل, on fol. 204^a. 22. حکایت شهزاده بهرام و گل اندام, on fol. 216^b. 23. حکایت مرد نبشاپور در بلاد عراق, on fol. 239^b. 24. حکایت خاورشاه بادشاه, on fol. 247^a.

Beginning: واقعۀ تولد ذو القرنین بدانکه اسکندر اصل از مغرب است لیکن بسبب آنکه مادر او از روم است اورا اسکندر رومی گویند الخ.

No date. Fol. 2 a little injured.

No. 810, ff. 264, ll. 17; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

800

Maḥbūb-alkulūb (محبوب القلوب).

A collection of moral tales by Barkhwurdār bin Maḥmūd Turkmān of Farāh, with the takhalluṣ Mumtāz, see fol. 1^b, l. 2, and fol. 72^a, l. 3. The title appears on fol. 72^a, l. 6. It is in substance the same work as noticed in Rieu ii. p. 767 sq., but differs in so far as it is considerably smaller in extent and lacks the preface quoted there. The beginning (which differs from that in Rieu's copy) is exactly the same as that of the Berlin copy (noticed by W. Pertsch, Berlin Cat., p. 317, No. 289), viz.: چهره پرداز عرائس حریم عجز و نیاز و مصور: نگار خانه فرنگ آب الخ.

The short introduction on ff. 1^b-2^b, in which there is only mention of the author's stay in Harāt (fol. 2^a, l. 12), refers exclusively to the *first* story of our collection, which begins on fol. 2^b, and bears as title (see fol. 2^a, l. 8): حکایت فیروزشاه مصری و گنجور عابد (given as general title to the whole collection on the fly-leaf). The subdivisions consist of حکایت and باب, the latter nine in number (on ff. 22^b, 38^a, 40^b, 50^b, 61^a, 66^a, 69^a, 71^b, and 165^a); the last bâb contains, as in Rieu's copy, the story of Ra'nâ and Zibâ (باب از کتاب رعنا و زبا). The author flourished under Minûcîhrkhân's governorship of Mashhad (A. H. 1034-1074 = A. D. 1625-1664), see Rieu iii. p. 1093^b.

No date. The Maḥbūb-alkulūb has been printed in Bombay, A. H. 1268. Bibliotheca Leydeuiana.

No. 2652, ff. 197, ll. 18; Nasta'liq, by different hands, mixed with Shikasta; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

801

Kitâb-i-Ra'nâ wa Zibâ (کتاب رعنا و زبا).

Another copy of the story of Ra'nâ and Zibâ, the last part of the preceding Maḥbūb-alkulūb, beginning: طراح قطعاعات رنگین گلشن ابن مقاله و مفسر آیات صحائف این رساله برخوردار ولد محمود ترکمان فراهی که گلستان ابواب ابن نسخه را الخ.

Dated by 'Abdallāh the 28th of Jumādâ-alawwal, A. H. 1159 (A. D. 1746, June 18).

No. 1843, ff. 27-136, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 in.

802

Dāstān-i-Maḥbūb-alkulūb (داستان محبوب القلوب).

Another portion of the same Maḥbūb-alkulūb, beginning: در مراعات جانب دوستان صادق و مذمت آشنائی بیگانگان رسم و راه آدمیت الخ.

Dated by the same 'Abdallāh as the preceding copy, the last of Jumādâ-alawwal, A. H. 1159 (A. D. 1746, June 20).

No. 1843, ff. 136^a-260, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 in.

803

Three short Persian romances.

1. Kiṣṣa-i-Firūzshāh (قصّة فیروزشاه), on fol. 1^b, different from the حکایت فیروزشاه in the Maḥbūb-alkulūb (No. 800 above), and beginning: راویان اخبار حاکیان اسما در نقل چنین آورده اند که در شهر بدخشان بادشاه بود الخ.

This story of the son of the king of Badakhshān is ascribed on the fly-leaf of the following copy (No. 804) to 'Alī Naurūzkhān (who might be identical with Naurūz 'Alibeg Shāmlū, one of the more modern poets quoted in the Makhzan-algharā'ib, Bodl. Cat., col. 388, No. 2830, and in the Shuhuf-i-Ibrāhīm in W. Pertsch, Berlin Cat., p. 663, No. 205).

2. Kiṣṣa-i-Husnārā (قصّة حسن آرا), on fol. 30^b, beginning: بعد از حمد و ثنای حضرت ذوالجلال و فادر قدرت بی شبه و بی مثال الخ.

3. *Kiṣṣa-i-Madhumālat* (قصّة مدھمالت), on fol. 49^b, beginning: جواهر زواهر محمدت ولآلى منقبت نثار مر. جناب تقدس النج. This love-story of princess Madhumālat or Madhūmālat is stated to have been taken from a poetical version of the same subject, which may be either 'Ākilkhān Rāzī's مهر و ماه, composed A. H. 1065 (A. D. 1655), see Rieu ii. p. 699^a, or the قصّة منوهر و ميكا, the Persian version of a Hindū poem, completed A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700^a and 803^b. Stories nearly related to this are منوهر و ميكا, see further below, No. 324, and the mathnawī پدماونى, described in W. Pertsch, Berlin Cat., p. 929.

The proper order of ff. 1-16 is: 1-9, 12, 10, 11, 14, 15, 13, and 16.

No. 1421, ff. 79, ll. 17; large Nasta'lik; size, 11 in. by 7³/₈ in.

804

Kiṣṣa-i-Firūzshāh (قصّة فیروزشاه).

Another copy of the same short romance, which forms the first part of the preceding copy, beginning in the same way as there. English notes and rubrics, partly in pencil, partly in ink, on the margin throughout. Dated the 10th of Ramaḍān, A. H. 1198 (A. D. 1784, July 28, Bangālah era, 1191), at Calcutta. The first owner of this copy was C. Macaulay (1785), a later one Alex. Falconer.

No. 3074, ff. 56, ll. 13; Shikasta; size, 8³/₈ in. by 5¹/₄ in.

805

Kiṣṣa-i-Mihr u Māh (قصّة مهر و ماه).

A Persian romance, styled, 'sun and moon,' or the love-story of prince Mihr, son of Khāwarshāh and princess Māh, beginning: الحمد لله رب العالمين. روایت میکند که در دیاری (دیار مشرق) بادشاهی بود نام او خاورشاه بود النج.

See other copies of the same story in the Bodleian Cat., No. 1241, i, in Rieu ii. p. 765, and in Cat. des MSS. et Xylographes, p. 410, comp. also Garcin de Tassy, Histoire de la littérature Hindouie etc., 2nd ed., ii. p. 550, where several Hindūstāni mathnawīs, written on the same subject, are noticed.

Dated the 29th of Rajab in the nineteenth year of (الاجلوس), probably 'Ālamgir's reign, which would be A. H. 1087=A. D. 1676, Oct. 7).

No. 1533, ff. 73, ll. 15; size, 10³/₈ in. by 5³/₄ in.

806

Bahār-i-dānish (بهار دانش).

A collection of tales, the framework of which is formed by the story of Jahāndār Sultān and Bahrawar Bānū, composed A. H. 1061 (A. D. 1651) by Shaikh 'Ināyat-allāh Kanbū (see fol. 3ⁿ, l. 8), who died in Jumādā-alawwal, A. H. 1082 (A. D. 1671, September); see Bodleian Cat., Nos. 466-472, and No. 1976; Rieu ii. p. 765, and iii. p. 1093^b; W. Pertsch, Berlin Cat., pp. 999 and 1000; J. Aumer, pp. 54 and 55; A. F. Mehren, IND. OFF.

p. 32. The collection is preceded by a preface of the author's younger brother and pupil, Muhammad Sālīh Kanbū, the author of the 'Amal-i-Sālīh' (see Nos. 332-336 in this Cat.). The present copy, although undated, appears upon the whole the best in the India Office collection.

Beginning: ماخذ کتاب مستطاب آفرینش و مراد صیفة دانش و بمنش حمد خداوند حرد بخش سخن آفرین النج.

The work itself begins on fol. 6^b. On complete editions of the text in Delhi, Lucknow, Bombay, etc., comp. Zenker ii. p. 627; Bodleian Cat., No. 1976; and Rieu, loc. cit. Part of the text has been published in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in the 'Classical Selections from some of the most esteemed Persian Writers,' vol. i, Calcutta, 1828. English translations by Alexander Dow, London, 1768, and by Jonathan Scott, 3 vols., Shrewsbury, 1799; German translation, by A. Th. Hartmann, Leipzig, 1802. On a French translation by Lescallier, and the printed text which is found on the margin of Nizām's Sikandarnāma, Bombay, A. H. 1261, see Zenker ii. p. 631, and W. Pertsch, loc. cit.

No. 1408, ff. 374, ll. 15; large and distinct Nasta'lik; illuminated frontispieces on ff. 1^b and 6^b; pictures and drawings on ff. 10^a, 12^b, 13^a, 17^a, 21^b, 25^a, 32^a, 32^b, 37^a, 40^b, 41^a, 42^a, 45^b, 57^b, 67^a, 69^b, 72^a, 74^a, 75^b, 76^a, 79^b, 81^b, 83^a, 84^a, 85^b, 87^a, 88^a, 90^b, 91^a, 93^b, 97^a, 99^b, 101^a, 104^a, 104^b, 106^a, 110^b, 111^a, 112^a, 113^b, 114^a, 114^b, 117^b, 118^a, 120^b, 121^a, 124^b, 126^b, 127^a, 129^a, 129^b, 133^a, 133^b, 136^a, 136^b, 139^a, 139^b, 144^a, 144^b, 148^a, 148^b, 151^a, 151^b, 155^a, 155^b, 161^a, 161^b, 165^a, 165^b, 170^a, 170^b, 173^a, 174^a, 178^a, 182^a, 191^a, 191^b, 197^a, 199^a, 204^a, 210^b, 211^a, 215^a, 216^a, 221^b, 222^a, 226^a, 231^b, 232^a, 244^b, 245^a, 249^b, 250^a, 257^b, 258^a, 260^b, 267^a, 271^a, 275^a, 276^a, 280^a, 282^b, 283^a, 288^b, 289^a, 292^a, 295^b, 296^b, 299^a, 302^a, 305^b, 309^a, 314^a, 322^a, 326^a, 335^a, 334^a, 337^a, 357^a, 358^b, 359^a, 361^b, 364^a, 371^b, and 372^a; size, 12 in. by 7³/₈ in.

807

Another copy of the same.

This copy of the Bahār-i-dānish, the oldest of the dated ones among the complete copies, is very rudely written, greatly injured, worm-eaten and dirty. It is collated. Beginning the same as in the preceding copy. The work itself opens on fol. 5^a. Dated the 27th of Jumādā-althāni, A. H. 1145 (A. D. 1732, Dec. 15). College of Fort William, 1825.

No. 2054, ff. 310, ll. 17; Shikasta, many pages written in diagonal lines; size, 9³/₈ in. by 5¹/₄ in.

808

The same.

Beginning as usual; the work itself opens on fol. 4^b. The Arabic paging is wrong from fol. 141 onwards, but the text is uninterrupted and the copy complete. Dated at Ahmadnagar Farrukhābād the 26th of Muharram, A. H. 1182 (A. D. 1768, June 12), in Shāh 'Ālam's reign. It belonged formerly to Mr. James Ballantyne. Collated.

No. 3217, ff. 234, ll. 17; Nasta'lik; size, 9 in. by 5³/₈ in.

809

The same.

The work itself begins on fol. 8^a. Dated by Shaikh Wali-allāh Ṣadiqi Khishti, an inhabitant of Jamālpūr,

in the district of Shâhjahânâbâd, at Banâras, in the seraglio of Shaikh Salim, the 24th of Rajab, A. H. 1185 (thirteenth year of Shâh 'Âlam's reign)=A. D. 1771, Nov. 2.

No. 1518, ff. 216, ll. 18-22; unequal and often careless Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

810

The same.

This modern, but very good and correct copy is dated by Muḥammad A'ẓam the 14th of Dhû-alhijjah, A. H. 1204 (A. D. 1790, Aug. 25). It was made at the request of Ratanji, son of Bahmanji Wâriyâ (رتن جی ولد بهمن جی واریا).

No. 576, ff. 289, ll. 15; excellent, large, and distinct Nasta'lik; size, 11 $\frac{1}{2}$ in. by 6 $\frac{5}{8}$ in.

811

The same.

The work itself begins on fol. 9^b. Dated the first of Muḥarram, A. H. 1207 (A. D. 1792, Aug. 19).

No. 1870, ff. 322, ll. 15; rude Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

812

The same.

The work itself begins on fol. 7^a. No date.

No. 2757, ff. 392, ll. 13; careless Nasta'lik; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

813

The same.

The work itself begins on fol. 11^a. No date.

No. 1549, ff. 372, ll. 15; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{5}{8}$ in.

814

The same.

The work itself begins on fol. 7^b (but without any special indication). Ff. 169-175 are misplaced; their right order is: 169, 173, 174, 170-172, 175. No date.

No. 409, ff. 229, ll. 18-19; Nasta'lik; ff. 1, 226, and 229 supplied by a later hand; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

815

The same.

No date. Quite modern copy.

No. 3432, olim 8. J. 1, ff. 337, ll. 16; Shikasta; ff. 1, 2, 41, 334-337, and a few leaves in the middle written by other hands; size, 8 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

816

A defective copy of the same.

This copy is incomplete at the beginning (the whole preface being left out). The first words, حسن خردمندان رموز بیانی و نفس نندان نگارستان معانی چنین رواست کنند روز سلطان السلاطین شاه ابو العتاس در محفل فردوس مشاغل متمکن الخ

Copied in Rajab of the year 1169 of the Bangalah era (fourth year of Shâh 'Âlam's reign=A. H. 1176. A. D. 1763, Jan.-Febr.).

No. 2485, ff. 380, ll. 13; Shikasta; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

817

A very incomplete copy of the same.

Beginning as usual; the work itself opens on fol. 7^b. A lacuna after fol. 7^b, corresponding to No. 3217 (808 in this Cat.). fol. 4^b, l. 3 ab infra, to fol. 9^a, l. 7. A second, much larger, lacuna after fol. 210^b, corresponding to No. 3217, fol. 171^a, l. 5, to fol. 212^b, l. 8.

This copy is dated the 1st of Rabi'-alawwal, A. H. 1122 (A. D. 1710, April 30). Collated.

No. 2072, ff. 230, the main portion of the MS. in careful Nasta'lik, ll. 17; ff. 1-6 by a more recent hand in careless Nasta'lik, mixed with Shikasta, ll. 15; ff. 21-26 by a third hand in pure Shikasta, ll. 17-18; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

818

Bahâr-i-dânish-i-manẓûm (بهار دانش منظوم).

A poetical paraphrase of the Bahâr-i-dânish in mathnawi baits, incomplete at the end, by Ḥasan 'Alî with the takhalluṣ 'Izzat, who lived in the reign of Tipû Sultân (reigned in Maisûr or Mysore, A. H. 1197-1213=A. D. 1783-1799), to whom this work is dedicated.

Beginning: بنام آنکه جان را داد در خاک
ز انجم ساخت روشن سقف افلاک

No. 153, ff. 247, ll. 10-19; Shikasta, the first five leaves supplied by a later hand, as it seems, ll. 9-12; size, 11 $\frac{1}{2}$ in. by 7 $\frac{5}{8}$ in.

819

Ḳiṣṣa-i-Gul u Ṣanaubar (قصه گل و صنوبر).

The story of Gul and Ṣanaubar (rose and pine tree) in Persian prose, beginning: راویان اخبار و ناقلان آثار چنین روایت کنند که در خاور زمین بادشاهی بود که آنرا سمن شاه نعلبوش میگویند الخ

See the same story, but in an apparently shorter version and with different beginning, noticed in Rieu ii. p. 764^b, found in a MS. written in the seventeenth century. A Hindûstâni adaptation of the same was published by Hidâyat 'Alî of Islâmâbâd, 1847, at Calcutta, and translated into French by Garcin de Tassy, in 'Revue orientale et americaine,' tom. vii. 1862, pp. 69-130; another Hindûstâni translation in verse was made by Aḥmad 'Alî of Sarâwah, comp. Garcin de Tassy, Histoire de la littér. Hindouie etc., 2nd ed., i. 157, and ibidem about the Dakhni and Urdû-Bangâli translations of the same story; a third poetical translation into Hindûstâni by Nem Çand was published at Calcutta. 1827, and at Lucknow, 1845.

No. 675, ff. 54, ll. 13; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

820

Another copy of the same.

This version of the story of Gul and Ṣanaubar (here headed as in Rieu's copy: قصه گل و صنوبر) begins: خردمندان رموز بیانی و نفس نندان نگارستان معانی چنین رواست کنند روز سلطان السلاطین شاه ابو العتاس در محفل فردوس مشاغل متمکن الخ

No date. End of the twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2827, ff. 13^b-61^b, ll. 11; Nasta'lik; size, 7 $\frac{1}{4}$ in. by 3 $\frac{3}{4}$ in.

821

Kiṣṣa-i-Kām-rūp (قصه کامرूप).

The same prose version of the story of Kām-rūp and Kāmlatā as in Rieu ii. p. 763 sq., where it is ascribed to the poet Muḥammad Kāzīm, that is no doubt Mir Muḥammad Kāzīm Husaini, with the takhalluṣ Karīm, who was in the service of 'Abdallāh Kūṭbshāh (reigned in Haidarābād A.H. 1035-1083 = A.D. 1626-1672, see No. 465 in this Cat.); see Rieu ii. p. 683, and A. Sprenger, Catal., p. 456. Another copy of the same story is described in W. Pertsch, Berlin Cat., p. 995. It has been translated into English by W. Franklin, under the title of 'The loves of Camarūpa and Camalatā,' London, 1793. A poetical version of the same story is Muḥammad Murād's دستور همت, composed A.H. 1096 (A.D. 1685), see Rieu ii. p. 697.

Beginning: قصه برداران غرائب آثار و داستان سریان
سوانح روزگار الخ.

No date. Twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2774, ff. 103, ll. 14; Shikasta; size, 8½ in. by 5½ in.

822

Another copy of the same.

This modern and undated copy of the same version begins as in the preceding copy. The proper order of ff. 1-9 is: 1, 3-8, 2, 9. This MS. belonged formerly to John G. Plunkin (?), Bengal, 1806.

No. 3037, ff. 151, ll. 11 (ll. 14 on ff. 1, 3, and 4); Nasta'lik; size, 8½ in. by 5½ in.

823

Shakaristān (شکرستان).

The sugar-chest, an imitation of Sa'di's Gulistān and Jāmi's Bahāristān, containing moral stories and anecdotes frequently mixed with verses, see the title on fol. 6^a, l. 4. The author is the well-known poet and calligrapher Mir Muḥammad Mu'min, with the takhalluṣ 'Arshī (عرشی), son of Jahāngir's famous calligrapher Amir 'Abdallāh Mushkinkālam alḥusaini altirmidhi, see fol. 6^b, l. 7; comp. Rieu i. p. 154, and ii. p. 782^a, where the poet's death is fixed in A.H. 1091 (A.D. 1680); A. Sprenger, Catal., p. 335 sq., and W. Pertsch, Berlin Cat., p. 928. This work must have been one of the first literary attempts of 'Arshī, since the date of composition (contained in the title) is A.H. 1031 (A.D. 1622), and his other poetical works which are mentioned in A. Sprenger and W. Pertsch, loc. cit. (مهر و وفا, شاهد عرشی, etc.), are written at a much later period, the latter A.H. 1053 (A.D. 1643, 1644), the former A.H. 1069 (A.D. 1658, 1659). He was, moreover, according to Ārzū, panegyrist of Shāhjahān's eldest son, prince Dārā Shukūh.

The book is divided into the following six bābs:

1. در بیان احوال اجداد و مرشدان بآک نهاد, on fol. 9^a.
2. در سیرت بادشاهان و سربرت وزبران, on fol. 22^a.
3. در تربیت فرزندان بادشاهان عالیشان که خلیفه الاسلام اند, on fol. 42^b.
4. در بیان عارفان حق و عاشقان شاهد مطلق, on fol. 56^a.

5. در بیان آداب و حکایات ففرا, on fol. 61^b.

6. در بیان لطائف و طرائف و خاتمه, on fol. 70^b.

The index found on fol. 7^a differs a little from the arrangement in the book itself, in so far as the fifth bāb appears there as fourth and is headed: در آداب صحبت با عزیزان از اقام شباب تا شیب. We conclude from this fact and also from the whole aspect of the copy, that it is the author's autograph and probably the first sketch of the work.

Beginning: بنام آنکه نامش در زبانهاست - بوصف نام او شیرین بیانهاست الخ.

On fol. 6^a, l. 7, the mystical mathnawī نان و حلوا, by Bahā-aldin Muḥammad 'Āmili, with the takhalluṣ Bahā'i (who died A.H. 1030 = A.D. 1620, 1621), is mentioned, comp. on that poem Bodleian Cat., Nos. 1085-1088.

No. 1757, ff. 82, ll. 13; Nasta'lik; worm-eaten throughout and spoiled in many places; size, 8 in. by 4¾ in.

824

Mikā u Manūhar (میکا و منوهر).

The love-story of Mikā (or Minkā) and the Rāja Manūhar, a Persian romance, stated here to have been composed by Mādhodās of Gujarāt in A.H. 1098 (A.D. 1687), see the chronogram on fol. 5^b, l. 7: گلبن طبع عزیزان نوبهاری یافته.

Beginning: سخن است که آدمی زاد را از حفیض حیوانی بانسانی رسانیده الخ.

Another copy of the same story in the Bodleian Cat., No. 478; comp. on some nearly related romances in prose and verse, No. 803 in this Cat.

Dated the 1st of Jumādā-althāni in the fiftieth year of 'Ālamgir's reign (= A.H. 1118, A.D. 1706, Sept. 10).

No. 1854, ff. 178, ll. 15; irregularly written in bad Shikasta; size, 9¼ in. by 5 in.

825

Gushāyishnāma (گشایش نامه).

Stories of remarkable escapes, compiled A.H. 1101 (A.D. 1689, 1690), according to the chronogram on fol. 5^a: دهد حقا گشایش های بیشک, comp. Rieu ii. p. 767, where A.H. 1100 is given as date of composition. The present copy differs from that in the British Museum in two points, firstly it contains seven gushāyish (instead of the six there), and secondly, the authorship of the book is assigned to two Hindus (instead of one), viz. Rājkarṇ (Khawājah Rājkarṇ in Rieu, loc. cit.) and Pakrān Khāyath.

Beginning: فرمان آن قادر بمجون که فضای افلاک را با این همه نعوش متلون منقش نموده و تصدق الخ.

Dated the 17th of Jumādā-althāni, A.H. 1184 (A.D. 1770, Oct. 8), by Gauhar 'Alī.

No. 2077, ff. 67, ll. 15; Shikasta, almost illegible in many places; size, 8½ in. by 6 in.

826

An incomplete story, from A.H. 1118 (A.D. 1706), related by Amān-allāh, the grandson of Shaikh Sa'd-allāh Munshi, and beginning: خواهی که بیاید سخت: آب قبول - آغاز کن از حمد حق و نعت رسول - زان پس در سان تحفه صلوات و سلام الخ.

No. 212, ff. 84^b-86^b, ll. 18-19; Shikasta; size, 9½ in. by 6 in.

827

Tuhfat-allihikāyāt (تحفة الحكایات).

A short collection of stories, containing seven tales, and therefore also styled هفتگانه, by Brahman Hīṣānī, beginning: درین اقام بحسب آنچه خورد الخ.

Dated the 29th of Dhū-al-hijjah in the sixth year of the reign of the emperor Bahādurshah (Kutb-aldin Muḥammad Mu'azzamshāh 'Ālam Bahādur) = A.H. 1123 (A.D. 1712, Febr. 7), at Shāhjahānābād.

No. 944, ff. 37, ll. 17-22; Shikasta; worm-eaten; size, 8½ in. by 5 in.

828

Pakāwālī (پکاولی).

The story of prince Tāj-al-mulūk, Bakāwālī and her rose, translated from Hindūstānī into Persian by Shaikh 'Izzat-allāh Bangālī, who had commenced this story in or before A.H. 1134 (A.D. 1722) at the request of a friend of his, Muḥammad, and completed it after the latter's sudden death (the first of Dhū-al-hijjah, A.H. 1134 = A.D. 1722, Sept. 12), obeying the earnest entreaty of some other friends, although he himself, in his first bitter grief, would have wished to do away with his work altogether.

Two other copies of this story are described in W. Pertsch, Berlin Cat., p. 996, where the fuller title, قصه گل بکاولی, is given, and the author's name appears as 'Ināyat-allāh Bangālī. This Persian version has again been translated into Hindūstānī by Nihāl Cānd, under the title of 'مذهب عشق' (Gooli Bukawulē, Hindustani, by Nihāl Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d'Orient,' 1858), see W. Pertsch, loc. cit., and Zenker ii. 3920 sq. Another, still more modern, Hindūstānī adaptation of the same story is the گلزار نسیم, the rose-garden of Nasim, in verse, composed A.H. 1254 (A.D. 1838), by Pandit Dayā Shankar Nasim, see A. Sprenger, Catal., p. 629.

Beginning (different from that in the Berlin copy): گلزار همیشه بهار حمد و ثنائی باغبان حقیقی را سزد که این طرفه بوسنان جهان از انواع حسن الخ.

No date. Worm-eaten.

No. 1413, ff. 76, ll. 17; Nasta'lik; size, 10½ in. by 8 in.

829

Another copy of the same.

The beginning of this copy differs from that in the preceding one, but agrees in the main with that of the

Berlin copy, viz. زینت دیباچه و سخن بنام سخن آفرین که قفل گنجینه دلهارا بمفتاح الخ.

The author's name appears on fol. 6^a, last line; the date, A.H. 1134, on fol. 8^a, l. 9. The colophon is partly torn away.

No. 2474, ff. 141, ll. 11; Nasta'lik, mixed with Shikasta; several pages slightly injured; size, 8½ in. by 5½ in.

830

Two Persian romances, in prose, by anonymous authors:

The first, on ff. 1^b-49^b, without any title, divided into ten bābs and beginning: راویان اخبار و ناعلان آثار: و محدثان روزگار و سخن گویان کین چنین آورده اند که مشتمل بر ده باب است باب اول در بیان آنکه در ملک سبستان بادشاهی بود صاحب ناچ و تخت و نامش آزاد تخت چاه الخ.

The second, on ff. 50^b-105^b, is styled قصه ملک محمد و گیتی (according to the following copy: قصه ملک محمد و گیتی), the love-story of Malik Muḥammad and Giti-afrūz, beginning: راویان اخبار و ناعلان آثار چنین آورده اند که در زمان حضرت شیخ صنعان در طرف زمین مغرب شهری بود که آنرا ابض می گفتند الخ.

No date. The second story greatly damaged by worms.

No. 1153, ff. 105, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

831

Kiṣṣa-i-Malik Muḥammad u Giti afrūz (قصه ملک محمد و گیتی افروز).

Another copy of the same story which forms the second part of the preceding collection, beginning in the same way. Lacunas after ff. 1 and 80. Dated the 14th of Rajab, A.H. 1151 (A.D. 1738, Oct. 28). Bibliotheca Leydeniana.

No. 2629, ff. 81, ll. 12-15; Shikasta, worm-eaten throughout; size, 9½ in. by 5½ in.

832

Kiṣṣa-i-Giti Ārā (قصه گیتی آرا).

Another Persian romance without any date or author's name, beginning: راویان اخبار و ناعلان آثار چنین روایت میفرمایند که در ولایت جین بادشاهی بود عالی جاه انجم سپاه و بسری داشت با حسن و کمال آراسته الخ.

No. 202, ff. 176, ll. 17; clear and distinct Nasta'lik, the first and the last two pages supplied later by another hand in Shikasta, ll. 19-20; size, 9½ in. by 6½ in.

833

Būstān-i-Khayāl (بوستان خیال).

The first Bahār or the first two volumes (جلد) of one of the largest and most famous Persian romances, the Būstān-i-Khayāl or 'garden of imagination,' by Mir Muḥammad Taqī al-Jafari al-ḥusaini of Almadābād in Gujārāt, with the takhalluṣ Khayāl, who wrote this

vast collection of tales, in which historical legends are blended with the adventures of Jinn and Peris, at the request of his noble patron, Nawwâb Rashidkhân Bahâdur, wherefore, as is stated in the Berlin copy (W. Pertsch, Berlin Cat., p. 993), the work is also sometimes styled فرمایش رشیدی, and died A. H. 1173 (A. D. 1759, 1760); see A. Sprenger, Catal., p. 193, and Rieu ii. p. 770 sq. It comprises altogether fifteen volumes (جلد), divided into three Bahâr (spring), the second and third of which have the additional title of a first and second Gulistân, comp. the detailed description of this bulky romance in the Bodleian Cat., No. 480 (Caps. Or. D. 9-23, the most complete copy of the work extant, in which only one of the fifteen volumes is missing). This first Bahâr, which bears besides the special title of *Mahdinâma* (مهدی نامه), was commenced A. H. 1155 (A. D. 1742, 1743), at Shâhjahânâbâd, and serves as a sort of mukaddimah or introduction to the whole work, relating the life and adventures of Sultân Abû-alkâsim Muḥammad Mahdi and the other ancestors and predecessors of Sultân Mu'izz-aldin (i.e. the Khalif Alkâ'im biamrillâh, the hero of the second Bahâr or first Gulistân); the last or fifteenth volume of the whole work (the end of the third Bahâr or second Gulistân) was commenced A. H. 1169 and completed in the month Dhû-ahhijjah of the same year (A. D. 1756, September), at Murshidâbâd, see Bodleian Cat., loc. cit.

Beginning of the *first volume* (No. 1773), on fol. 1^b:
نبارك الذى جعل فى السماء بروجا وفعل فيها سراجا قهرا
نيزا الخ.

Beginning of the *second volume* (No. 1774), on fol. 1^b:
ذكر رفسن سلطان ابو العاسم محمد مهدى و بادشاهزادگان
و بعضى امراء عرب بزيارت حرمين و عتبات عاليات و ببيان
وفائى آن نفل (نفلة Bodl. copy correctly ابن احبار از
شائبة تشابه Bodl. copy correctly تحفيق چنين آورده
اند الخ.

Copied A. H. 1202 (A. D. 1787, 1788), as a comparison with No. 1770 (839 below), which is written by the same hand, proves.

No. 1773, ff. 295; No. 1774, ff. 183; large and distinct Nasta'lik, by the same hand, ll. 19 in each page; size, 12½-12½ in. by 8½ in.

834

A short fragment of the same *first Bahâr* of the *Bûstân-i-Khayâl*.

Part of the first volume of the first Bahâr or Mahdinâma, only comprising forty-eight pages, and beginning as in the preceding copy: نبارك الذى جعل فى السماء بروجا الخ.

The author's name appears on ff. 7^b, last line, and 8ⁱ, first line; the title on fol. 12^b, l. 7. The date of the commencement of the work, viz. A. H. 1155, is found here on fol. 12^b, last line but two. The last words, with which this copy breaks off on fol. 48^b, run thus: واکترى خليفه اول وثانى را دوست ميداشتند و از سيوم.... corresponding to No. 1773, fol. 27^b, l. 6.

No. 2412, ff. 1-48, ll. 17; large and clear Nasta'lik; size, 12½ in. by 8 in.

835

Bûstân-i-Khayâl.

The *mukaddimah* (or first volume) of the *second Bahâr* or *first Gulistân* of the Bûstân-i-Khayâl, that is the *third volume* of the whole work. This *second Bahâr*, which relates the adventures of Mu'izz-aldin or Alkâ'im-biamrillâh (see the preceding copy), bears the special titles of *Mu'izznâma* (معزنامه), *Kâ'imnâma* (کایم نامه), or even *Shâhikbirânâma* (شاهیکبران نامه), and is subdivided into a mukaddimah and two Gulshan, each Gulshan containing two Gulzâr.

Beginning: هرگونه ستایشی که در دل هر ستایش کننده
نگذرد و زبان (برزبان Bodl. copy correctly او جاری گردد
سزاوار جناب خداوندیست الخ.

Conclusion: چنان نمود که مقدمه بهار دوم را که
عبارت از دفتر قائم نامه باشد درین مقام باحتتام رسانده
شروع در کلسن اول از بهار دوم از بوستان خیال نماید الخ.

The designation given to this volume in the colophon, viz. تمام شد جلد نالت مهدی نامه, is incorrect, since the Mahdinâma comprises only the first two volumes.

No date.

No. 1932, ff. 152, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

836

Bûstân-i-Khayâl.

The *first Gulshan* (in two Gulzâr or two volumes) of the *second Bahâr* or *first Gulistân*, corresponding to the *fourth* and *fifth* volumes of the whole work; see another copy of this first Gulshan together with the mukaddimah (contained in the preceding copy), in J. Aumer, p. 57 (No. 185). Parts of this second Bahâr are also contained in the first British Museum copy (Add. 16,689).

Beginning (differing from that in the Bodleian copy):
نخلندان حدائق اخبار و گلشن آرايان شعائق آنا را الخ.

Colophon as in J. Aumer, p. 58: کلسن اول
دفتر اول از گلستان (اول supply) یعنی جلد اول از
(بهار دوم از supply) بوستان خیال.

Copied A. H. 1202 (A. D. 1787, 1788), see No. 833 above and No. 839 below.

No. 1771, ff. 319, ll. 19; clear and distinct Nasta'lik, written by the same hand as Nos. 1773 and 1774 (833 above); size, 12½ in. by 8½ in.

837

Bûstân-i-Khayâl.

The *first Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *sixth volume* of the whole work. Beginning: حمدى که اکر
تمام درباهای روی زمین مرکب شود و جمیع شاخهای
درجهان ربع مسکون الخ.

Copied A. H. 1202 (A. D. 1787, 1788), see the preceding copy.

No. 1772, ff. 148, ll. 19; clear and distinct Nasta'lik, by the same hand as Nos. 1773, 1774, and 1771 (833 and 836 above); size, 12½ in. by 8½ in.

838

Bûstân-i-Khayâl.

The *second Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *seventh volume* of the whole work. It is incorrectly styled on fol. 1^a: دفتر سیوم از بهار دوم از جلد سیوم معرّنامه; بوستان خیال; گلستان سیوم مسّی معرّنامه; the same wrong designation of گلستان سیوم is given to this copy in the colophon. Another copy of the whole second *Gulshan* of the second *Bahâr* is noticed in J. Aumer, p. 58 (No. 186). Beginning:

بنام خدای که از مشّت حاک - بدد آورد گوهر تابناک

Copied A. H. 1202 (= A. D. 1787, 1788).

No. 1930, ff. 337, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

839

Bûstân-i-Khayâl.

The *first daftar* or *jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, corresponding to the *eighth volume* of the whole work. This *third Bahâr* (the largest of the three), which relates the adventures of Şâhib Kirân-i-Akbar Shâhzâda Mu'izz-al-din, Şâhib Kirân-i-A'zam Shâhzâda Khurshud Tâjbaksh, and Şâhib Kirân-i-Aşghar Shâhzâda Badr-i-munir, bears the special title of *Khurshidnâme* (خورشیدنامة), and is subdivided into seven books (جلد or دفتر) or eight volumes, the last two of which (the fourteenth and fifteenth, together with the Khâtimah) are missing in this collection. This first *daftar* begins: ادای حمد و سپاس ربّ العالمین حکیم علیم و نعت درود سبّد المرسلین رسول کریم و مدح و منفعت النّخ

In l. 6 this heading appears: آغاز گلستان دوم بهار سیوم از کتاب بوستان که موسوم است بخورشیدنامة اما راویان اخبار و ناملان آثار و محدثان این حدیث شبرین بیان و مخیر (مخمران Bodl. copy correctly النّخ).

Conclusion: ان شاء الله تعالی بعد از این احوال صاحبقران اعظم و صاحبقران اصغر در دفتر دوم مذکور کرده (کرد) النّخ خواهد شد النّخ.

Dated the 7th of Muḥarram, A. H. 1202 (A. D. 1787, Oct. 19).

No. 1770, ff. 388, ll. 19; clear and distinct Nasta'lik; size, 12½ in. by 8½ in.

840

Bûstân-i-Khayâl.

The *second daftar* or *jild* of the *third Bahâr* or *second Gulistân*, corresponding to the *ninth volume* of the whole work (جلد نهم از کتاب بوستان خیال موسوم جلد دوم). This second book has been supplemented afterwards by an extensive appendix, subdivided into two *shaṭr* (شطر), or as the second British Museum copy (Add. 24,935) calls them, *saṭar* (سطر), and bearing the special title of *Shâhnâme-i-Buzurg* (شاهنامه بزرگ);

according to Rieu's copy this appendix is also designated as سطر الجلد, see the following two copies.

Beginning: بعد از سبّاس و ستایش خداوند غفور رحیم و الصلوة (والصلوات) نامیات بر رسول واجب التعظیم وآل و اصحاب او چنین گوید که چون احوال صاحب قران اصغر در جلد اول از بهار سیوم بجای که مذکور شد رسانید شروع در تحریر جلد دوم بهار سیوم نمود و ابتدای این جلد از احوال صاحب قران اکبر شاهزاده معز الدین النّخ

No date.

No. 1933, ff. 367, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

841

Bûstân-i-Khayâl.

The *first shaṭr* of the preceding *second daftar*, forming, as it seems, together with the following copy of the second *shaṭr*, the *tenth volume* of the whole work. From a colophon in the Bodleian copy it would appear as if these two *shaṭr*, which now form together with the preceding copy a *single daftar* or *jild*, although *two distinct volumes*, were originally meant to appear as third *daftar*; in this way some of the conflicting statements found in the Bodleian copy, the third British Museum copy (Add. 4939), and our present copies might easily be reconciled.

Beginning: نیکوترین محامد و عالیترین ائمه سزاوار جناب حضرت خالق البرّه است که مخلوقات ارض و سماء و مافیها بذکر حمد و ثنای او خود را مشغول می نماید النّخ

No date.

No. 159, ff. 338, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

842

Bûstân-i-Khayâl.

The *second shaṭr* of the preceding *second daftar*. beginning: آغاز دفتر دوم از کتاب شاهنامه بزرگ که مشتملست بر احوال ظفر مال صاحبقران اعظم شاهزاده خورشید تاج بخش لیل اقبال النّخ

In the colophon the author makes this statement (agreeing verbatim with that in the Bodleian copy): مسود این اوراق رنگین سیاق مناسب چنان دانست که شطر دوم از جلد دوم از بهار سیوم کتاب بوستان خیال که خورشیدنامة نام دارد درین مقام باتمام رساند و

جلد سیوم النّخ

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1769, ff. 330, ll. 19; clear and distinct Nasta'lik, by the same hand as Nos. 1770-1774 (833, 836, 837, and 839 above); size, 12½ in. by 8½ in.

843

Bûstân-i-Khayâl.

The *third daftar* or *jild* of the *third Bahâr*, as it seems, although both on fol. 1^a and at the end it is designated as second *jild* (a confusion, probably arising from a similar mistake as that noted in No. 841), and

therefore corresponding to the *eleventh volume* of the whole work (which is missing in the Bodleian copy). Beginning: اما راویان اخبار و ناقلان آثار روایت کرده اند که چون صاحبقران اکبر (قصه صاحبقران اکبر و) قصه صاحبقران اعظم را بدستان صحت رسانیده اند حسن عالی برخواست الخ.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1929, ff. 205, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

844

Būstān-i-Khayāl.

The *fourth daftar* or *jild* of the *third Bahār*, corresponding to the *twelfth volume* of the whole work. Beginning: زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدور و حمد خداوند غفور الخ.

In l. 4 the author makes the following statement: چون جلد سیوم بهار سیوم کتاب بوستان خیال باتمام رسبد شروع در تحریر جلد چهارم نمودم الخ; and further down: مخفی و مستتر نماند که جلد اول تمام و کمال مشترک باحوال صاحبقران اکبر و اعظم و اصغر مع توابعات بود و جلد دوم تمام و کمال مشتمل بر احوال صاحبقران اکبر شاهزاده معزز الدین تاجور و جلد سیوم همگی باحوال صاحبقران اعظم که شاهزاده خورشید تاج بخش مع متعلقانه بقلم آمده الخ.

In the colophon he says: الحمد لله والمآله که جلد چهارم از بهار سیوم که فقط بر احوال صاحبقران اصغر شاهزاده بدر منیر مشتمل بود باتمام رسید باقی احوال مهتر توفیق و احوالات دیگر در جلد دیگر الخ.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1775, ff. 386, ll. 19; large and distinct Nasta'lik, by the same hand as Nos. 1769-1774 (833, 836, 837, 839, and 842 above); size, 12½ in. by 8½ in.

845

Būstān-i-Khayāl.

The *fifth daftar* or *jild* of the *third Bahār*, corresponding to the *thirteenth volume* of the whole work. Beginning: بعد از حمد و ثنای حضرت کرم کار ساز بنده: نواز خداوند جهان الخ.

Colophon: تمام شد جلد سیزدهم بوستان خیال.

No. 1931, ff. 393, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

846

A large fragment of an anonymous Persian romance, defective both at the beginning and end, with a large lacuna (comprising, according to the Arabic paging, fifty-eight leaves) after fol. 22. On the back of the binding it is styled جوامع التواريخ, but on the last page more correctly, as it seems, دمر دوم مجمع البدائع,

the second book of a novel, entitled Majma'-albadā'i, or the collection of wonderful and surprising things. At the beginning seventeen leaves are missing, as the Arabic paging shows. The style of this work is about the same as in the preceding Būstān-i-Khayāl, combining heroic legends and fairy tales. The copy is a correct and tolerably old one.

No. 2453, ff. 240, ll. 21; clear Nasta'lik; size, 9½ in. by 7½ in.

847

Ajib-alkışaş (عجیب القصص).

A fairy tale, relating the adventures of an Indian prince who is designated in many different ways (once, for instance, یوسف جمال), and his love affairs with the princess Badī'-aljamāl, entirely different from the قصه بديع الجمال (see Nos. 788-792 above).

Beginning: سرسبزی بوستان سخن ناتماری (بآبیاری). ستایش چمن آرائی است که گلشن عشق الخ.

The title is distinctly given on fol. 7^b, l. 10. The story is dedicated to the emperor Shāh 'Ālam (who reigned A. H. 1173-1221 = A. D. 1759-1806), see fol. 3^b, l. 1: شاه عالم پناه دولت و دین. The author's name does not appear anywhere.

Copied at Lucknow during the wazirship of Nawwāb Āṣaf-aldaulah Bahādur, and finished the 25th of Jumādā-althāni, A. H. 1209 (A. D. 1795, Jan. 17). Bibliotheca Leydeniana.

No. 2462, ff. 152, ll. 15; Nasta'lik, rather difficult to read through the absence of many diacritical points; size, 9½ in. by 6½ in.

848

Kiṣṣa-i-Malik Muḥammad u Shahr-bānū (قصه ملک محمد و شهربانو).

The romance of prince Malik Muḥammad and Shahr-bānū (according to the Bodleian Cat., No. 482, Sham-shabānū), which was translated from Hindūstāni at the request of the emperor Shāh 'Ālam, see here fol. 4^b sq. According to the Bodleian copy the Persian translator's name is Mun-lī Ghayūri; Lachman Singh, who appears here on fol. 4^b, is no doubt the author of the original. According to the same copy the proper title of the romance is *Shu'la-i-āh* (شعله آه).

Beginning: سگفتگی گلشن قصه بردازی و تازی حمن: فسانه طرازی شانسته حمد جهان آرائیست که گل رعناي حب و محبت را بنسیم روح درور قدرت بالغه الخ.

No. 1481, ff. 152, ll. 9; Shikaṣṭa; size, 8½ in. by 5½ in.

849

Kiṣṣa-i-Bahrām-gūr u Bānui-Ḥasan (قصه بهرامگور و بانوی حسن).

A Persian romance, the love-story of Bahrām-gūr and the fair princess, the daughter of the king of the Persis.

Beginning: راویان اخبار و ناقلان آثار و طوطیان شکر

شکن شیرین گفتار و مهندسان سخن و گوشه نشینان کهن
چنین روایت کرده اند که در شهر فارس پادشاهی بود بعدل
و داد تمام خلق و بغایت خوش روی الخ

A shorter version of the same story is noticed in W. Pertsch, Berlin Cat., p. 989. No. 12, in the first line.

Dated the 8th of Jumādā-althāni, A. H. 1198 (A. D. 1784. April 29).

No. 780, ff. 50, ll. 17; large and distinct Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

850

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1009, ff. 83, ll. 17; large and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 6 in.

851

The same

A much shorter version of the same story, beginning:

راودان اخبار و ناقلان آثار و طوطیان شکر شکن شیرین
گفتار چنین روایت کرده اند که در زمان قدم در شهر
فارس الخ

Dated the 9th of Ramadān, A. H. 1184 (A. D. 1770. December 27). Bibliotheca Leydeniana.

No. 2808, ff. 72-93, ll. 13; Nasta'lik, mixed occasionally with Shikasta; size, 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

852

Two Persian tales.

1. Story of Sultān Mahmūd, who rambles in disguise through the streets of his capital (قصه سلطان محمود) (غزوی پادشاه), on fol. 1^b, beginning: پادشاه عادل بود
یک روز در خاطر سلطان گذشت الخ

2. The story of prince Juwānbakht (قصه جوان بخت) (پادشاه), on fol. 14^a, beginning: ناقلان اسرار و راویان
اخبار این داستان بدیع را حنا نوشته اند که در زمان
سلف و اتمام گذشته الخ

No date. Presented by Jn. Kneller, Esq., April 15, 1804.

No. 1723, ff. 112, ll. 11; distinct Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

853

The story of the king and the seven viziers, who, under penalty of death, are ordered to state the hidden meaning of certain trees with miraculous fruit, beginning: حکایت آورده اند که در شهری درختان را میوه
برآمده آنرا از جامه کرباس پوشیده و از درون آن روشنائی
میدرخشید روزی (پادشاه or سلطان) زبردختان آمده
احوال آن پرسید و زرا گفتند که معلوم نیست الخ

No. 1027, ff. 106^b-112^b, ll. 13-14; careless Nasta'lik; the last leaf written by another hand in Naskhi, ll. 23; size, 9 in. by 4 $\frac{1}{2}$ in.

854

The story of Solomon and the Griffin, a Persian romance in prose, by an anonymous author, beginning:

الحمد لله رب العالمین الخ بدانکه درخبر آمده است که
روزی سلیمان علیه السلام شی بیسند بار داده نشست
بودند الخ

Numerous illustrations, almost on every page. No date.

No. 1255, ff. 26, ll. 19; large and distinct Nasta'lik; size, 18 $\frac{1}{4}$ in. by 10 $\frac{1}{4}$ in.

855

Kiṣṣa-i-Pārwardi u Narwardi (قصه پروتی و نورتی).

The story of Narwardi and Parwardi, a Persian romance by Lāla Ranjit, beginning: خداوندا اساس کاخ
تکون و ایجاد بطرحی که صورت ظهور یافته الخ

No date. Purchased at Haidarābād.

No. 1369, ff. 42, ll. 19; Shikasta; size, 8 $\frac{1}{4}$ in. by 6 in.

856

A short fragment of a story of an Indian Rājāh (کلی کوت) in Calicut (که نام او چمران)
چنین روایت میکنند که در ایام بیغمیر محمد رسول الله که در سرحد
کلی کوت الخ

Bibliotheca Leydeniana.

No. 2556, ff. 92-95, ll. 8; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

857

Hikāyat-i-duzd u kādī (حکایت دزد و سافی).

The humorous story of the thief and the judge, edited at Tahrān, 1845; comp. Bodleian Cat., Nos. 490 and 491; Rieu ii. p. 773^b; W. Pertsch, p. 26, and Berlin Cat., p. 117 (No. 6). Beginning: روایت کرده اند راویان
اخبار و ناقلان آثار که در زمان پادشاه عادل یکی از
خلفاء بغداد و در عهد آن خلیفه عالمی بود بغایت فاضل
و کامل و دانشمند الخ

No date.

No. 1741, ff. 1-10, ll. 13-16; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

858

Kiṣṣa-i-Tamim Anṣārī (قصه تمیم انصاری).

The story of Hadrat Tamim Anṣārī, who lived under the Khalīf 'Umar, beginning: در خبرست از سرور کائنات
فرموده اند که بعد از خود عجاظه های بسار پیدا خواهد

شد اول از حضرت تمیم انصاری بود که در وقت خلافت
حضرت عمر روزی نماز گذارده نشسته بودند الخ

In the following copy it is ascribed to 'Ali Muḥammad. Copied for Mr. Richard Johnson, by Muḥammad Rafī.

No. 910, ff. 23, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

859

Collection of tales and historical sketches.

This copy contains:

A. A main part on ff. 1^a-70^a, consisting of—

1. Ff. 1^a-16^a: Kiṣṣa-i-Tamim Anṣārī, identical with that in the preceding copy, but styled on the fly-leaf عمرنامه, or 'story of a woman soliciting justice of the Khalif 'Umar,' by 'Ali Muḥammad. Beginning, on fol. 1^a: اندر خبر آورده اند که در وقت امیر المؤمنین عمر خطاب رضی الله عنه روزی امیر المؤمنین رضی الله عنه نماز بامداد گذارده بود الخ

2. Ff. 17^a-63^a: Bakhtyār-nāma, in a similar redaction as No. 475, 3, in the Bodleian Cat. (col. 436), but divided into ten bābs, like the enlarged version, No. 476, 1, in the same Cat. It was edited by Sir W. Ouseley, text and translation, London, 1801. Beginning, on fol. 17^a: الحمد لله . . . بدانکه این کتاب یادگار بادشاهان است و بختیارنامه که فاضلان تصنیف کرده اند تا طالبان را و خوانندگانرا بپند حاصل آید و این مختصر برده باب است و در هر بابی حکمتها گفته است آغاز داستان بختیار نامه این است چنین روایت میکنند که در دینار عجم بادشاه بود با داد و عدل و شکوه الخ

3. Ff. 64^a-70^a: Fath-nāma, that is, Sulṭān Muḥammad III's campaign against Hungary in A.H. 1005 (A.D. 1596, 1597), identical with the 'Fath-nāma-i-Khūnkār-i-Rūm' in No. 572 above. It is translated from Turkish, see the title here: ترجمه فتحنامه حضرت بادبندی بنه و شاه خونکار روم که بترکی نوشته الخ Beginning: الحمد لمن لا نصر الا من عنده والصلوة والسلام على حبيب الخ

As date (probably of composition) appears at the end A.H. 1012 (A.D. 1603, 1604).

B. An appendix, by two different hands, on ff. 71^a-79^a, consisting of—

4. Ff. 71^a-77^a: Account of the district of اودگیر Udgir, that is, Oodagherry in Telingana.

5. Ff. 78^a-79^a: A short account of Dhundia Wāgh, or as he is called here, Dhūndūji Wāgh (دهوندوجی واگه), the famous freebooter of Mysore, who was at last subjugated and killed by the English in 1800, see Beale. Oriental Biogr. Dict., p. 81.

No. 3053, ff. 79, ll. 13 (on ff. 71-77, ll. 9-10); written by three different hands, the greater part in Naskhī, mixed with Shikasta; size, 8 in. by 5½ in.

IND. OFF.

B. POETRY.

I. EPIC, LYRIC, AND DIDACTIC POETRY.

Poets who died between A.H. 400 and 500.

1. Firdausi and Imitators (Nos. 860-901).

a. Copies of the Shāhnāma with the older preface.

860

Shāhnāma (شاهنامه).

Firdausi's great epic poem, 'the book of kings,' in four books, preceded by the older preface, anterior to the so-called Bāisunghari recension, and designated by Mohl (i. p. xv) as 'préface No. II;' see Rieu ii. p. 534^a; W. Pertsch, Berlin Cat., p. 732 sq.; Bodleian Cat., No. 497; Rosen, Persian MSS., p. 169; J. Aumer, p. 6 (where it is wrongly ascribed to Bāisunghar), etc. This preface has been translated by M. de Wallenbourg in his 'Notice sur le Shahnamé,' Vienna, 1810, and begins here, on fol. 1^b: سپاس و آفرین مر خدایرا که آن جهان و این جهان الخ

First book (جلد اول) of the poem, on fol. 6^b, beginning: بنام خداوند جان و خرد — کزین برتر اندیشه بر نگذرد and going down to Bahrām's death.

Second book (جلد دوم), on fol. 151^b, beginning: بنام خداوند خورشید و ماه — که دلرا بنامش خرد داد راه and concluding with Isfandiyār's message of victory to his father Gushtāsp.

Third book (جلد سوم), on fol. 290^b, beginning: خداوند پیروزی و فرهی — خداوند دیهم و شاهنشهی and ending with the accession of Nūshirwān.

Fourth book (جلد چهارم), on fol. 407^b, beginning exactly as the second book and comprising the rest of the poem.

Firdausi (Abū-alkāsim Ḥasan or Maṣṣūr) was born about A.H. 321 or 322 (A.D. 933 or 934) in Shādāb, near Tūs, completed the Shāhnāma, according to the usual statement, A.H. 400 (A.D. 1009, 1010), according to a rare epilogue, found only in one copy of the British Museum (Rieu, ii. p. 535^a) and in No. 878 below, already A.H. 389 (A.D. 999), and according to some verses in the same copy of the British Museum, even as early as A.H. 384 (A.D. 994), and died A.H. 411 (A.D. 1020; other dates of his death are A.H. 416=A.D. 1025, and A.H. 421=A.D. 1030); comp. on the poet's biography and special incidents of his life, besides the Catalogues mentioned above. W. Pertsch, p. 68; G. Flügel i. p. 492 sq.; A. Sprenger, Catal. p. 405 sq.; Ouseley, Biogr. Notices, pp. 54-99; Ethé, Firdūsi als Lyriker, in Sitzungsberichte der bayr. Academie, philos.-philol. Classe, 1872, pp. 275-304, and 1873, pp. 623-653; 'A Sketch of the Life and Writings of Ferdusi,' London, 1876; and Ethé, Die hofische und romantische Poesie der Perser, Hamburg, 1887, p. 25 sq. Best text editions by Turner Macan, in 4 vols., Calcutta, 1829 (of the earlier Calcutta edition of 1811, by Lunsden, only

one volume has appeared), reproduced in the lithographed eastern texts of Bombay, 1849 and 1856. Cawnpore, 1874; Tahrán, A. H. 1245 and 1267, etc.; J. Mohl (with a complete prose translation in French), Paris, 1838-1878; and J. A. Vullers, Leyden, 1877-1884. Parts of the poem have been published in J. Atkinson's Soohrab, a poem (Persian and English), Calcutta, 1814; Vullers, Chrestomathia Shalmamiana, Bonn, 1833; H. S. Jarrett, Selections from the Shah Namah, Calcutta, 1880; I. Pizzi, Antologia Firdusiana, second edition, Leipzig, 1891; in various Persian Chrestomathies, for instance, Spiegel (Leipzig, 1846), Pizzi (Manuale della lingua Persiana, Leipzig, 1883), and Chrestomathie Persane, Turin, 1889), and others, and in Salemann und Shukovski, Persische Grammatik, Berlin, 1889; compare also Zenker, No. 526 sq., and ii. 489 sq. Chief translations by Champion (the first eight books), 1788; St. Weston, Episodes from the Shah Nameh, 1815; J. Görres, Das Heldenbuch von Iran, 2 vols., Berlin, 1820; Starkenfels, Key-Kawus in Masenderan, Vienna, 1841; Fr. v. Schack, Heldensagen, third edition, 3 vols., Stuttgart, 1877; J. Mohl, Le livre des rois, traduit et commenté, publié par Mme. Mohl, Paris, 1876-1878; H. Zimmermann, The Epic of Kings, London, 1882; S. Robinson, Persian Poetry for English Readers, 1883 (pp. 5-102); I. Pizzi, Il libro dei re, poema epico, in 8 vols., Turin, 1886-1888 (the only complete translation in verse that exists of Firdausi's epopee in any European language, except the Turkish version of Sharif, see Rieu, p. 152 sq.); Fr. Ruckert, Firdosi's Königshuch, aus dem Nachlass herausgegeben von E. A. Bayer, Sage i-xiii, Berlin, 1890; and 'Rostem und Sohrab' in Nibelungenmass, ein Fragment mitgeteilt von E. Bayer in 'Zeitschrift für vergl. Literaturgeschichte, etc.', Berlin, 1891, pp. 322-342. On the question of the origin of certain parts of the poem, see Nöldeke's 'Persische Studien II,' Sitzungsberichte der kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The present copy was transcribed by Muḥammad Ḥafīz Ḡishti. Book I is dated A. H. 1007, first of Ramaḍān (A. D. 1599, March 28); Book II, A. H. 1007, the 18th of Shawwāl (A. D. 1599, May 14); Book III has no date; Book IV is dated A. H. 1008, the 16th of Rajab (A. D. 1600, Febr. 1). Fol. 421 (corresponding according to the Arabic paging) is left blank. Many small blanks besides.

No. 2118, ff. 522, 4 coll., each ll. 25; small, but very neat and clear Nasta'lik; splendid illuminations on the first two pages of each book; size, 15½ in. by 10¼ in.

861

Another copy of the same.

Contents:

The older preface on fol. 1^b, beginning as in the preceding copy.

Genealogical index of all the Persian kings, quoted by Firdausi, on fol. 7^a.

Another genealogical index in verse (فهرست منظوم), on fol. 9^a.

Alphabetical index of the Pahlawi (and other uncommon) words, used by Firdausi in his epopee, on fol. 10^b.

The poem itself is divided into *two halves*, viz.:

First half, on fol. 12^b, beginning: بنام خداوند جان و خرد الخ.

Second half, on fol. 318^b, beginning with Gushtāsp's reign: چو گشتاسب را داد لهراسپ تخت الخ.

The *first half* is dated by Ḥafīz Aḥmad bin Muḥammad the 23rd of Ramaḍān, A. H. 1009 (A. D. 1601, March 28); the second is not dated.

No. 118, ff. 506, 4 coll., each ll. 25; Nasta'lik; vignettes on ff. 1^a, 12^a, and 318^a; illuminated frontispieces on ff. 1^b, 12^b, and 318^b; pictures on ff. 338^a, 365^a, and 430^b. Part of ff. 58^a, 79^a, 102^b, and 180^b left blank; many headings and single verses missing or injured; ff. 487 and 556 supplied by a more modern hand; size, 13½ in. by 9½ in.

862

Another copy of the *first half* of the poem.

This copy, with the older preface on fol. 1^b, contains only the *first half*, respectively the *first two books* of the Shāhnāma; Book I begins on fol. 8^b, Book II on fol. 163^b; the first goes down to Afrāsiyāb's hearing of the flight of the Iranians: the second to Arjāsp's death by the hand of Isfandiyār. All the rest of the poem is wanting. No date. The copyist was Muḥammad Fāḍil, known as اسرائیل کولوی. A few various readings on the margin.

No. 3267, olim 11, J. 6, ff. 325, 4 coll., each ll. 25; good and clear Nasta'lik; size, 11½ in. by 6½ in.

b. Copies of the Shāhnāma with the Bāisungharī preface.

863

Shāhnāma.

The Bāisungharī preface (dated A. H. 829 = A. D. 1426, see on the rather fictitious character of the same, and the whole question of the so-called Bāisungharī recension, the excellent remarks of M. James Darmesteter in the 'Revue Critique,' October 20, 1890, pp. 215 and 216), on ff. 1^b-13^b, beginning: افتتاح سخن آن به که کنند تعمت الدباجة الموسومة ببايسنغرى.

This preface is designated by Mohl as 'préface No. I,' and is printed with a few omissions in Macan's Introduction to the Shāhnāma, pp. 11-61.

Beginning of the poem, on fol. 13^b: بنام خداوند جان و خرد الخ.

The Shāhnāma is divided into two parts, the *second* of which begins with Luhrāsp's reign (headed: کتاب جو لهراسپ بنشست بر تخت: (لهراسپ نامه) داد الخ. This splendid copy was made by Ḥasan bin Muḥammad Aḥsan and finished at Shirāz the 18th of Dhū-alka'dah, A. H. 967 (A. D. 1560, August 10); it was given as a present to Kāsimbeg the 1st of Dhū-alhijjah,

A. H. 971 (A. D. 1564, July 11), according to a note on fol. 1^a.

No. 133, ff. 538, 4 coll., each ll. 25; excellent Nasta'lik; ff. 1^b and 2^a gorgeously illuminated in gold and blue arabesques, mixed with a variety of other colours; similar illuminations and an excellent frontispiece on ff. 270^b and 271^a; all the headings throughout neatly embellished; well-executed pictures on ff. 5^b, 16^b, 32^a, 54^a, 76^b, 96^a, 113^b, 127^b, 150^b, 184^b, 203^a, 227^b, 250^a, 270^b, 271^a, 304^a, 321^b, 349^b, 372^a, 389^a, 418^b, 445^b, 483^a, and 519^a; size, 14½ in. by 8½ in.

864

The same.

The Bâisunghari preface begins here as in the preceding copy, and is concluded by a short chronological index and list of kings.

Beginning of the poem, on fol. 12^b. It is divided into *four books*; Book I ends with Rustam's return from Turkistân and Afrâsiyâb's flight; Book II, beginning on fol. 200^b, with Gushtâsp's accession; Book III, beginning on fol. 315^b, goes down to the accession of Nûshîrwân; and Book IV, beginning on fol. 461^b, comprises the rest. Dated by Majd-al-dîn bin Ibrâhîm Hâfiz, A. H. 1012, the 29th of Muharram (A. D. 1603, July 9).

No. 3340, olim 11. J. 7, ff. 586, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispieces on ff. 1^b and 12^b; adorned headings on ff. 200^b and 315^b. Small pictures on ff. 15^a, 15^b, 17^a, 19^a, 24^b, 42^a, 48^b, 50^a, 55^a, 65^b, 73^b, 77^b, 92^b, 106^b, 120^b, 134^a, 149^a, 156^a, 158^b, 164^a, 180^b, 190^a, 198^b, 200^a, 212^b, 214^a, 243^b, 254^b, 267^b, 279^a, 280^b, 296^b, 297^a, 315^b, 325^b, 332^a, 332^b, 333^b, 334^b, 337^a, 353^a, 355^a, 355^b, 370^a, 371^a, 377^a, 385^b, 388^a, 393^a, 395^b, 399^b, 410^a, 418^b, 420^b, 422^a, 424^a, 425^b, 429^a, 435^a, 439^b, 460^b, 489^b, 494^b, 516^a, 534^b, 552^b, 561^a, 563^b, 572^b, 576^b, 583^a, and 585^b; size, 8½ in. by 4½ in.

865

The same.

The Bâisunghari preface, on fol. 1^a. Beginning of the poem, on fol. 10^b. It is divided into *four books*, which agree in their contents entirely with those in the preceding copy, except that Books II and III (beginning on fol. 144^b) are not separated here. Book IV begins on fol. 338^b. Small blanks on many pages, apparently left for the insertion of headings or pictures. Book I (جلد اول) is dated A. H. 1111, the 16th of Šafar (called here the 44th year of 'Ālamgir's reign)=A. D. 1699, August 13; Book IV, the 8th of Dhū-al-hijjah, in the same year=A. D. 1700, May 27, by Muḥammad Ḥisârî. The first two leaves are supplied by another hand, perhaps by Warren Hastings, whose name appears at the top of the preface.

No. 3259, olim 11. J. 5, ff. 427, 4 coll., each ll. 25, and a fifth on the margin, ll. 40; Nasta'lik; size, 11½ in. by 7½ in.

866

The same.

The Bâisunghari preface, on fol. 1^b. Beginning of the poem, on fol. 15^b. No subdivision into books. This copy was made for J. H. Peile, Esq., of the Madras Civil Service (مستریبل صاحب بهادر والا مناقب), at Seringapatan (سرنگپتن در سلطنت انگریز), and is dated A. H. 1220, the 26th of Muharram (A. D. 1805,

April 26). It was presented by Mr. Peile to the Library on the 19th of September, 1818.

No. 3255, olim 11. J. 3, ff. 542, 4 coll., each ll. 21; large and clear Nasta'lik; illuminated frontispieces on ff. 1^a and 15^b; size, 14½ in. by 8½ in.

867

The same.

An extremely splendid and magnificent copy of the Shâhnâma, in two volumes, with a beautiful eastern binding; written by Hidâyat-allâh of Shîrâz, but not dated.

The Bâisunghari preface begins here, on fol. 2^b, thus:

ای در صف اهل نظم استاد سخن
شد تازه و محکم از تو بنیاد سخن
فردوس مقام بادت ای فردوسی
انصاف که نیک دادۀ داد سخن
افساح سخن آن بد که کند اهل کمال الخ

The full text of the satire against Sulṭân Maḥmûd is found here on fol. 9^b sq.

Beginning of the *first volume*, on fol. 13^b; of the *second volume*, on fol. 344^b, with Luhrâsp's accession: جو لهراسب بنشست بر تخت عاج الخ

Nos. 741 and 742, ff. 668, 4 coll., each ll. 25; excellent Nasta'lik; illuminated frontispieces on ff. 2^b, 13^b, and 344^b; the whole copy luxuriously embellished throughout; full-size pictures on ff. 1^b, 2^a, 40^a, 94^b, 140^b, 185^b, 215^a, 232^a, 252^b, 326^a, 355^b, 385^b, 412^b, and 529^b; size, 16 in. by 10 in.

868

The same.

The Bâisunghari preface, beginning here with the same verses as in No. 704 of W. Pertsch's Berlin Cat. (p. 735):

فردون و جمشید خورشید شان
بامرش درین گنبد آمد روان

This beautiful copy is divided into *two halves*, the first of which begins on fol. 10^b, the second on fol. 332^b, with the accession of Luhrâsp. No date.

No. 1256, ff. 622, 4 coll., each ll. 25; excellent Nasta'lik; illuminated frontispiece at the beginning of the preface and of both halves of the poem; the first four pages luxuriously embellished, on the first two a long inscription as heading of the whole work; pictures on ff. 13^a, 29^a, 42^b, 52^b, 57^b, 70^b, 79^a, 102^b, 120^b, 138^b, 150^b, 175^b, 186^a, 189^a, 196^b, 207^a, 220^b, 233^b, 276^b, 321^b, 361^b, 384^b, 421^b, 460^b, 496^a, 529^a, 552^a, and 580^b; size, 17 in. by 10½ in.

869

A slightly defective copy of the same.

The Bâisunghari preface breaks off on fol. 10^b, in consequence of a lacuna after fol. 10, through which also the beginning of the poem is missing. The last words of the preface correspond to No. 3259 (865 in this Cat.), fol. 8^b, l. 5, middle; the first words of the poem, on fol. 11^a, نکى آئى بر شده تاناک, to fol. 10^b, l. 7, on the margin of the same copy. The poem is divided into *four books*: Book II begins, on fol. 201^b, with the story of Bizhan (بیزن); Book III, on fol. 310^b, with Luhrâsp's accession; Book IV, on fol. 470^b, with the reign of Nûshîrwân. All the larger headings are

left blank throughout; some smaller blanks besides. Ff. 586-589 are turned upside down. This defective copy, somewhat injured in the beginning too, was finished in the month Dhû-alhijjah, A. H. 987 (A. D. 1580, January-February).

No. 341, ff. 596, 4 coll., each ll. 25; Nasta'lik; the first two pages embellished; size, 11 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

870

Another more defective and incomplete copy of the same.

A large lacuna in the Báisunghari preface after fol. 2, corresponding to fol. 3^a, l. 12-fol. 10^b, l. 9 in No. 3255 (866 in this Cat.); at the end of the preface the genealogical list of kings in mathnawi-baits (see No. 861 above). Beginning of the poem, on fol. 5^a. It consists here of *three bábs* only, and goes down to the death of Farámuriz, the son of Rustam; all the rest of the poem is wanting. Book II begins, on fol. 314^b, with Gushtâsp's accession; Book III, on fol. 368^b, with the story of Farámuriz. No date.

No. 3263, olim 11. J. 2, ff. 456, 4 coll., each ll. 25-31; Nasta'lik; illuminated fronti-piece at the beginning of each book; pictures (some of which are full-sized on ff. 47^b, 76^a, 89^b, 113^a, 130^b, 149^b, 155^a, 196^b, 212^b, 216^b, 241^b, 255^b, 288^b, 318^a, 322^b, 326^b, 330^b, 334^b, 343^b, 353^b, 356^b, and 398^b; size, 15 $\frac{1}{2}$ in. by 10 $\frac{1}{2}$ in.

871

Dibâca-i-Shâhnâma (دباجة شاهنامه).

Another copy of the Báisunghari preface, beginning: افتتاح سخن آن به که کند اهل کمال الخ, and ending with the short chronological list of the Pishdadian, Kayanian, Ashkânian, and Sâsânian kings of Persia. No date.

No. 3056, ff. 44-66, ll. 11; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

c. *Copies of the Shâhnâma with another preface.*

872

Shâhnâma.

This copy has the same preface as Add. 27,302 in the British Museum (Rieu ii. p. 536^b) and No. 497 in the Bodleian Cat., which begins thus: حمد و ستایش, مر خدای را عزوجل که خدای هر دو جهان است الخ, and contains a legendary biography of Firdausi, with a short genealogical account at the end. The poem is, as in many of the preceding copies, divided into *four books*. Book I, on fol. 9^b; II, on fol. 192^b; III, on fol. 333^b; IV, on fol. 452^b. The first book goes down to Rustam's slaying the diw Akwân (see Bodleian Cat., No. 500), the second to Kuhram's falling into the hand of Isfandiyâr, and the third to the beginning of Nû-hirwân's reign; the fourth comprises the rest. Many headings are left blank. Ff. 1 and 8 are supplied by another hand. This copy was finished in Ramaðân, A. H. 991 (A. D. 1583, September-October).

No. 453, ff. 576, 4 coll., except the last two pages which have only two, each ll. 25; small Nasta'lik; illuminated frontispiece at the beginning of each book; size, 9 in. by 5 $\frac{1}{2}$ in.

873

The same.

The same preface as in the preceding copy: حمد و ستایش مر خدایا الخ, with the short genealogical account at the end. The first 6 $\frac{1}{2}$ lines of this preface are repeated on ff. 6^b and 7^a.

Beginning of the poem, on fol. 7^b. No subdivision into books; the copy is slightly injured in several places, especially towards the end.

Dated by Âdina of Bukhârâ, A. H. 1008, the 10th of Sha'bân (A. D. 1600, February 25), at Samarqand.

No. 301, ff. 375, 4 coll., each ll. 35; excellent Nasta'lik; vignettes on ff. 1^a and 6^a; illuminated frontispieces on ff. 1^b and 7^b; ff. 6^b and 7^a splendidly embellished; pictures on ff. 51^b, 52^b, 68^a, 73^a, 91^b, 97^a, 100^a, 103^b, 122^a, 135^b, 136^b, 142^a, 169^b, 185^b, 186^a, 192^a, 223^a, 229^a, 237^b, 247^a, 269^b, 281^b, 297^a, 349^a, and 370^b; size, 14 $\frac{1}{2}$ in. by 9 in.

874

The same.

The same preface. Beginning of the poem on fol. 6^b. No subdivision into books. Many pages are rather effaced, others slightly injured at the inner corners. The date cannot be deciphered either; the copyist's name was Haidar Kuli of Harât.

No. 3265, olim 11. J. 1, ff. 610, 4 coll., each ll. 25; Nasta'lik; the first two pages splendidly adorned; an illuminated frontispiece besides on fol. 6^b; large pictures on ff. 9^b, 15^b, 24^b, 29^a, 34^a, 65^b, 74^b, 77^b, 84^a, 97^b, 106^b, 116^a, 129^a, 135^b, 139^a, 179^a, 188^b, 198^a, 201^a, 213^b, 238^b, 325^a, 340^a, 361^a, 374^b, 386^b, 391^b, 454^a, 459^a, 464^b, 480^b, 523^b, 535^a, 564^a, 573^b, 582^b, 602^a, 606^b, and 609^a; size, 14 $\frac{1}{2}$ in. by 9 in.

d. *Copies of the Shâhnâma without any preface.*

875

Shâhnâma.

This copy, which is dated by Ya'kûb bin Ishâq A. H. 1009, 10th of Rabi'-alawwal (A. D. 1600, September 19), is divided into *two halves*, the first beginning on fol. 1^b, the second on fol. 270^b, with Luhrâsp's accession: چون لهراسب بنشست بر تخت داد الخ.

No. 315, ff. 510, 4 coll., each ll. 25; clear and distinct Nasta'lik; rich illuminations on ff. 1^a, 1^b, and 2^a, and an illuminated frontispiece besides at the beginning of the second half; size, 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

876

The same.

A beautiful copy, without any subdivision, dated A. H. 1012, 1st of Ramaðân (A. D. 1604, February 2).

No. 966, ff. 523, 4 coll., each ll. 25; clear Nasta'lik; splendid frontispieces and other illuminations on ff. 1^b and 2^a; pictures on ff. 4^b, 8^b, 14^b, 18^a, 26^a, 33^b, 44^a, 45^a, 54^b, 56^a, 57^a, 62^a, 63^a, 64^b, 66^a, 68^b, 71^a, 74^a, 77^b, 79^a, 88^a, 97^a, 110^a, 113^b, 127^b, 145^a, 147^a, 157^b, 169^b, 171^b, 177^b, 180^a, 186^b, 189^a, 197^b, 200^b, 212^b, 216^a, 229^a, 232^b, 243^b, 254^a, 269^a, 275^a, 277^a, 279^a, 294^a, 307^a, 314^b, 318^b, 323^b, 335^a, 358^a, 360^b, 371^b, 378^b, 389^a, 403^b, 408^a, 428^b, 453^b, 475^a, and 505^a; size, 14 $\frac{1}{2}$ in. by 9 $\frac{1}{2}$ in.

877

The same.

Another good copy of the Shāhnāma, with excellent and numerous marginal notes and various readings, which give quite an exceptional value to it. It is divided into *two daftars*, the second of which begins, on fol. 271^b, after Bahrām's death, with the struggle between Rustam and Kāmūs:

بنام خداوند خورشید و ماه
که دلرا بنامش خرد داد راه

comp. No. 860 above.

The first *daftar* was finished A.H. 1053, last of Muḥarram (A.D. 1643, April 20); the second, the 25th of Rabi'-alākhar in the same year (A.D. 1643, July 13).

Bibliotheca Leydeniana.

No. 2564, ff. 434, 4 coll., each ll. 25; Nasta'lik, mixed with Shikasta; illuminated frontispiece on fol. 271^b; fol. 136 partly effaced; size, 11½ in. by 7½ in.

878

The same.

This copy, which is not dated, is likewise divided into *two halves*, the first on ff. 1^b-305^b, the second beginning, on fol. 307^b, with Gushtāsp's accession:

جو گشتاسپ را داد لهراسپ تخت
فرود آمد از تخت و بر بست رخت

Fol. 306 is left blank; there seem also to be small lacunas after ff. 241, 243, 586, and 587, as the catch-words do not agree with the beginning of the first line in the next pages.

This copy contains the very rare epilogue, quoted in Rieu ii. p. 535^a (see No. 860 above), and beginning here:

جو شد ایزدی (اسپری) داستان بزرگ
سخنهای آن خسروان بزرگ

in which as date of completion for the Shāhnāma A.H. 389 (A.D. 999) is given: (read با) نهم سال هشتاد نا سیمصدست.

This copy was transcribed by Mahdi 'Ali Kashmiri; it may belong to the tenth century of the Hijrah.

No. 2593, ff. 602, 4 coll., each ll. 23; small, but clear Nasta'lik, the first two pages splendidly illuminated; a portion of the text at the top of the last two leaves torn away; size, 9½ in. by 5½ in.

879

The same.

This copy is likewise divided into *two halves*, the second of which begins, on fol. 292^a, with Luhrāsp's accession:

جولهراسب بنشست بر تخت شاد الخ

see Nos. 863, 867-869, and 875 above. All the headings throughout are left blank. No date. Bound together with this MS. is a letter of W. Jones to Richard Johnson, to whom this copy once belonged and who had lent it to Mr. Jones.

No. 165, ff. 626, 4 coll., each ll. 21; clear Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 11½ in. by 7½ in.

880

The same.

Good copy, slightly injured in several places. No subdivision; no date.

No. 3254, olim 11. J. 4, ff. 371, 4 coll., each ll. 25; the first two pages luxuriously adorned; pictures on ff. 29^b, 37^b, 40^b, 75^b, 89^b, 98^b, 110^a, 116^b, 130^b, 138^b, 145^b, 150^b, 168^b, 172^a, 176^a, 182^b, 187^b, 192^a, 198^a, 199^b, 202^a, 205^a, 211^b, 216^b, 218^a, 225^a, 230^b, 231^a, 233^b, 243^b, 252^b, 255^b, 260^b, 270^b, 272^a, 274^a, 281^a, 284^a, 288^a, 292^a, 294^a, 295^a, 300^a, 317^a, 324^b, 341^a, 343^a, 347^l. and 359^b; size, 12½ in. by 8 in.

881

An incomplete copy of the same.

This copy breaks off in the story of Khusrāu Parwiz; the last verse:

برآگنده شد لشکر شهریار
سیه گشت روز و تبه گشت کار

corresponds to fol. 576^b, first line, in No. 118 (861 in this Cat.). Many small injuries throughout.

No. 119, ff. 554, 4 coll., each ll. 25; Nasta'lik; a vignette on fol. 1^a; ff. 1^b and 2^a luxuriously illuminated; at the beginning and end of the MS. two large pictures; size, 13½ in. by 8½ in.

e. *Abridgments of the Shāhnāma and other works relating to the poem.*

882

انتخاب شاهنامه (Intikhāb-i-Shāhnāma).

A kind of abridgment of the Shāhnāma, with the above title given to it in the colophon on fol. 207^a; it may perhaps be identical with the *اختیارات* or 'selections from the Shāhnāma,' made by the poet Khwājah Mas'ūd bin Sa'd bin Salmān, who died A.H. 525 (A.D. 1131), see A. Sprenger, Catal., p. 406, and No. 908 in this Cat; but this copy is unfortunately in such an extremely bad state, defective at the beginning, with a very large lacuna after fol. 8, and so severely injured throughout, that it is impossible to give any more detailed account of its character or purpose. There is scarcely one leaf undamaged, whole portions of many pages are torn away (particularly in the beginning), and where catch-words are found, they seldom agree with the initial verse of the following page. On fol. 207^a, where the title occurs, the copy apparently concludes and is dated by Asad-allāh, A.H. 945, month of Rabi'-alawwal (A.D. 1538, August); but on ff. 207^b and 208^a again some extracts from the Shāhnāma are found, and on the latter page, written by another hand, is another colophon, dated A.H. 966, 18th of Jumādā-alawwal (A.D. 1559, February 26).

No. 2454, ff. 208, 4 coll., each ll. 28; Nasta'lik; ff. 33 and 208 written by other hands; size, 10½ in. by 6½ in.

883

منتخب شاهنامه (Muntakhab-i-Shāhnāma).

This is the oldest copy in the India Office Collection of the well-known extracts from the Shāhnāma, compiled with a connecting narrative in prose by Tawak-

kulbeg bin Tūlakbeg (according to one copy in the British Museum. Tawakkul Muḥammad bin Tūlak Muḥammad al-Ḥusaini), an officer of the prince Dārā Shukūh, at the request of the governor of Ghazna, Shamsirkhān, comp. Bodleian Cat., No. 504; Rien ii. p. 539 sq.; W. Pertsch, Berlin Cat., p. 740; A. F. Mehren, p. 540; Mohl, *Le livre des rois*, vol. i, preface, p. lxxix, etc. Unfortunately this copy is very illegible in many places, as a great number of different hands have been engaged in transcribing the MS.

Beginning: حمد بیغایت و ثنای بینهایت مرحضرت کبریاء واجب الوجودی را که جناب قدسی هویت جلالش را از ادراک افهام الخ

The date of composition, viz. A. H. 1063 (26th year of Shāhjahān's reign = A. D. 1653), appears here on fol. 1^b, l. 3 ab infra; the name of the author on fol. 2^a, l. 2, and that of the governor, Shamsirkhān, on fol. 2^a, l. 5. As title is given here, besides the شاهنامه, خلاصه شاهنامه, both on fol. 2^b, l. 6, and in the colophon, تاریخ دلگشای (see Rien, loc. cit.). The usual title, شمشیرخانی, is not found in this copy. At the end of Ardāshir's reign, on ff. 168^a-171^b, the usual additions, list of the Sāsānian kings, biography of Firdausi, and the satire against Sultān Maḥmūd. Dated the 25th of Šafar in the 46th year of 'Ālamgir's reign (= A. H. 1114, A. D. 1702, July 21). Bibliotheca Leydeniana; a former owner was Robert Watherston.

This work was translated into English by J. Atkinson, in 'The Shahnamah of Firdausi,' London, 1832. An abridged translation of the same in rekhta verse, styled شاهنامه مریچند, was made by Mūlcand Munshi of Lakhnau, who lived in Dihli, and dedicated his work to the Sultān of Dihli, Shāh Abū Naṣr Akbarshāh (i. e. Akbar II, who reigned A. H. 1221-1253 = A. D. 1806-1837), A. H. 1225 (A. D. 1810), according to the chronogram قصه خسروان عجم (in a copy of this book in No. 3128 of the India Office Collection, fol. 6^b, ll. 7 and 8, and fol. 351^a, ll. 5 and 6. comp. Garcin de Tassy, *Histoire de la littérature Hindouie* etc., 2nd ed., ii. p. 586 sq., and A. Sprenger, *Catal.*, p. 627, where the wrong date, 1220, is given; printed Calcutta, 1846; lithographed at Dihli and Kānpūr, A. H. 1268, also at Lakhnau).

No. 2755, ff. 171, ll. 14-21; written by at least half-a-dozen hands in various styles of careless Nasta'lik and Shikasta; size, 9½ in. by 5½ in.

884

Another copy of the same.

This copy, the colophon of which styles the work توارخ شمشیرخانی, is dated the 3rd of Rajab in the first year of the reign of Rafī'al-jalālat (probably meant for Rafī'aldarajāt, who reigned about three months between Farrukhsiyar and Muḥammadshāh, A. H. 1131 = A. D. 1719, May 22), by Sayyid Nūr Muḥammad. Beginning as in the preceding copy. The extracts end on fol. 215^a and are followed on the remaining pages by the usual additions.

No. 1578, ff. 219, ll. 19; Nasta'lik; size, 8½ in. by 4½ in.

885

The same.

Beginning as usual. The title, منتخب شاهنامه, appears on fol. 2^a, l. 9, but at the top of fol. 1^a and in the colophon the book is designated as لب لباب منتخب شاهنامه or simply لب لباب. The extracts end on fol. 267^b, followed by the usual additions. Dated by Muṭī'allāh C'ishti alrashīdi aljaunpūri, A. H. 1170, 9th of Shawwāl (A. D. 1757, June 27). From the library of Sir Charles Wilkins.

No. 2361, ff. 274, ll. 15; Naskhi, mixed with Shikasta; worm-eaten throughout; size, 7½ in. by 4½ in.

886

The same.

Beginning: حمد بیغایت و ثنای بینهایت مرحضرت کبریای واجب الوجود ربوبیت جلالش از ادراک افهام الخ. The date of composition is here (on fol. 1^b, l. 8) wrongly given as A. H. 1061 instead of 1063, although it is distinctly stated that it was the 26th year of Shāhjahān's reign. The title, تاریخ دلگشای شمشیرخانی, appears on fol. 3^a, first line. Copied in the fifth year of Shah 'Ālam's reign (= A. H. 1177, A. D. 1763, 1764).

No. 175, ff. 296, ll. 16; large and distinct Nasta'lik; illuminated frontispiece; size, 11½ in. by 6½ in.

887

The same.

Beginning: حمد بیغایت و ثنای بینهایت مرحضرت کبریای واجب الوجود را که جناب قدسی جلالش از ادراک الخ.

Dated the 5th of Jumādā-althāni, A. H. 1186 (A. D. 1772, September 3); the right order of ff. 283-286 is: 283, 285, 284, and 286.

No. 66, ff. 304, ll. 13; Nasta'lik; size, 8¼ in. by 5¼ in.

888

The same.

Another very modern copy, transcribed (according to a note on the fly-leaf at the end of the MS.) by Ḥasan Muḥammad in the present century. The extracts end on fol. 195^a, followed by the usual additions. This copy was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore; it was received into the Library from Dr. Royle, July 1856.

No. 3227, ff. 198, ll. 17; splendid Nasta'lik; many blanks left, probably for the insertion of illustrations; size, 11 in. by 6½ in.

889

The same.

The beginning of this copy differs in the first four and a half lines from the usual text: ستاش و نباش : مرحضرت قادری همچون را سزد که عالم گوناگون را از دره کیم مرحضرت قادری همچون را سزد که عالم گوناگون را از دره کیم الخ, but from the fifth line onwards it agrees verbatim with that of the preceding copies: که امارت و ابالت . . . که امارت و ابالت, corresponding to fol. 2^a, l. 7 sq.

in No. 175 (886 in this Cat.). Author's name and date of composition are missing in this preface, but the governor's name, Shamsīrkhān, and the title, *تأریخ دلگسای شمشیرجانی*, appear here on ff. 1^b, last line, 2^a, first line, and 2^b, last line. No date. The copy was transcribed by Hāfiz Yār Muḥammad and Hāfiz Muḥammad Murād.

No. 117, ff. 302, ll. 13; Nasta'liq, all the margins throughout embellished with gold arabesques; size, 8½ in. by 4¾ in.

890

A defective copy of the same.

Some leaves are missing at the beginning of this copy; the first words, on fol. 1^a, *بزرگی و دینار و افسر*, correspond to No. 175 (886 in this Cat.), fol. 3^a, l. 10 second hemistich. No date. On the fly-leaf the incorrect title, *محمود نامه تصنیف فردوسی*, is given to this work.

No. 92, ff. 198, ll. 14-20; written very unequally and sometimes almost illegibly by different hands in various kinds of Nasta'liq and Shikasta; size, 9 in. by 5 in.

891

Ganjnāma dar ḥall-i-lughāt-i-Shāhnāma (گنجنامه در حل لغات شاهنامه).

A special dictionary for Firdausi's *Shāhnāma*, compiled at the request of Ridā Kūhbeg, with the epithet *Niknāmkhān* (see fol. 3^a, ll. 8 and 9), by 'Alī almakki Ibn Taifūr albiṣṭāmī (see fol. 3^b, l. 10), and completed the 7th of Jumādā-althāni, A.H. 1079 (A.D. 1668, November 12). It is arranged alphabetically according to the *first* and *second* letters, and begins on fol. 9^a with *آباد*. An introduction or *آغاز* precedes the dictionary, and is subdivided into the following three paragraphs (مضمون):

1. در بیان طلاق اسم بارس بر ملک ایران و آنکه در زمان قدم و عهد باستان از کجا تا کجرا بارس میخوانده اند, on fol. 4^b.

2. در تعداد زبان باری که چند است, on fol. 5^b.

3. در بیان فضیلت انای بارس و فصاحت زبان باری, on fol. 7^a.

Beginning (as in Firdausi's poem):

نام خداوند جان و خرد — کردن برتر اندیشه در نگذرد

This copy was made a short time after the completion of the work in the same year, 1079, by Ibn Rahmat-allāh alḥusainī Ibrāhīm, and finished the 14th of Shawwāl (A.D. 1669, March 17). It belonged formerly to Robert Ireland, Fort William in Bengal (1781). There is another entry on the fly-leaf: the 16th June, 1773, Calcutta, and the book is called there *نعت شاهنامه*, and 'A definition of many hard phrases made use of in the *Shāhnāma*.'

No. 1798, ff. 205, ll. 15; Shikasta; illuminated frontispiece; size, 11¼ in. by 6¾ in.

892

Fihrist-i-Shāhnāma (فهرست شاهنامه).

A curious composition in form of a *kasidah*, with the same rhyme in l running through the whole book, giving a versified index of the contents of the *Shāhnāma*, compiled by Shirin Parand (شیرین برند) for the sake of a better recollection of the principal incidents in Firdausi's masterpiece.

It opens with a *rubā'i*, beginning thus:

اس نامه بشاهنامه انداخته است الخ

This copy is defective, going down only to the end of Kaikhosrau's reign.

Copied A.H. 1166 (A.D. 1753), according to a note on fol. 1^a.

No. 1990, ff. 22, 2 coll., each ll. 12; Nasta'liq, much damaged and many lines almost effaced; size, 8½ in. by 4¾ in.

f. *Imitations of the Shāhnāma.*

893

Garshāspnāma (گرشاسبنامه).

The exploits of Garshāsp, prince of Sistān and ancestor of the chief hero of Firdausi's poem, Rostam, the oldest epopee composed in imitation of the *Shāhnāma*, and generally ascribed to the poet Asadi, Firdausi's teacher: but since all the copies of this rather rare mathnawi give unanimously as date of completion A.H. 458 (A.D. 1066), see here fol. 284^a, l. 16, and old Asadi died in the reign of Sultān Mas'ūd bin Maḥmūd (A.H. 421-432 = A.D. 1030-1040), i.e. at least twenty-six or twenty-seven years *before* the composition of the *Garshāspnāma*, the latter must needs be the work of a later author, who most likely was 'Alī bin Aḥmad al-Asadi al-Tūsi, with the two Kunyas Abū-alḥasan and Abū-almanṣūr, the son of the older Asadi; see on this intricate question Dr. Ethel. 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881,' Zweiter Theil, erste Hälfte, p. 64 sq., and the Bodleian Cat., Nos. 507 and 508; comp. also Rieu iii. p. 1088^b; Mohl's preface to the 'Livres des rois,' and Turner Macan's edition of the *Shāhnāma*, vol. iv, appendix, pp. 2109-2133, where a portion of the text of the *Garshāspnāma* is published. Besides the two Bodleian copies and the Paris copy there are also recently four new ones added to the collection of the British Museum (Or. 2780, 2878, 2926, and 2976).

Beginning of the poem:

ساس از خدا ایزد رهنمای

کد از کاب و نون کرد گیتی بنای

According to the last verse but one it contains 9000 baits (see the same statement in Elliott 141 of the Bodleian Library, whereas Elliott 140 of the same collection gives 10,000). Copied A.H. 1003 (A.D. 1594, 1595). This copy is in a very precarious state: many leaves are extremely injured and damaged by worms: there are besides many small blanks and omissions. Some leaves are misplaced, but as most of the catch-

words are missing, we can set right only ff. 168-177, the proper order of which is : 168, 176, 170-175, 169, and 177.

No. 276, ff. 285, 2 coll., each ll. 19; Nasta'lik; size, 8½ in. by 4½ in.

894

Jahāngirnāma (جهانگیرنامه).

Another of the older imitations of the Shāhnāma, by an anonymous author, celebrating the life and adventures of Rustam's son Jahāngir, who, like his unfortunate brother Suhrāb, engages in a fight with his father, without knowing him, until at last father and son recognise each other. Beginning :

کنون باز کردم نگار سخن - بگویم حدث جهان کهن

On fol. 1^b the poem is styled : آغاز داستان جهانگیر بن رستم نامه که منتخب شاهنامه است.

Very probably it is found like the Garshāspnāma, the Sāmānāma and others, interpolated in some copies of the Shāhnāma. Dated A. H. 1112, 29th of Dhū-al-hijjah (A. D. 1701, June 6), at Akbarābād.

No. 628, ff. 166, 2 coll., each ll. 16-32, written very unequally in different kinds of Shikasta; size, 9 in. by 5½ in.

895

Futūh-alsalātin (فتوح السلاطين).

A poetical history of the rulers of India from the rise of the Ghaznawide dynasty to A. H. 750 (A. D. 1349, 1350), the date of this composition (see fol. 333^a, l. 8), by 'Isāmi (عمامی), see fol. 21^b, l. 3 ab infra; fol. 25^a, l. 7; fol. 331^b, l. 13 and the colophon. This imitation of Firdausi's Shāhnāma, which is styled فتوح السلاطين (see fol. 331^b, l. 4) and is mentioned by the author of the Tabakāt-i-Akbari as one of his authorities (compare Rieu i. p. 220), was dedicated by the poet, who is probably identical with Khwājah 'Abd Malik 'Isāmi, mentioned by A. Sprenger, Catal., p. 81, to 'Alā-aldun-yah wa aldin Abū al-Muẓaffar Bahmanshāh Sultān (see fol. 18^a sq.), that is, 'Alā-aldin Ḥasan, the first Bahmani king of the Dakhan, who, according to the statement here, assumed sovereignty in A. H. 748=A. D. 1347 (see fol. 299^a, but compare No. 449 in this Cat.).

A complete index of the contents is given on ff. 1-13. Beginning of the poem, on fol. 14^b:

بنام خداوند هر دو جهان
کنند ابتدا نامه کار آگاهان

A short account of the old Persian kings, on fol. 27^a.
Rise of Islām and story of Muḥammad, on fol. 28^b.
Rise of the Ghaznawide dynasty, on fol. 29^a.
General account of Indian rulers, on fol. 30^a.
Beginning of the main portion of the poem with the birth of Sultān Malmūd of Ghazna, on fol. 31^a.

Death of Maḥmūd and reign of his successors, on fol. 46^a sq.

History of the house of Ghūr, on fol. 58^a sq.; followed in a more detailed manner by that of the Slave kings, the house of Khilji, and the house of Tughluq.

Beginning of 'Alā-aldin Ḥasan Bahmani's reign, on fol. 299^a.

Many pages are spoiled by worms; half of fol. 267 is torn away, half of fol. 327 left blank, and parts of verses occasionally omitted. No date. Tenth century of the Hijrah. This copy belonged formerly to Charl. Boddam (Calcutta, May 1st).

No. 3089, ff. 333, 2 coll., each ll. 19; small but distinct Nasta'lik; size, 7½ in. by 4½ in.

896

Khāwarnāma (خاورنامه).

The exploits of 'Alī and his companions, a mathnawi composed in imitation of the Shāhnāma by Muḥammad bin Ḥusām-aldin of Khūsaf in Kūhistan, usually called Ibn Ḥusām, with the epithet of فردوسی ثانی 'the second Firdausi,' A. H. 830 (A. D. 1427), see fol. 183^a, l. 8. It is generally styled خاورنامه, but the poet himself calls it here (fol. 183^a, l. 9) خاوراننامه. According to the colophon it is also sometimes designated by the simple title شاهنامه; compare Bodleian Cat., No. 512; Rieu ii. p. 642; A. Sprenger, Catal., p. 432; G. Flügel ii. p. 450, and Haft Ikhlām, No. 826 (col. 437 in this Cat.). The poet died A. H. 875 (A. D. 1470) according to Taki Kāshi (other, less correct, dates are A. H. 892, see H. Khalfa iii. p. 129, and 893, see Ḥabīb-alsiyar, vol. iii. Juz 3, p. 336). The introduction, found in the Bodleian copy, is missing in all the copies of this collection.

Beginning of the poem :

نخستین برین نامه دلگشای
سخن نفس بستم بنام خدای

Dated A. H. 965, month of Jumādā-alawwal (A. D. 1558, February-March), by Maḥmūd bin 'Abd-alraḥmān. Worm-eaten in many places. Bibliotheca Leydeniana. A translation of this epopee in Dakhni verses was made by a poet with the takhalluṣ Rustami, who excelled both in Persian and Dakhni poetry, for Khadijah Sultān Shahrbanū, the sister of Sultān 'Abdallāh Kutbshāh (who ascended the throne of Gulkundah A. H. 1035=A. D. 1626, see No. 464 in this Cat.), the wife of Abū Maṣūr Sultān Muḥammad 'Adilshāh bin Ibrāhīmshāh (who reigned A. H. 1037-1067, A. D. 1627-1656, see Nos. 454 and 455 in this Cat.), and the mother of Maṣūr Bakhtiyār (a copy of this translation with gorgeous illustrations is preserved in No. 834 of the India Office Collection).

No. 2557, ff. 184, 4 centre-coll., each ll. 20 (except ff. 1 and 2, with ll. 25 in a page), and from fol. 3^a on a fifth column on the margin, ll. 44; Nasta'lik, by three different hands; size, 10½ in. by 6½ in.

897

Another copy of the same.

This most magnificent copy of the Khāwarnāma is about 200 years old (undated) and illustrated with 156 gorgeous pictures, most of them nearly full-sized, in the richest variety of colours.

Beginning as usual :

نخستین برین نامه دلگشای
سخن نفس بستم بنام خدای

One leaf is missing between ff. 206 and 207 (the lacuna corresponding to fol. 104^a, margin-column, l. 12 ab

infra, to fol. 104^b, margin-column, l. 5 in the preceding copy). On one of the fly-leaves at the end of the MS. a Persian note, written by 'Alī Ibrāhīmklān in 1789, gives the title and author's name of this poem, fixes correctly his death in A. H. 875, in the reign of Shaikh 'Umar Mirzā ibn Amir Timūr, and alleges two peculiar reasons why it was styled *خاورنامه*, viz. (1) because *خاوران* is a place in Khurāsān, and the author, Ibn Ḥusām, lived in Khurāsān, namely in Kūhstān; (2) because *خاوران* means 'east and west' (*مشرق و مغرب*), and the wonderful exploits of the hero of this poem are said to have taken place in the west (*مغرب*)! He further states, that this poem is especially renowned in Isfahān and Khurāsān, although the stories related are devoid of historical truth, that it contains 23,735 baits and 157 illustrations on 362 folios. He adds, that it must have been copied for a king or Amir. An English translation of this Persian note by H. T. Prinsep, Esq., is affixed to a fly-leaf in the beginning of the MS. Another English note, but by a different hand and without signature, is stuck to one of the fly-leaves at the end, and runs thus:

'I am not skilful in ascertaining the age and value of a Persian manuscript, but I should think, as well from the handwriting as from the pictures, that this copy was made in the north of India, and not in Persia, and that the artists were natives of India who have taken old Persian paintings for their models. I should therefore place this MS. in the third or fourth rank as a mere work of art. But it appears, from the little that I have had time to look into, to be very correct, and the handwriting is very distinct, which give it additional value: and I have no doubt but it was made with great care and a vast expense. I know nothing of the character of the work; for this is the first copy I have ever met with: nor have I found any reference to the author in other works. He has used the measure and seems to have copied the style of Firdūsī in his celebrated *Shāh-Nāmā*, but I am not sufficiently acquainted with the two works to make any further comparison.'

No. 3443, ff. 361, 4 coll., each ll. 19; large and distinct Nasta'lik; each column is separated from the other by a large gold stripe; splendid frontispieces on ff. 1^b and 35^b; ff. 1^b, 2^a, 35^b, and 36^a richly illuminated; pictures on ff. 4^a, 7^a, 8^a, 12^a, 13^a, 14^b, 15^b, 17^b, 19^b, 22^b, 26^a, 28^a, 29^a, 30^b, 32^b, 35^a, 37^a, 39^a, 41^a, 43^a, 46^a, 47^b, 49^a, 51^b, 52^b, 54^b, 57^b, 59^b, 62^b, 64^b, 66^b, 69^b, 73^a, 75^a, 77^a, 79^b, 81^a, 82^b, 84^a, 85^b, 87^a, 89^a, 90^b, 93^a, 94^b, 96^b, 99^a, 102^a, 104^b, 107^b, 110^a, 113^b, 115^b, 118^a, 121^a, 123^b, 127^a, 128^b, 130^b, 132^b, 136^a, 138^a, 140^b, 142^a, 145^a, 146^b, 147^b, 150^a, 152^b, 154^b, 156^b, 159^a, 161^a, 163^a, 164^b, 166^b, 168^a, 170^a, 172^b, 174^b, 176^b, 178^a, 180^a, 184^b, 187^a, 190^a, 192^b, 194^b, 198^b, 201^b, 204^a, 206^a, 208^a, 210^a, 212^a, 215^a, 216^b, 219^a, 223^b, 226^b, 228^a, 230^a, 231^b, 233^b, 236^b, 237^b, 240^b, 243^a, 245^a, 247^a, 249^a, 251^b, 252^b, 253^b, 254^b, 258^a, 261^a, 263^a, 264^a, 267^a, 270^a, 272^b, 275^a, 279^a, 282^a, 285^b, 287^a, 288^b, 290^a, 292^b, 296^a, 298^b, 301^b, 304^a, 306^b, 309^b, 312^b, 313^b, 316^b, 318^b, 321^b, 324^a, 327^a, 330^a, 331^b, 332^b, 334^a, 336^b, 339^a, 341^a, 345^a, 348^a, 351^b, 358^a, 359^a, and 361^a; solid eastern binding; size, 13½ in. by 10½ in.

898

A defective copy of the same.

Beginning as usual. No date. This copy is in a very bad state, worm-eaten and damaged in many

IND. OFF.

places; there are besides several lacunas and misplaced leaves, for instance, the proper order of ff. 183-202 is: 183, 196, 197, 195, 201, 194, 200, 198, 199, 202; the intervening leaves 184-193 are not quite consecutive, 185-192 and 184 and 193 respectively belong together, but between both these series there are lacunas.

No. 658, ff. 536, 2 coll., ll. 16-23; written very unequally by different hands in various styles of Nasta'lik; size, 8½ in. by 4½ in.

899

A short fragment of the same.

Part of the episode of Gulandām's deliverance, from the *Khāwārnāma*, agreeing in substance, but not in wording, with fol. 118 sq. in No. 2557 (896 in this Cat.). It contains only six leaves and is incomplete at the end.

Heading: *ابن حسام گوید، رفتن فتح بطلب گل اندام و خلاص نمودن و یافتن اورا در آن کوه و مژده دادن ابو المعین را.*

Beginning: *چو خورشید بنهفت و بنمود ماه آینه*

Last verse:

بسرسبدش از گردش روزگار - سروشش شنید حیدر نامدار

Bibliotheca Leydeniana.

No. 2486, ff. 195-200, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

900

Hamla-i-Haidari (حملة حیدری).

Another imitation of the *Shāh-nāma*, in the form of a poetical biography of Muḥammad and 'Alī, a kind of rhymed paraphrase of Mu'in-almiskin's *معارج النبوة* (Nos. 138-144 in this Cat.), by Muḥammad Rafī'khān, with the takhalluṣ Bādhil, who died A. H. 1123 (A. D. 1711), but left the work unfinished, which was completed twelve years after, A. H. 1135 (A. D. 1723), by Najaf, who added an older poem on the same subject, by Sayyid Abū Ṭalīb of Isfahān, to the end of Bādhil's epopee, see Bodleian Cat., Nos. 390 (*Khulāṣat-alkalām*, Nos. 9 and 10), 518 and 519; Rieu ii. p. 704; A. Sprenger, Catal., p. 368; W. Pertsch, Berlin Cat., p. 533, and Mohl, préface to the 'Livres des rois,' p. lxxvii note. It must not be confounded with another quite modern epopee of the same title, *حملة حیدری*, and in the same metre, composed by Mullā Bamūn 'Alī Kirmānī, with the takhalluṣ Rāji, A. H. 1220 (A. D. 1805), and lithographed in Bombay, A. H. 1264, etc.; see Rieu, loc. cit.; A. Sprenger, Catal., p. 540, and W. Pertsch, Berlin Cat., p. 534. According to the last-named Catal. the original work of Bādhil was concluded in A. H. 1119 (A. D. 1707, 1708), after fifty years' labour. It has been lithographed in Lucknow, A. H. 1267.

The poem is divided here into two parts, the first beginning, on fol. 1^b:

بنام خداوند بسبار بخش

خرد بخش و دین بخش و دینار بخش

the second, on fol. 147^b:

بنام برآزنده کامها - از آغاز دانای انجامها

The first heading in the *second* part is: داستان خیبر و وقائع سال هفتم وامر فرمودن سید کائنات مهیا شدن و لشکر اسلام را.

This copy is larger than Ouseley 357 in the Bodleian Library (Bodleian Cat., loc. cit.), the last chapter of that copy being found here on fol. 283^b. Copied by Muḥammad A'zam bin Muḥammad Šādiḳ. No date.

No. 139, ff. 346, 4 coll., each ll. 20; excellent Nasta'liḳ; illuminated frontispieces on ff. 1^b and 147^b; size, 12 in. by 7 $\frac{1}{4}$ in.

901

Shāhinshāh-nāma (شاهنشاهنامه).

One of the most modern imitations of the Shāhnāma in honour of the exploits of Fath 'Alī Shāh, king of Persia (A. H. 1212-1250 = A. D. 1797-1834), by the poet laureate Fath 'Alī Khān Kāshī, with the takhalluṣ Šabā (who died, according to Rieu iii. p. 1082^a, and Schefer, Ambassade au Kharezm, A. H. 1238 = A. D. 1822, 1823), see Bodl. Cat., No. 520; G. Flügel i. p. 603; W. Pertsch, Berlin Cat., p. 957; Fundgruben des Orients, vi, Heft iv. p. 341 sq.; and Wiener Jahrbücher, Anzeigebblatt, vol. 6, p. 29 sq.; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; and vol. 70, p. 71.

Introduction by the author, on ff. 1^b-9^b, beginning: نخست چون بنگری جهانی بینی بر از چون و چند همی بست و گشاد بینی و ستم و داد الی.

Beginning of the epos, on fol. 10^b:

بنام خداوند آموزگار - نگارنده نامه روزگار

This most superb and splendidly executed copy was made by order of Fath 'Alī Shāh himself, and finished by the transcriber, Mahdī alḥusainī alfarāhānī, the Kātib of the royal residence, the first of Rajab, A. H. 1225 (A. D. 1810, August 2). Received from Comm. of Corresp., 28th March, 1816.

No. 3442, ff. 451, 4 coll., each ll. 20; excellent Nasta'liḳ; gorgeous frontispieces on ff. 1^b, 10^b, and 11^b; ff. 1^b, 2^b, 10^b, and 11^b magnificently illuminated; smaller illuminations on ff. 313^a, 314^a, and the last two pages; very fine pictures on ff. 28^a, 32^a, 37^a, 44^b, 56^a, 64^b, 78^b, 85^a, 97^b, 102^a, 110^a, 111^a, 112^a, 113^a, 114^a, 115^b, 116^b, 130^b, 145^b, 150^b, 153^b, 156^b, 201^a, 212^b, 218^b, 235^a, 259^b, 245^a, 263^b, 280^a, 317^b, 339^a, 343^a, 354^a, 382^a, 387^b, 389^b, and 396^b; splendid eastern binding with flowers; size, 15 $\frac{1}{2}$ in. by 9 $\frac{1}{2}$ in.

2. Poets contemporary with and subsequent to Firdausi.

902

Diwān-i-Farrukhī (دیوان فرخی).

The very rare diwān of the court-poet of Sultān Maḥmūd of Ghazna, Ustād Abū-alḥasan 'Alī bin Jūlū' (or Kūlū') Farrukhī, a native of Sistān, whose death is fixed by Taḳī Kāshī in A. H. 470 (A. D. 1077, 1078); see A. Sprenger, Catal., pp. 3, No. 22, and 15, No. 3; compare besides Ātashkada, No. 198 (Bodleian Cat., col. 269, where a work on poetry and rhetorical art, ترجمان البلاغة, is ascribed to him); Khulāṣat-alafkār, No. 207 (ib., col. 309, where he is called a pupil of 'Uṣurī, the

king of poets at Sultān Maḥmūd's court); Makhzan-algharā'ib, No. 1839 (ib., col. 358); Hatt Iklim, No. 302 (col. 399 in this Cat.), and Bodleian Cat., col. 823. But a much earlier and—as it seems—more correct date for his demise is given in Riḍā Kulikhān's very reliable work, the مجمع الفصحا, vol. i. p. 439, viz. A. H. 429 (A. D. 1037, 1038); see also Schefer, Chrestomathie Persane, vol. ii. pp. 242-246, and pp. r^{ev}-r^{or}, where a few select poems in Persian text are given. There are two other complete copies of this diwān in the British Museum (Or. 2945 and 3246). The present copy is unfortunately much damaged, whole portions of the first thirteen leaves having been torn away. The diwān consists chiefly of ḳasidas and tarjībānds, with a few ḳiṭ'as and rubā'is at the end.

Beginning: زهرتهنبت عید بامداد بگاد الی.

The second hemi-stich of this initial bait is partly destroyed.

The second ḳasidah, on fol. 2^a, alludes to Sultān Maḥmūd's conquest of Ḳannūj, viz.:

بوئی کینده دین محمد مختار
بمبن دولت محمود قاهر کفار
جو باز گشت بفروری از در قنوج الی

No date.

No. 1541, ff. 200, 2 coll., each ll. 22-23; Nasta'liḳ; size, 8 $\frac{1}{2}$ in. by 5 in.

903

Diwān-i-Nāṣir-i-Khusrau (دیوان ناصر خسرو).

The diwān or rather one of the diwāns of Abū Mu'īn Nāṣir bin Khusrau, with the takhalluṣ Hujjat, who was born in Ḳubādiyān near Balkh, A. H. 394, Dhū-alḳa'dah (A. D. 1004, August-September), and died in Yumgān A. H. 481 (A. D. 1088); see on the life and works of this truly wonderful man, whose real character has so long been shrouded in mystery, and whose very identity with the author of the Saḡurnāma has been hotly disputed until a very recent date, especially Fagnan, Notes sur Nāṣir ibn Khosrou (Journal Asiatique, vii série, tome 13, 1879, pp. 164-168); Rieu i. pp. 379-381, and iii. p. 1086^b; Schefer, Safer Nameh, Paris, 1881, Introduction; and Ethé, Nāṣir bin Khusrau's Leben, Denken und Dichten (compare Haft Iklim, No. 863, col. 441 in this Cat.), and Die mystische, didaktische und lyrische Poesie, etc. der Perser, Hamburg, 1888, pp. 13-19. Copies of this diwān are described in A. Sprenger, Catal., p. 428; G. Flügel i. p. 496, and W. Pertsch, Berlin Cat., p. 741; there are also two copies lately added to the British Museum Collection (Or. 2845 and 3323); large extracts are found in the Butkhāna (Bodleian Cat., No. 366, ff. 36^b-66^b), and a peculiar tasmi' in the Dakā'ik-alushār (ib., No. 1333, col. 802); a lithographed edition appeared in Tabriz, A. H. 1280. Selections from Nāṣir's diwān, with German metrical translation, have been edited by Ethé in the Göttinger Nachrichten, 1882, pp. 124-152, and in the Zeitschrift der D. M. G., vol. 36, pp. 478-508; one poem of his has also been published by W. Shukowskij in Sapisski, iv. pp. 386-393, 1890. Other works of the poet are:

(1) the *Rûshanâ'inâma*, see below, No. 904; (2) the *Sa'âdatnâma* (edited by Fagnan in the *Zeitschrift*, vol. 34, pp. 643-674; compare also Dr. Teufel's critical remarks on it, *ib.*, vol. 36, pp. 106-114); (3) the *Safarnâma* (edited with French translation and valuable notes by Schefer, Paris, 1881; see also A. R. Fuller in the *Journal of the Roy. Asiat. Society*, 1872, pp. 142-164; and Guy Le Strange, *Nâsir-i-Khusrau, Diary of a Journey through Syria and Palestine*, London, Palest. Pilgrims' Text Soc., 1888); (4) the *Zâd-al-hausâfirin* (here styled in the very short biographical introduction *زاد المسافر*), which is in the private collection of M. Schefer (comp. his *Chrestomathie Persane*, vol. i, Paris, 1883, p. 182); (5 and 6) the *كتاب وجه الدين* and the *كتاب دليل المتحيرين* (*ib.*, p. 111), neither of which seems to be extant now.

Beginning of the present copy, on fol. 97^b:

خداوندى كه در وحدت قديمست از همه اشيا
نه اندر وحدتش كثرت نه محدث را ازو تنها

This *diwân*, which forms the sixth and last part of a very old and precious collection of Persian *diwâns*, formerly belonging to Shâh Isma'il Safawi and bearing his seal in many places (see W. Morley, p. 7, note 1), was copied A.H. 714 in Dhû-alka'dah=A.D. 1315, February, by 'Abd-almu'min al'alawi-alkâshi (the other five *diwâns* are those of Amir Mu'izzi, Athir-al-din Akhsikati, Adib Şâbir, Nizâm-al-din Mahmûd Kamar Isfahâni, and Shams-al-din Mahmûd al-Tabasi). It is unfortunately greatly damaged in many places and particularly towards the end.

No. 132, ff. 97-112, 6 coll., each ll. 40; written in a very peculiar and striking style of Naskhi; small illuminated frontispiece on fol. 97^b, and a vignette on fol. 97^a; miniature paintings of a rather funny character throughout; size, 15½ in. by 11 in.

904

Rûshanâ'inâma (روشنائی نامه).

The oldest didactic *matnawî* of the Persians, 'the book of enlightenment,' by the same Nâsir bin Khusrau; it has been edited with German metrical translation and an introduction by Ethé in the *Zeitschrift der D. M. G.*, vol. 33, 1879, pp. 645-665, and vol. 34, 1880, pp. 428-464 and 617-642 (compare Dr. Teufel's critical remarks on it, *ib.*, vol. 36, pp. 96-106); the other four copies of this poem are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. ii. p. 107), and Paris (No. 781, A. du suppl., and in the private collection of M. Schefer); as date of composition appears in the Gotha codex, A.H. 420 (A.D. 1029), in the other three A.H. 343 (A.D. 954, 955), and in the present copy on fol. 57^b, l. 7, A.H. 323 (A.D. 935); the correct date seems to be A.H. 440 or 441 (A.D. 1048-1050), see *Zeitschrift der D. M. G.*, vol. 34, p. 638, note 5.

Beginning:

بنام كردگار باك داور
كه هست از عقل و وهم و فكر برتر

corresponding to v. 163 in Ethé's edition (the 162 verses

of the introduction are wanting here as in all copies except that of Gotha). Dated A.H. 1061 (A.D. 1651).

No. 1430, ff. 36^b-54^b, 2 coll., each ll. 12; large and clear Nasta'lik; size, 10½ in. by 6 in.

905

Diwân-i-Abû-alfaraj Rûni (ديوان ابو الفرج رونی).

Lyrical poems by Abû-alfaraj bin Mas'ûd al-Rûni, who was born in Lâhûr (see the *Haft Iklim*, No. 358), and flourished in the reigns of Sulţân Ibrâhim of Ghazna (A.H. 451-492=A.D. 1059-1099) and his son and successor Sulţân Mas'ûd III (A.H. 492-508=A.D. 1099-1114), to both of whom he addressed panegyrics. He is not to be confounded with an older poet, Abû-alfaraj Sijzi, who was attached to the court of the Amr Abû 'Alî Sîmjûr, the governor of Khurâsân under the Sâmanides (see *Haft Iklim*, No. 303), and whose pupil 'Unsurî was. The usual dates, assigned to Abû-alfaraj Rûni's death, viz. A.H. 482 or 489 (A.D. 1089 or 1096), cannot be authentic, as the poet styles Sulţân Mas'ûd III, the reigning sovereign in various *qasidas*; compare Bodleian Cat., Nos. 366 (*Butkhâna*, No. 1), 523, and 1333 (col. 823); Rieu ii. p. 547, and A. Sprenger, *Catal.*, p. 308. This *diwân*, which is incomplete at the end, contains chiefly *qasidas*, with a few *ghazals*, *qit'as*, and *rubâ'is*.

Beginning:

سبهر دولت و دین بادشاه (آفتاب هفت
اقلیم ابو المظفر شاه مظفر ابراهیم

The copy breaks off on fol. 429^b; ff. 430^b-432 contain a short extract from Sa'di's *Bûstân*, written by another hand. Dated by 'Abd-alraqîb the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 378-432, 2 coll., each ll. 18; clear Nasta'lik; size, 10½ in. by 5½ in.

Poets who died between A.H. 500 and 600.

906

Rubâ'iyyât-i-'Umar Khayyâm (رباعیات عمر خیام).

The quatrains of the famous astronomer, mathematician, and freethinker, Maulânâ Abû-altâth 'Umar bin Ibrâhim al-Khayyâm (or al-Khayyâmi), whose death is generally fixed in A.H. 517 (A.D. 1123), see the fullest account of his life and the tendencies of his poetry in Whinfield's Introduction to his edition of 'The Quatrains of Omar Khayyam,' and C. J. Pickering, 'Umar of Nishapur,' in the *National Review*, 1890, December; comp. also Meinsma, *Omar Chajjam van Nishapoer* etc. in *De Gids*, 1891, iii. pp. 504-535. Other copies are found in the Bodleian Library (Bodleian Cat., Nos. 524 and 525), the British Museum (Rieu ii. p. 546), in Gotha (W. Pertsch, p. 25), Berlin (W. Pertsch, Berlin Cat., p. 86), Vienna (G. Flügel i. p. 496), Calcutta, (Asiatic Society, No. 1548), Paris (two MSS.), and Cambridge; see also A. Sprenger, *Catal.*, p. 464; Garcin de Tassy in *Journal Asiatique*, 5^e série, vol. ix. p. 548, etc. Eastern editions: Calcutta, A.H. 1252 (A.D. 1836); Tahrân, A.H. 1278 (A.D. 1861, 1862), and Lucknow, 1878 and 1883; also a fragmentary edition (containing sixty-

two rubā'is) by H. Blochmann. European editions by J. B. Nicolas (a reprint of the Tāhrān text with French translation), Paris, 1867; by E. H. Whinfield (with English metrical translation), London, 1883; and by the Oriental Faculty of the University of St. Petersburg, 1888 (lithographed after a copy made A.H. 1285 by Mir Ḥusain in Tabriz). English translations (without the text) by E. Fitzgerald, London, 1859, 1868, 1872, 1879, and 1890; E. H. Whinfield, London, 1882; J. Leslie Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; also some selections in verse in the appendix to the 'Dialogue of the Gulshan-i-Raz,' London, 1887. German translations in verse by A. F. Schack, Stuttgart, 1878, and by Bodestedt, Breslau, 1881.

The present copy begins with a short biographical notice of the poet: رباعیات افصح المتقدمین ملک للحکما مولانا عمر ختایم رحمة الله علیه در تأریخ ندما مسطور و مذکور است که وفات الخ

Beginning of the first rubā'i (the same as the initial poem in Bodl. 367):

ای سوخته سوخته سوختنی
وی آتش دوزخ ز تو افروختنی

(= No. 488 in Whinfield's edition).

The third rubā'i is identical with the initial one in Rieu's first copy:

آمد سحری ندا زمیخانه ما الخ

(= No. 1 in Whinfield).

This modern copy, dated 1811, contains 512 rubā'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2420, ff. 212-264, 5 rubā'is in a page; distinct Nasta'liq; size, 9½ in. by 6 in.

907

Another copy of the same.

The same short biographical notice as in the preceding copy; beginning of the rubā'is on fol. 159^a, also the same. No date. This copy contains 362 rubā'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2486, ff. 158-194, 5 rubā'is in a page; Nasta'liq; size, 8¼ in. by 5 in.

908

Diwān-i-Mas'ūd-i-Sa'd-i-Salmān (دیوان مسعود سعد سلمان).

A slightly defective copy of the lyrical poems of Sa'd-aldaulāh Mas'ūd bin Sa'd bin Salmān, who was born in Hamadān, according to 'Anfi and the Haft Iklim (No. 1032, col. 454 in this Cat.), where a bait of his in corroboration of this statement is quoted. Rieu, on the other hand (ii. p. 548), cites two other baits to show that his native place was Ghazna. He died probably A.H. 525 (A.D. 1131), according to others A.H. 515 (A.D. 1121). Besides his Persian diwān he wrote two others, an Arabic and a Hindūstānī one, compare Bodleian Cat., No. 526; Butkhāna, No. 4 (ib., col. 197), and Daḳā'ik-alash'ār (ib., col. 822); A.

Sprenger, Catal., p. 485, and Journal of the Asiat. Soc. of Bengal, vol. xxii, p. 442 sq.; see also Journal Asiatique, 5^e série, vol. ii (1853), p. 356 sq., and J. Aumer, p. 8.

Contents:

Kāsidās, kit'ās, and ghazals, all mixed together, defective in the beginning.

The first bait, on fol. 1^a, runs thus:

در کان زشرم چشمه یافوت سرخ شد
وین خرده ایست نیکو خاطر بدین گمار

Rubā'is, on fol. 245^a, beginning:

چون مار فلک بست بافسون مارا
وز خانه خود کشید بیرون مارا

That this is really Mas'ūd's diwān and not Khāḳānī's, as is wrongly stated on the fly-leaf, is proved by the frequent occurrence of the takhalluṣ, for instance, on fol. 9^b, l. 6; fol. 76^b, l. 11; fol. 117^b, l. 8; fol. 195^b, l. 1, etc. Some pages are a little injured. No date.

No. 1424, ff. 282, 2 coll., each ll. 17; Nasta'liq; size, 11½ in. by 6½ in.

909

Diwān-i-Azraqi (دیوان ازرقی).

Lyrical poems by Abū-almaḥāsīn Abūbakr Zain-al-dīn Azraqi, the panegyrist of the Saljūq prince Tuḡhān-shāh I, see Haft Iklim, No. 625 (col. 423 in this Cat.); Khazāna-i-'āmirah, No. 2 (Bodleian Cat., col. 256); Ātashkada, No. 286 (ib., col. 272), where he is called a pupil of 'Abdallāh Anṣārī; Khulāṣat-alafkār, No. 9 (ib., col. 303); and Makhzan-algharā'ib, No. 23 (ib., col. 317). He died A.H. 527 (A.D. 1132, 1133). Other copies are described in A. Sprenger, Catal., p. 366, and W. Pertsch, Berlin Cat., p. 742. The earliest poetical version of the *sandīyād-nāmeh* in Persian is ascribed to Azraqi, comp. Rieu ii. p. 749^a, and W. Pertsch, loc. cit.

The present copy of Azraqi's diwān contains:

Kāsidās, on fol. 177^b, beginning:

ز نور قیة زین آینه تمثال
زمین تفت فرو پوشد آتشین سربال

Rubā'is, on fol. 212^b, margin, beginning:

ای رای تو با ضمیر گردون شده جفت
ظاهر بر تو هر چه فلک راست نهفت

No date.

No. 609, ff. 177^b-214^b, 2 centre-coll., each ll. 15; and a third on the margin, ll. 24-28; Nasta'liq; illuminated frontispiece; the first two pages splendidly adorned; size, 9¼ in. by 5½ in.

910

Diwān-i-Aḥmad Nāmaki (دیوان احمد نامقی).

The lyrical poems of the great Shaikh-alislām Abū Naṣr Aḥmad bin Abū-alḥasan (or, according to others, Abū-alḥusain) Nāmaki Jāmi, usually called Aḥmad-i-Jāmi, with the epithet of Zhandapil (ژندهیل), who was born in Nāmāk, a village near Jāmi, A.H. 441 (A.D. 1049, 1050), and died A.H. 536 (A.D. 1141, 1142), see the Safinat-alauliyā, No. 308, and the Haft Iklim, No. 667; compare besides Rieu ii. p. 551; A. Sprenger, Catal., p. 323; Nafahāt-aluns, pp. 405-417; Muntakhab-alash'ār, No. 16 (Bodleian Cat., col. 241); Ātashkada,

No. 155 (ib., col. 267); *Khulāsat-alafkār*, No. 3 (ib., col. 302), and *Makhzan-algharā'ib*, No. 3 (ib., col. 317); the third poetical specimen, quoted in the last-named *tadhkirah*, is found in this copy on fol. 24^b, last line.

Contents:

Ghazals and a few *qaṣidas*, arranged alphabetically, except the first, on fol. 1^b, beginning:

ای جمالت تابشی در انس و جان انداخته
پرتو روی تو نوری در جهان انداخته

Two short *mathnawis* (of forty-five and eighty-nine baits respectively), on fol. 99^a, the *first* celebrating the Kalandar or wandering monk, and having as first word in each hemistich the word قلندر, begins thus:

قلندر بر تو نور الهیست — قلندر مطلع انوار شاهبست

the second, on fol. 101^a, begins:

خداوندی که آن پیدا و پنهانست
جمالش بین که در هر ذره تابانست

The *rubā'is*, found in Rieu's and Sprenger's copies, are wanting here. No date. Ff. 54-63 are misplaced, their right order being: 54, 61, 62, 55-60, 63.

No. 329, ff. 104, 2 coll., each ll. 12; large *Nasta'lik*; illuminated frontispiece; size, 11 in. by 6½ in.

911

Diwān-i-Adib Šābir (دیوان ادیب صابر).

Lyrical poems by Jalāl-al-dīn (as he is called here instead of the usual *Shihāb-al-dīn*) Aḥmad bin Isma'il Adīb (or *Sharaf-aladibbā*) Šābir of Tirmidh, the panegyrist of Sultān Sanjar (A.H. 511-552 = A.D. 1117-1157), who was drowned in the Oxus by order of Atsiz the *Khawārizmshāh* (A.H. 521-551 = A.D. 1127-1156). The date of his death is, according to Taqī Kāshī (A. Sprenger, *Catal.*, p. 16, No. 11), A.H. 540 (A.D. 1145, 1146); other *tadhkiras* fix it in A.H. 544 or 546, see the *Ātashkada*, No. 728 (*Bodleian Cat.*, col. 287); *Butkhāna*, No. 8 (ib., col. 197); *Khulāsat-alafkār*, No. 10 (ib., col. 303); and *Makhzan-algharā'ib*, No. 1291 (ib., col. 344); the *Haft Iklim*, No. 573, give A.H. 547 (A.D. 1152, 1153), compare Rieu ii. p. 552; A. Sprenger, *Catal.*, pp. 313-315, and W. Pertsch, *Berlin Cat.*, p. 709 and foot-note, in which, as the most probable date of the poet's death, A.H. 538 (A.D. 1143, 1144) is suggested according to Price, *Chronological Retrospect*, ii. p. 391.

This *diwān* contains *qaṣidas*, *kitās*, and *rubā'is*, and begins on fol. 48^b:

جود ازین برکشیده ایوانست
کی بره مشتری و کیوانست

It forms the third part of the old collection of six Persian *diwāns* (see No. 903 above), and is dated end of Muharram, A.H. 714 (A.D. 1314, May 16), by 'Abd-al-mu'min al'alawi al-kāshī.

No. 132, ff. 48-75, 6 coll., each ll. 40; striking old *Naskhī*; small illuminated frontispiece on fol. 48^b, and a vignette on fol. 48^a; funny miniature paintings throughout; size, 15½ in. by 11 in.

912

Diwān-i-Mu'izzī (دیوان معزی).

The complete lyrical poems of Amir Abū 'Abdallāh, or Abūbākr Mu'izzī, the panegyrist of Sultān Malikshāh and king of poets at Sanjar's court. His original name was Muhammad bin 'Abd-almalik, and his father, 'Abd-almalik Burhānī, had been a court-poet of Alp Arslān Saljūki, Malikshāh's father and predecessor (A.H. 455-465 = A.D. 1063-1072); three places compete for the honour of being his native town, viz. Nishāpūr (see *Butkhāna*, No. 9, in *Bodleian Cat.*, col. 198; *Khazāna-i-āmīrah*, ib., col. 259; *Makhzan-algharā'ib*, No. 2247, ib., col. 370; *Khushgū's Safinali*, *Haft Iklim*, No. 747, and the short biographical notice prefixed to the following copy), Nasā (in *Daulatshāh* and the *tadhkirah* described in W. Pertsch, *Berlin Cat.*, p. 479, No. 132), and Samar-kand (in Taqī Kāshī, see A. Sprenger, *Catal.*, p. 16, No. 12, and *Ātashkada*, No. 744 in *Bodleian Cat.*, col. 287). He was killed by a stray arrow from Sanjar's bow, A.H. 542 (A.D. 1147, 1148). Other copies of his *diwān* are described in Rieu ii. p. 552^b; A. Sprenger, *Catal.*, pp. 501 and 502, and G. Flügel i. p. 497; comp. also the *Khulāsat-alafkār*, No. 240 (*Bodleian Cat.*, col. 310), and the *Ḍakā'ik-alash'ar* (ib., col. 822).

This *diwān* consists chiefly of *qaṣidas*, intermixed with some *tarkibbands*, a few *kitās*, ghazals, and *rubā'is*.

Beginning:

زمشرق تا حد مغرب شناسد هر که دین دارد
که دین رونق بتابد امیر المؤمنین دارد

An additional series of *rubā'is*, on fol. 367^a, beginning:

ای رابو برکشیده بر ایوان سر
گردونت نهاده بر خط بیمان سر

Dated the 1st of Dhū-alhijjah, A.H. 1046 (A.D. 1637, April 26).

No. 360, ff. 379, 2 coll., each ll. 21; distinct *Nasta'lik*; much worm-eaten and damaged in the first half, which contains many various readings and marginal glosses; illuminated frontispiece; size, 10½ in. by 6 in.

913

A very old, but much shorter copy of the same.

This copy, which forms the first part of the six old Persian *diwāns* (see Nos. 903 and 911 above), and is written A.H. 713 or 714 (A.D. 1313, 1314), contains only a select number of Mu'izzī's poems, chiefly *qaṣidas*, with a few *kitās* and *rubā'is* at the end. Beginning the same as in the preceding copy. A short biographical notice at the top of fol. 1^b.

No. 132, ff. 1-18, 6 coll., each ll. 40; *Naskhī*; small illuminated frontispiece on fol. 1^b, a vignette on fol. 1^a; miniature paintings throughout; size, 15½ in. by 11 in.

Sanā'i (Nos. 914-928).

914

Seven mathnawis by Sanā'i.

This is the fullest collection, as yet met with, of the mystical and didactic *mathnawis* of Ḥakīm Sanā'i of Ghazna, with his full name, Abū-almajd Majdūd bin

Ādam Sanā'i, who probably died A.H. 545 (A.D. 1150), the date given by Taqī Kāshī and the Ātashkāda (the latter stating, that Sanā'i wrote an elegy on the death of Amir Mu'izzī, who died A.H. 542=A.D. 1147, 1148, comp. Bodleian Cat., col. 287, No. 744); how to reconcile this date with Muḥammad bin 'Alī al-Raffā's and Jāmi's statement, that the poet died in A.H. 525 (A.D. 1131), is not clear, but as the second mathnawī of this collection was composed A.H. 528 (A.D. 1134), and as many good copies of the *ḥadīqah* give A.H. 534 or 535 (A.D. 1139-1141) as the date of composition for that mathnawī, there seems to be very good evidence for the correctness of the view taken by the two above-mentioned *tadhkiras*. Another, still later date for the poet's death, is given by Daulatshāh and H. Khalfā in his chronological tables, viz. A.H. 576 (A.D. 1180, 1181); compare on these conflicting statements, and on the life and works of Sanā'i in general, Bodleian Cat., Nos. 528-537; Rieu ii. p. 549 sq.; W. Pertsch, Berlin Cat., p. 747 sq.; Ouseley, Biogr. Notices, p. 184; H. Khalfā iii. p. 40; A. Sprenger, Catal., p. 557 sq.; G. Flügel i. p. 498; Cat. des MSS. et Xylographes, p. 326; J. Aumer, p. 9; Haft Ikhlā, No. 333, etc.

The seven mathnawīs contained in this collection are:

1. *Ḥadīqat-alfakīḥ wa Shari'at-alfakīḥ* (حدیقه الحفیقه و شریعه الفکیقه), usually called *Ḥadīqah*, in ten bābs (a detailed statement about the contents of which is given in the Bodleian Cat. and in W. Pertsch, loc. cit.). As date of composition appears generally A.H. 525 (A.D. 1131); other copies give A.H. 534 or 535, see above; another title of this mathnawī is *Kitāb-alfakhrī*, or *al-Kitāb-alfakhrī*, also *Fakhrnāma*, see W. Pertsch, loc. cit. Beginning of Bāb I. on fol. 1^b:

ای درون برور برون آری
وی خرد بخش بخشد بخشای

Bāb II, on fol. 54^b; III, on fol. 65^a; IV and V, not marked; VI, on fol. 143^b; VII, on fol. 168^a; VIII, on fol. 189^a; IX, not marked; X, on fol. 264^b.

2. *Tarīḥ-alfakhrī* (طریقه الفکری), composed A.H. 528 (A.D. 1134), see No. 926 below. It begins on fol. 278^b:

ابتدای سخن بنام خداست
آنکه بی مثل و شبه و بی همتاست

3. Another mathnawī, without title, which may be the *Gharbnāma* (غربنامه), mentioned on col. 498. l. 4 ab infra. It begins on fol. 302^b:

این سخن گفت راوی همدان (همه دان)=
که بعهد قدیم در همدان

4. *Sair-al'ubbād ilā alma'ād* (سیر العباد الی المعاد), also styled *کنوز الرمز*, see No. 927 below (both titles therefore designating one mathnawī only, see A. Sprenger, Catal., p. 558). It begins, on fol. 326^b:

مرحبا ای برید سلطان وس
تختت از آک و تاجت از آتش

Portions of this mathnawī are also found in Elliott 108 of the Bodleian Library (Bodleian Cat., No. 537, fol. 282^b sq.).

5. *Kārnāma* (کارنامه), here without a title, but identified by comparison with Nos. 916 and 927 below. It begins, on fol. 347^b:

و بک ای نقشند برخامه - فاصد را بگان بی نام

6. *Ishk-nāma* (عشقنامه), beginning, on fol. 360^b:

عشق مرغ نشیمن قدم است
قوت او که وجود و که عدم است

7. *Aḳnāma* (عقلنامه), here without a title, but identified by comparison with No. 915 below. According to No. 927 below it has the additional title of *سنائی آباد*. It begins, on fol. 377^b:

ابتدا میکنم بنام خدا
آنکه هست از صفات نقص جدا

No date. The first nine leaves supplied later.

No. 3346, olim 13. J. 24, ff. 392, 2 coll., each ll. 19; small Nasta'liq; illuminated frontispiece at the beginning of each of the last six mathnawīs; size, 6 in. by 3 1/4 in.

915

Another defective copy of *three* mathnawīs by Sanā'i. Contents:

1. *Ḥadīqah*, with the preface of the poet himself. Beginning of this preface (in which the poet's name appears on fol. 2^b, ll. 17 and 18: روزی من که مجبود و سباس و سنایش مبدعی است که: (آدم سنائی ام بسخن. بآک کلمه کن سخندان و سخنگوی را ابداع کرد الخ. It is styled in the colophon *خطبه حدیقه حکیم سنائی*.

Beginning of Book I of the mathnawī itself, on fol. 11^b: ای درون برور الخ; Book II, on fol. 67^b; III, on fol. 122^b; IV, on fol. 132^a; V, on fol. 136^b (between ff. 141^b and 142^a one single bait is missing, indicated by the catchword: *خویشتن بمن الخ*, corresponding to No. 2481 (918 in this Cat.), fol. 146^b, l. 7); VI, on ff. 147-151 and 296-311^b (the leaves are misplaced and there is a considerable lacuna between ff. 151 and 296, corresponding to No. 2481, fol. 177^a, l. 6-fol. 188^b, l. 1); VII, on ff. 311^b-315 and 152-155^b (likewise incomplete, the lacuna between ff. 315 and 152 comprising fol. 214^a, l. 11-fol. 215^b, l. 2 in No. 2481); VIII, on fol. 155^b; IX, on fol. 159^b; X, on fol. 187^a. On fol. 294^a there is added (by another hand in Shikasta) the famous *fatwā* of the Khaliḥ's court at Baghdad, vindicating Sanā'i's orthodoxy (see Bodleian Cat., No. 528, col. 464), and beginning: الحمد لله رب العالمین و الصلوة علی خیر خلقه محمد و آله اجمعین در بعضی آثار است که دو جز در عمر الخ. Marginal glosses on the first seventy-seven leaves; on fol. 1^a the author's name is misspelt as تنائی.

2. *Ishk-nāma*, beginning, on fol. 332^b: عشق مرغ الخ.

3. *Aḳnāma*, beginning, on fol. 348^b: ابتدا میکنم الخ. This part was transcribed at the end of Muḥarram, A.H. 1061 (A.D. 1651, Jan. 23); in the colophon of the

preface of the Ḥadīkah appears as date the 2nd of Muharram, A.H. 1054 (which seems, however, a mere alteration of the original 1061). Ff. 316-331 do not belong to any of these three mathnawis of Sanā'ī, but contain a portion of the Bāgh-i-Iram (باغ ارم), also called Bahrām and Bihrūz (بهرام و بهروز), by Maulānā Kamāl-al-dīn Bannā'ī, with the takhalluṣ Ḥālī, who died A. H. 918 (A. D. 1512, 1513), see Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; Rieu i. p. 351^b.

No. 1991, ff. 362, 2 coll., each ll. 19; Nasta'lik; small illuminated frontispieces on fol. 1^b and 11^b; size, 9¹/₂ in. by 4⁵/₈ in.

916

A very defective copy of *three* mathnawis by Sanā'ī.

This very old copy of portions of three of Sanā'ī's mathnawis is unfortunately not only greatly injured, but also in hopeless confusion as to the proper order of leaves, most of the catchwords being missing.

Contents:

1. Ḥadīkah, beginning, on fol. 77^b, with a fihrist of the ten bābs (فهرست الأبواب, comp. W. Pertsch, Berlin Cat., p. 748, where it is given in full), thus:

باب اول ثنا و تحمیدست
محض تنزیه و صرف توحیدست

This fihrist consists of ten baits and is immediately followed by the usual initial bait of Book I of the poem: ای درون برور الخ. This mathnawī breaks off on fol. 93^b, but a number of leaves in the other portions of the MS. seem also to belong to it.

2. Sair-al'ubbād ilā-alma'ād or Kunūz-alrumūz, on ff. 108^a-116^a, the only complete one, as it seems, of the three poems contained in this copy. Beginning: مرحبا

ای برید الخ.

3. Kārnāma, beginning, on fol. 116^b: و یحک ای. The conclusion of this mathnawī is found on fol. 76^a (تمام شد کارنامه الخ), but whether it is complete, and how many of the other leaves really belong to it, is absolutely impossible to say. Copied in the month Jumādā II, A. H. 637 (A. D. 1240, Jan.), by Faḍl-allāh bin Muḥammad bin 'Umar bin 'Uthmān alṣūfi.

No. 1444, ff. 33-76^b, 77^b-93^b, and 108^a-137^b, 4 coll., each ll. 25; good old Naskhī; size, 9¹/₂ in. by 6 in.

917

A defective copy of *two* mathnawis by Sanā'ī.

Contents:

1. Sair-al'ubbād ilā-alma'ād (here styled رسالة سیر العباد), beginning, on fol. 2^b: مرحبا ای برید الخ.

2. Ḥadīkah, incomplete and much curtailed; Book I, on fol. 30^a, beginning: ای درون برور الخ; Book II, on fol. 93^b; III, on fol. 107^a, last line (the chapter not being numbered); IV, on fol. 157^b; V, on fol. 166^b; VI, on fol. 198^b. The sixth bāb agrees with No. 2481 (918 in this Cat.) as far as fol. 202^b, l. 6 (=fol. 175^a, last line but two in that copy); but from thence there

is no further agreement. Bāb VII, on fol. 241^a, is entirely different from the corresponding 7th in No. 2481; after fol. 249 a very large lacuna; fol. 250^a opens in Bāb X with the bait:

تا دو عادل هوا نامزد - نک هوا از دو عقل بگزید

but the exact words are not found in No. 2481; the agreement begins again on fol. 255^b, first line (= fol. 383^a, first line, in No. 2481). The usual date of A. H. 525 appears here in the last bait:

نامزد و ببست و جارفته زعام
نامزد و ببست و بنج گشت تمام

Copied by Kīwām bin Muḥammad of Shirāz; no date appears. On fol. 1^a appears the same wrong spelling of Sanā'ī's name (ثنائی) as in No. 915 above.

No. 825, ff. 262, 2 coll., each ll. 14; Nasta'lik; two luxuriously illuminated title-pages on ff. 1^b and 2^a; illuminated frontispieces on ff. 2^b and 30^a; ff. 2^b, 3^a, 29^b, and 30^a splendidly adorned. size, 8 in. by 5 in.

918

Ḥadīkah (حدید).

Another excellent and complete copy of Sanā'ī's Ḥadīkah, written at Iṣfahān, A. H. 1027 (A. D. 1618). Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 73^b; III, on fol. 139^b; IV, on fol. 152^a; V, on fol. 158^a; VI, on fol. 171^a; VII, on fol. 208^b; VIII, on fol. 220^a; IX, on fol. 225^b; X, on fol. 260^b.

Occasionally short glosses on the margin.

No. 2481, ff. 395, 2 coll., each ll. 15; Nasta'lik; the last four pages written by another hand; size, 9¹/₂ in. by 5¹/₂ in.

919

Another complete copy of the Ḥadīkah.

This copy was finished the 26th of Shawwāl, A. H. 1077 (not 1088, as is written at the end, since the transcriber distinctly says in words: سنه سبع و سبعين = A. D. 1667, April 21. Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 56^a; III, on fol. 100^a; IV, on fol. 120^a; V, on fol. 145^b; VI, on fol. 154^b; VII, on fol. 166^a; VIII, on fol. 183^b (here called by mistake باب سادس instead of باب نامن); IX, on fol. 190^b; X, on fol. 203^a. Date of composition, A. H. 525.

Damaged by worms in many pages. College of Fort William, 1825.

No. 2235, ff. 270, 2 coll., each ll. 19; Nasta'lik, by two different hands, the first on ff. 1-152, the second on ff. 153-270; illuminated frontispiece; size, 12¹/₂ in. by 7 in.

920

The same.

No date. Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 62^a; III, on fol. 73^b; IV, on fol. 128^b; V, on fol. 138^b; VI, on fol. 167^b; VII, on fol. 196^a; VIII, on fol. 223^b; IX, not marked; X, on fol. 301^b (this last bāb is extremely short in this copy).

No. 1224, ff. 315, 2 coll., each ll. 17; Nasta'lik; illuminated frontispiece; size, 7³/₈ in. by 4¹/₂ in.

921

A defective copy of the same.

This copy is defective both at the beginning and end, and is besides in quite a hopeless state of confusion as to the proper order of the leaves. They are misplaced or misbound, and as most of the catchwords are missing, it is not possible to set them right. The copy begins in the middle of a prose preface, which winds up with a filirist of the ten bābs, and appears to be that of Muḥammad bin 'Alī al-Raffā (alias Muḥammad bin 'Alī Raḡḡām, see Rieu ii. p. 550^b), on fol. 1^a. On fol. 3^a begins Sanā'i's own preface: سپاس و ستایش الخ, but in an abridged form. The mathnawī itself begins on fol. 6^b; on fol. 37^b appears the beginning of Bāb VIII, on fol. 50^a that of Bāb IX, on fol. 86^b that of Bāb X, on fol. 193^a that of Bāb V, on fol. 246^b that of Bāb VI, on fol. 250^a that of Bāb VII, and on fol. 270^b that of Bāb II. No other headings are to be found. Slight injuries here and there.

No. 3418, olim 13. J. 22, ff. 300, 2 coll., each ll. 17; Nasta'liq; small illuminated frontispiece on fol. 6^b; size, 6½ in. by 4½ in.

922

Another defective copy of the same.

This copy is in the same hopeless confusion as the preceding one, is defective at the end, and injured in many places. On fol. 11^a margin begins Bāb IX, on fol. 24^a Bāb X, on fol. 51^b Bāb II, on fol. 58^a margin Bāb III, and on fol. 86^b margin Bāb VIII; all the other headings are missing.

No. 3342, olim 13. J. 23, ff. 136, 2 coll., each ll. 15, and a third on the margin, ll. 28; small Nasta'liq; size, 7¼ in. by 3¼ in.

923

Sharḥ-i-Ḥadīkah (شرح حدیقه).

The revised and collated edition of Sanā'i's Ḥadīkah with a commentary and marginal glosses by 'Abd-allatīf bin 'Abdallāh al-'Abbāsī, who is best known by his revised and annotated edition of Jalāl-al-dīn Rūmī's mathnawī (see Nos. 1088–1090 in this Cat.), his commentaries on the same poem, entitled لطائف المعنوی (see Nos. 1101 and 1102 in this Cat.), and a special glossary (see Nos. 1091–1097 in this Cat.); he died A. H. 1048 or 1049 (A. D. 1638, 1639) in Shāh-jahān's reign. The present copy, which is the author's autograph (comp. fol. 1^a: حرره و سوده عبد اللطیف بن عبد الله الخ), was finished by him the 20th of Jumādā-al-awwal, A. H. 1044 (A. D. 1634, Nov. 11), and represents an abridgement from a larger commentary of his, the لطائف الحدائق, from which also the glosses are taken (marked by ط). According to the dibāca he began the larger work A. H. 1040 and completed it A. H. 1042 (A. D. 1630–1633), supported by his friend Mir 'Imād-al-dīn Maḥmūd al-Hamadānī, with the takhallus Ilāhī, the author of the well-known tadhkirah of Persian poets, the خزینة گنج (see A. Sprenger, Catal., p. 66 sq.). Sprenger's remarks in the note on p. 558 of his Catal., that 'Abd-allatīf borrowed the copy, described there,

in A. H. 1035 = A. D. 1625, 1626, transcribed, collated, and annotated it, can only refer therefore to the very beginning of the author's critical labours on Sanā'i's text, from which afterwards the two exegetical works in question sprang.

Contents:

Sanā'i's preface, on fol. 1^b, beginning: سپاس و ستایش الخ, introduced by a few lines from 'Abd-allatīf's pen, on fol. 1^a: این دیباچه است که صاحب طبع سلم الخ.

Editor's preface, styled دبایچه مختصر بر شرح ابیات (the meaning of which is explained on fol. 11^a: دبایچه مختصر که از جمله چهار چمن شرح لطائف الحدائق), on fol. 11^b, beginning: بر ناقدان بصیر و صبرفیان خیر رسته بازار. ملك صورت و معنی مخفی و مستور نماند که الخ.

Short account of Ilāhī's share in this work and two ta'rikhs on the date of its completion by the same Ilāhī. on fol. 13^b, beginning: چون پاکیزه میوه باغ اصطفا و کرامی گوهرکان اجنبی سامی نتیجه دودمان الخ.

Beginning of Bāb I of the Ḥadīkah, on fol. 17^b: ای درون الخ, again introduced by a few lines from the editor's pen, on fol. 17^a, in which he enumerates his authorities, viz. the Kāmūs, the Šurāḥ, and other famous Arabic and Persian dictionaries, grammars, etc. لغات عربی و فرهنگهای معتمد فارسی و قواعد نحوی (و قوانین صرفی). The first words of the commentary itself run thus: قول امام جعفر است رضی الله عنه هذه قبلة الناس والله قبلة كثيره يعنى ابن قبه که کشاده از آسمانست الخ.

Bāb II, on fol. 112^b; III, on fol. 213^a; IV, on fol. 234^b; V, on fol. 241^a; VI, on fol. 256^a; VII, on fol. 298^a; VIII, on fol. 310^a; IX, on fol. 316^a; X, on fol. 348^a. The date of composition is given here as A. H. 535:

بانصد وسی و چار رفته زعام
بانصد وسی و بنج گشت تمام

but the margin gives the various readings چار و بیست و بنج and بیست و بنج.

The *fatwā*, on fol. 472^b, beginning as usual, introduced by the editor in this manner (comp. Bodleian Cat., No. 528): این فصلی است که بر سلطان اعظم مالک البر و البحر ابو الحارث بهرامشاه بن مسعود بن ابراهیم انار الله برهانه نوشته است الخ.

No. 344, ff. 474, ll. 19; clear and distinct Nasta'liq; illuminated frontispieces on ff. 1^b, 11^b, and 17^b; size, 10¼ in. by 6 in.

924

Another copy of the same.

The prefaces, both of the poet and his editor, the account of Ilāhī's share, the short introductions, and the

in alphabetical order, except the first six, on fol. 295^a. Beginning of the first alphabetical ghazal, on fol. 296^a:

ای همه خوشی در آغوش شما
قبله جانها بُناگوش شما

The *ninth* *kism* begins on fol. 365^a and contains, quite in agreement with the above index, the mystical mathnawi *کنوز الرموز*, otherwise styled *المعاد إلى المعاد* (see No. 914 above).

The *tenth* *kism* begins on fol. 380^a and contains the second mathnawi mentioned in the index, the *کارنامه* (see Nos. 914 and 916 above), the heading of which runs here thus: آغاز کارنامه که حواجه سنائی از بلخ بفرنین (بغزنین) فرستاد بجماعت دوستان و یاران مذکور الخ.

At the end of the copy, on ff. 393^b-411, a third mathnawi is found, viz. the *عقلمانه* (see Nos. 914 and 915 above), introduced by a short preface in prose, beginning: الحمد لله حمدًا بکافی نعمه الخ; this mathnawi is, according to the index and the colophon on fol. 411^a, also styled *سنائی آباد*.

No. 2722, ff. 411, 2 coll., each ll. 15-24; written by different hands in various forms of Nasta'liq; some of the last pages injured; size, 9 $\frac{3}{8}$ in. by 6-6 $\frac{3}{8}$ in.

928

Diwân-i-Sanâ'i (دیوان سنائی).

A small collection of the lyrical poems of Sanâ'i (for copies of the complete diwân see Bodleian Cat., No. 537, and Rieu ii. p. 551^a), containing chiefly *qasidas*, interspersed with a few *ghazals* and *kit'as*. Beginning:

ای در دل مشتافات از عشق تو بوستانها
از حجت بیجونی از صنع تو برهانها

Ff. 9-13 are misplaced; the right order is 9, 12, 10, 11, 13; there seems besides to be a lacuna after fol. 23^b. No date.

No. 609, ff. 1-48^a, 2 coll., each ll. 15, and a third on the margin, ll. 28; Nasta'liq; illuminated frontispiece: the first two pages splendidly adorned; a drawing on fol. 1^a and a picture on fol. 48^a; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

929

Two mathnawis by Mu'ayyid alnasafi.

Two old mystical mathnawis in the very form and style of the minor didactic poems of Sanâ'i, by a poet called Mu'ayyid alnasafi (who is no doubt identical with Mu'ayyid-al-din Samarkandi. see *Haft Iklim*, No. 1428, col. 486 in this Cat., and W. Pertsch, Berlin Cat., p. 659, No. 305), apparently a contemporary or disciple of the author of the *Hadikah*, whom he closely imitated.

1. *نسبم الصبا إلى الصبا*, on ff. 24^b-32^b, beginning:

ای مصابیح آسمان هدی - وی مفاتیح جنة الماوی

2. *بهلولان نامه*, on ff. 94^a-107^b, beginning:

مرحبا ای رفیق همدم من
سنواین سرگذشت برغم من

The title of this second mathnawi appears at the bottom of fol. 32^b, and again at the end of the poem, on fol. 107^b, l. 13; the name of the poet, on fol. 32^b, l. 4, and in the title itself. The *Pahlawānnāma* is divided into fourteen short *maqālas*, dealing with various ethical and mystical topics, and a *khātimah*.

Copied in Jumādā I, A. H. 637 (A. D. 1239, Dec.), by the same scribe who wrote No. 916 above. Faḍl-allāh bin Muḥammad bin 'Umar bin 'Uthmān alṣūfi.

No. 1444, ff. 24-32 and 94-107, 4 coll., each ll. 25; good old Naskhī; many pages greatly injured; size, 9 $\frac{1}{4}$ in. by 6 in.

930

Diwân-i-Ḥaḍrat Ghauth-althaḥalain (دیوان حضرت غوث الثقلین).

Lyrical poems of the great founder of the Kādīrī order, Shāh Muḥyi-al-din Sayyid 'Abd-alkādir aljili, with the honorary epithet of Ghauth-althaḥalain or Ghauth ala'zam, who was born in Ramaḍān, A. H. 470 or 471 (A. D. 1078 or 1079), and died in Rabi' II, A. H. 561 (A. D. 1166, Febr.), see *Safinat-alauliyyā*, No. 36. They are in alphabetical order and begin:

گر بیائی بسر تربت و برانۀ ما
بینی از خون جگر آب زده خانۀ ما

Copied from a MS. of Nawwāb Bihrūzkhān. No date. Presented by Sir Barry Close. 14th May, 1813.

No. 1430, ff. 1-35, 2 coll., each ll. 12; Nasta'liq; collated, size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

931

Diwân-i-Ḥasan Ghaznawī (دیوان حسن غزنوی).

The lyrical poems of the great panegyrist of Bahrām-shāh of Ghazna (who reigned A. H. 512-547 = A. D. 1118-1152), Sayyid Ashraf-al-din Ḥasan bin Nāsir 'alawī (so his name is given in 'Aūfi and Taḳī Kāshī, see A. Sprenger, Catal., p. 5, No. 72, and p. 16, No. 18, comp. also Rieu iii. p. 999^b; in the preface of this copy, on fol. 2^a, l. 4, he is called Abū al'ālī Ḥasan bin Muḥammad alḥusain; in the *Haft Iklim*, No. 335, col. 401 in this Cat., and the *Khulāṣat-alafkār*, Bodleian Cat., col. 305, No. 76, Sharaf-al-din Ḥasan bin Nāsir 'alawī). He died in Juwain, A. H. 565 (A. D. 1169, 1170). see A. Sprenger, Catal., p. 16; Butkhāna, in Bodleian Cat., col. 198, No. 13; and *Ātashkada*, ib., col. 270, No. 231; comp. also No. 933 below.

A prose preface, beginning, on fol. 1^b: الحمد لله رب العالمین و الصلوٰه علی رسولہ محمد وآلہ الطاهرين و سلم تسلمًا کثیرًا کثیرًا واجبست بر ارباب عقل و فطنت الخ.

Tarjī's, tarkibbands, *qasidas*, *ghazals*, and *kit'as*, all mixed together without any order, on fol. 4^a, beginning:

یا رب ابن مائتم و ادن صدر رفیع مصطفاست
یا رب ابن مائتم و ادن فرق عزیز مجتباست

It agrees with the first quotation in the *Makhzan-algharā'ib*, No. 562 (Elliott Coll. 395, fol. 92^b), see Bodleian Cat., col. 327.

Rubā'is, on fol. 163^b, beginning:

مقصود زآفرنش ما جانست
و ن گوهر باک را حقیقت کانست

This copy, although not dated, has been put before the following two as being comparatively the fullest.

No. 236, ff. 187, 2 coll., each ll. 14; clear and distinct Nasta'liq; illuminated frontispiece; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

932

Another copy of the same diwān.

No prose preface. The copy contains, like the preceding one, tarjī's, tarkibbands, ḳaṣidas, ghazals, and ḳiṭ'as without any order, and a series of rubā'is at the end, on ff. 274^b-294. Beginning the same as in the preceding copy.

Dated the 24th of Shawwāl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alraḳīb.

No. 328, ff. 150-294, 2 coll., each ll. 18; clear Nasta'liq; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

933

The same.

This copy of Ḥasan Ghaznawī's diwān begins with a prose preface, which is entirely different from that in No. 931. It begins, on fol. 245^b: اوصاف بزرگواری و فضیلت سخنگذاری او اظهار من الشمس است الخ.

On fol. 248^a margin, the date of Ḥasan's death is correctly fixed in A.H. 565. Beginning of the diwān itself, on fol. 249^b, the same as in the preceding copies.

No date.

No. 609, ff. 245^b-304, 2 coll., each ll. 13-15, and a third on the margin, ll. 24-28; Nasta'liq; two illuminated frontispieces on ff. 245^b and 249^b; the first two pages both of preface and diwān splendidly adorned; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

934

Diwān-i-Ẓāhir-al-din Shufurwah (دبوان ظهیرالدین شوفرو). (شفرو).

According to the short prose preface, on fol. 1^b: امام عالم بارع افضل اکمل ظهیرالدین شفرو اصفهانی روح الله روحه مردی بی نظیر و حکیم دوده است و مستجمع جمیع علوم و واعظ نیز در عهد سلطان ارسلان بوده و مدح او و بسرش طغرل گفته الخ, this copy contains the

extremely rare diwān—not met with in any other collection—of Ẓāhir-al-din 'Abdallāh Shufurwah of Isfahān, who was a cousin of the better-known Sharaf-al-din Muḥammad Faḍl-allāh or 'Abd-almu'min Shufurwah (see Haft Iklim, Nos. 867 and 868, col. 441 in this Cat.; Ātashkada, Nos. 391 and 406, Bodleian Cat., cols. 276 and 277; and A. Sprenger, Catal., p. 17, No. 35), and, like him, a panegyrist of Sulṭān Arslān bin Tughrul Saljūki (A.H. 556-571 = A.D. 1161-1176) and of his son and successor, Sulṭān Tughrul III (A.H. 571-590 = A.D. 1176-1194); comp. also the Makhzan-algharā'ib, No. 1492 in Bodleian Cat., col. 349, where he is praised as an expert in law, tradition, and Ḳurān-interpretation, and where some poetical extracts are given, which,

however, cannot be traced in this copy. The diwān consists of ḳaṣidas, intermixed with a few ghazals, ḳiṭ'as, and four rubā'is.

Beginning of the diwān, on fol. 1^b:

ای هستی بی نشان نشانت - بخود خرد از علو شانت

No date.

No. 240, ff. 1-88, 2 coll., each ll. 15; Nasta'liq; worm-eaten; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

Anwari (Nos. 935-949).

935

Diwān-i-Anwari (دیوان انوری).

The complete lyrical poems of Aḥad-al-din 'Alī Anwari, commonly called the greatest ḳaṣidah-writer of Persia, who was the panegyrist of Sulṭān Sanjar, and died probably A.H. 585 or 587 (A.D. 1189 or 1191); the Haft Iklim (see above, col. 416, No. 528) fix his death in A.H. 580 (A.D. 1184); all the earlier dates given in tadhkiras, as for instance 540 or 547, are absolutely impossible; comp. on this question and on Anwari's life and poetical achievements in general, Rieu ii. p. 554 sq.; Bodleian Cat., Nos. 543-558, and 1980; W. Pertsch, p. 83, and Berlin Cat., p. 743 sq.; A. Sprenger, Catal., p. 331 sq.; G. Flügel i. p. 502; Cat. des MSS. et Xylographes, p. 319; J. Aumer, p. 10; Krafft, p. 62; Rosen, Persian MSS., p. 170; and the Russian monograph of V. Joukowski or Shukovski, St. Petersburg, 1883 (see also W. Pertsch in the 'Literaturblatt für orientalische Philologie,' ii. pp. 10-18). The poet was born in Mahnah, in the Dasht-i-Khāwarān, near Abiward, and therefore used as first takhalluṣ Khāwari. His diwān has been printed, resp. lithographed in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

Contents:

A short preface, in prose, on fol. 1^b, beginning: مهنر شغلی که اصحاب نطق و دراست بدان نازند و ارباب فهم و فراست آنرا دستور سازند الخ.

Ḳaṣidas and tarjī'bands in alphabetical order, except the first, on fol. 2^b.

Beginning of the initial poem:

معدری نه بآلت بقدرت مطلق
کند بشکل بخاری چو گنبد ازرق

Beginning of the first alphabetical poem, on fol. 3^b:

باز این چه جوانی و جمال است جهانرا
وین حال که نوگشت زمین را و زمانرا

Ḳiṭ'as, arranged alphabetically, on fol. 188^b, beginning:

ایا صدی که از روی بزرگی - فلک را نیست با قدر تو بالا

Ghazals, also in alphabetical order, on fol. 271^a, beginning:

از دور بدیدم آن دری را - آن رشک بتان آری را

Short satirical mathnawis (sometimes called هزلجات or, as in the following copy, مثنوئات در هجو), on fol. 323^a, beginning:

حبذا گیر قاضی گیرنگ - آنکه دارد زسنگ خارا ننگ

Rubá'is, in alphabetical order, on fol. 327^a, beginning:

ای هجر مگر نهائی نیست نرا

وی وعده وصل غایتی نبست نرا

Anwarī's diwān ends on fol. 352^b, and is dated by Mu'izz-al-din Ḥasani, the 7th of Muḥarram, A.H. 1061 (A.D. 1650, Dec. 31). On ff. 353-359 there is written by another hand a series of anonymous mathnawi-baits, beginning abruptly:

بشنو نکته گراهل هوشی

خودش را به که سگ بفروشی

Some of the last pages are damaged; large water-spots throughout the whole copy.

No. 2677, ff. 359, 2 coll., each ll. 19; Nasta'lik; ff. 216 and 353-359 supplied by other hands; size, 11½ in. by 7 in.

936

Another copy of the same diwān.

Contents:

Ḳaṣidas etc. in alphabetical order, except the first; beginning of the initial poem, on fol. 1^b: مقدری نه الخ.

Beginning of the first alphabetical ḳaṣidah, on fol. 2^b:

باز اسن الخ.

Ḳiṭ'as, on fol. 215^b, arranged alphabetically, beginning, on fol. 215^b: ایا صدی الخ.

Short satirical mathnawis, beginning, on fol. 296^a:

حبذا کمر الخ.

Ghazals, in alphabetical order, beginning, on fol. 300^b:

از دور بدیدم الخ.

The same satirical mathnawis, repeated on ff. 351^b-355^b.

Rubá'is, in alphabetical order, beginning, on fol. 355^b:

ای هجر الخ.

No date. Numerous glosses and various readings on the margin and between the lines.

No. 1530, ff. 381, 2 coll., each ll. 19; Nasta'lik; size, 10¼ in. by 6¾ in.

937

The same.

Contents:

Ḳaṣidas and tarji' bands, without any order, on fol. 1^a, beginning as in the two preceding copies.

Ḳiṭ'as, with the short satirical mathnawis at the end, beginning, on fol. 156^a:

دوش خوانی دنده ام کو نك دندی نك ناد

حواف نی بل حالتی کان از کرامت برتر است

corresponding to fol. 228^a in the preceding copy.

Ghazals, in alphabetical order, beginning, on fol. 238^a:

از دور بدیدم الخ.

Rubá'is, on fol. 277^b, without any order, beginning:

آنی که گفت ضامن ارزانی آمد

وانی که درت قبله آفاق آمد

corresponding to fol. 361^a, last line but two, in the preceding copy.

No date. This copy was presented by J. Wombwell, Esq., 10th April, 1804.

No. 440, ff. 302, 2 coll., each ll. 21; Nasta'lik; illuminated frontispiece; size, 8¾ in. by 4¾ in.

938

The same.

Another complete copy of the same diwān (styled on fol. 1^a: کَلَبَاتِ انوری), without a date. It contains ḳaṣidas, ḳiṭ'as, ghazals, and rubá'is, all mixed together without any order. Beginning as usual: مقدری نه الخ.

No. 391, ff. 331, 2 coll., each ll. 17; Nasta'lik; the first two pages splendidly illuminated; size, 10½ in. by 6 in.

939

A slightly defective copy of the same.

This copy is the oldest in the India Office Collection, dated Rabi'-alawwal, A.H. 987 (A.D. 1579, May), by Nizām Faḍl-allāh, but unfortunately somewhat defective in the middle.

It contains:

A short laudatory introduction in prose, on fol. 1^b, beginning: این جریده نامی و نسخه کرامی که از مشاهدۀ صفحاتش ارباب بمنتش را منظور دنده در نظرست الخ.

A first collection of ḳaṣidas, ghazals, ḳiṭ'as, tarji' bands, etc., all mixed without any alphabetical order, beginning, on fol. 2^a: مقدری نه الخ.

A second collection, equally mixed and unalphabetical, beginning abruptly with the last four baits of a poem with the radif انداخته, which cannot be traced in the other copies, on fol. 69ⁱ (the lacuna after fol. 68 comprises, according to the Arabic paging, one leaf only).

Rubá'is, beginning, on fol. 211^a: ای تبغ ترا نهاده

سرهما کردن الخ.

Worm-eaten; occasional notes on the margin.

No. 3515, ff. 233, 2 coll., each ll. 15; large, excellent Nasta'lik; splendid binding in red and gold; size, 9½ in. by 6¼ in.

940

Another more defective copy of the same.

Contents:

Ḳaṣidas and tarji' bands, first collection, in alphabetical order, except the first, on fol. 1^b: مقدری نه الخ.

Beginning of the first alphabetical ḳaṣidah, on fol. 3^a:

سبهر رفعت و کوه وفار و بحر سجا

بهار دولت و دس آن جهان فدر و بها

corresponding to fol. 8^a in No. 1530 (936 above).

Ḳaṣidas etc., second collection, interspersed with

ghazals, likewise in alphabetical order, but only beginning in the letter ر, on fol. 180^a:

ای بهمت برتر از جرح انبر - وز بزرگی دین یزدان را ظهیر
corresponding to fol. 78^a, first line, in No. 1530. This is owing to a lacuna after fol. 179. The last *kaşidah*, which begins, on fol. 179^b, ای برده ز شاهان, corresponds to fol. 195^b in No. 1530, and breaks off with the 13th bait (=No. 1530, fol. 196^a, l. 10).

Kiṭ'as, with a few ghazals, concluded by the short satirical *mathnawis*, on fol. 237^a, beginning:

ای فلك پيش طالعه نيكت - کرده پرواز اختر بدرا
corresponding to the fourth *kiṭ'ah* in No. 1530, fol. 216^a.
Fol. 179 injured. No date. College of Fort William, 1825.

No. 2258, ff. 358, 2 coll., each ll. 15-16; *Nasta'lik*, by at least four different hands; size, 8½ in. by 4½ in.

941

A third defective copy of the same.

Contents:

Kaşidas etc., without any order, on fol. 1^b, beginning as usual.

Ghazals, arranged alphabetically, beginning, on fol. 134^b:

ای عمل تو ببر و بخت برنا - خارست زمانه و تو خرما

Kiṭ'as, in alphabetical order, beginning, on fol. 184^a:

زهى صدرى النخ

This part is incomplete at the end; the last *kiṭ'ah* on fol. 192^b, which breaks off with the second bait, is found in No. 1530, fol. 247^b, ll. 3 and 2 ab *infra*. There are besides lacunas after ff. 189 and 191. The *kiṭ'ah* ربع مسكون النخ, beginning on fol. 189^b, corresponds to No. 1530, fol. 230^a, the *kiṭ'as* on fol. 190^a to ff. 243^b and 237^b respectively in the same copy (so that the end of letter ت, the whole letters ج, ح, and خ, and the beginning of the letter د are missing). The last *kiṭ'ah*, on fol. 191^b, ای خداوندی النخ, is found on fol. 243^a in No. 1530, the first *kiṭ'ah*, on fol. 192^a, on fol. 245^b, l. 5, in the same copy.

Small blanks on ff. 69^b and 73^b. The proper order of ff. 38-43 is: 38, 40, 39, 42, 41, and 43.

Various readings and many additions on the margin.

A great number of pages worm-eaten.

No. 1006, ff. 192, 2 coll., each ll. 21; *Nasta'lik*; size, 10 in. by 5½ in.

942

A fourth defective copy of the same.

This copy is in a very unsatisfactory state, worm-eaten throughout, more especially in the first half, and damaged besides in many places, whole parts of the first leaves being torn away or effaced. It is defective at the end.

Contents:

The same short prose preface as in No. 2677 (935 above); beginning: مهترشغلی که النخ. The poet's name

is given here, on fol. 2^a, l. 6, as 'Alī bin Maḥmūd bin Ishak al-Anwarī.

Kaşidas, without any order, on fol. 2^b, beginning as usual.

Kiṭ'as, in alphabetical order, beginning, on fol. 185^b:
ابا صدرى النخ

Ghazals, on fol. 258^b, beginning:

ز عهد تو بوى وفا مى نيابد النخ
corresponding to fol. 319^b in No. 1530 (936 above).

A few more *kiṭ'as* and *kaşidas*, on ff. 287^a-289^a.

Satirical *mathnawis*, beginning, on fol. 289^a:
حبذا
گير النخ

One ghazal and a few *kiṭ'as* on fol. 293^a, followed by *rubā'is* which break off on fol. 298^b. The last *rubā'i*, از خاك دوت, corresponds to No. 1530, fol. 369^a, l. 3 ab *infra*.

Many various readings and interesting glosses on the margin.

No. 3520, olim 3113*, ff. 298, 2 coll., each ll. 19; *Nasta'lik*; size, 10 in. by 5½ in.

943

A part of Anwarī's *diwān*.

This copy contains only:

Kaşidas etc., without alphabetical order, beginning on fol. 1^b as usual.

Kiṭ'as, interspersed with a few *kaşidas*, ghazals, and *rubā'is* (nineteen *rubā'is* and one *fird* at the end), on fol. 182^b, beginning:

نگر تا حلقه اقبال ناممکن نجبنانی
سلما ابلها لا بل که محروما و مسکینا

No date. Many various readings and glosses on the margin.

No. 2690, ff. 282, 2 coll., each ll. 17; large *Nasta'lik*, by different hands as it seems; the first eight and the last three leaves supplied by a modern hand; size, 10½ in. by 5¼ in.

944

Kaşa'id-i-Anwarī (قصائد انورى).

Anwarī's *kaşidas* in alphabetical order, except the first and the third; beginning of the *initial kaşidah* as usual. The *second* corresponds to No. 1530, fol. 6^a, the *third* to fol. 194^b, first line, and the *fourth* (or second alphabetical poem), beginning ای قاعده تازه زدست النخ, to fol. 4^b, first line, in the same copy. Rich marginal glosses and notes.

Dated the first of Dhū-alka'dah, A.H. 1094 (A.D. 1683, Oct. 22), in the castle of Sūlāpūr, by Nadirbeg, son of 'Abdallāhbeg ibn 'Ibād-allāhbeg, a descendant of Alrar (i.e. Shaikh 'Uḥaid-allāh, see No. 633 in this Cat.) and inhabitant of Andjān.

No. 1926, ff. 226, 2 coll., each ll. 17; *Nasta'lik*, size, 10 in. by 6 in.

945

Another copy of the same.

The same *kaşidas*, arranged alphabetically, beginning

as usual. The second (or first alphabetical) *kašidah*, on fol. 2^a, beginning: *صبا بسبزه بیماراست باغ دنیی را آغ*, is the second in the preceding copy too. Rich marginal notes.

Copied A.H. 1120 (A.D. 1708, 1709), in Bahādnr-shāh's reign, by 'Abd-alkhālīk Gharīb.

No. 514, ff. 239, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

946

(انتخاب دیوان انوری).

Extracts from Anwarī's *diwān*, consisting of *kašidas*, *ghazals*, and *kit'as*, without any order. The initial poem is the same as the second in the preceding two copies: *صبا بسبزه آغ*.

No date.

No. 609, ff. 45^b-81^a, 2 coll., each ll. 15, and a third on the margin, ll. 24-28; Nasta'lik; illuminated frontispiece, the first two pages richly adorned; two pictures on ff. 80^b and 81^a; size, 9¼ in. by 5½ in.

947

(شرح دیوان انوری).

Explanation of the difficult verses in Anwarī's *diwān*, especially his *kašidas*, by Muḥammad bin Dā'ūd bin Muḥammad bin Maḥmūd 'Alawī Shādiyābādī, who flourished in the reign of Nāsir-al-din Khilji, the ruler of Mālwal (A.H. 906-916=A.D. 1500-1510), see Rieu ii. p. 556^a. He also wrote a commentary on Khākānī's poems, see Nos. 968-970 below. Beginning: *سیاس بی قیاس مرصائع قدیم را که بامرکن جمله مکونات را از نهان خانه کتم عدم در صحراء وجود آورد آغ*.

The first verse, explained, on fol. 2^a, is the initial bait usually found in copies of Anwarī's *kašidas*: *معدی نه آغ*.

Dated the 24th of Muḥarram, A.H. 1056 (A.D. 1646, March 12), by Amīnkhān ibn Shaikh 'Abdallāh of Shāhpūr.

No. 1128, ff. 1-88, ll. 16-19; Nasta'lik, mixed with Shikasta; size, 9½ in. by 5½ in.

948

(شرح دیوان انوری).

Another commentary on Anwarī's *kašidas* and *kit'as*, by Abū-alḥasan Farāhānī (or as his contemporary Naṣrābādī in his *tadhkirah*, composed between A.H. 1083 and 1092=A.D. 1672-1681, see No. 669 in this Cat., calls him, Mir Abū-alḥasan, a Ḥusaini Sayyid of Farāhān), see Bodleian Cat., No. 557; Rieu ii. p. 556^b; A. Sprenger, Catal., pp. 332 and 333; *Mélanges Asiatiques*, iv. p. 54.

The commentary on the *kašidas* begins, on fol. 1^b: *سیاسی که از روی گواهی آغ*.

The first *kašidah* commented upon is the second (or first alphabetical one) of the usual copies: *باز این چه جوانی آغ*.

The *kašidas* conclude, on fol. 66^a, with the colophon: تمام شد شرح دیوان انوری, and are followed by the commentary on the *kit'as* (شرح مقطعات انوری از ابو الحسن فرامانی), beginning with this verse:

ای نام تو قالب عبارت را روح
در راه تو پای عقل و دانش مجروح

Dated the 19th of Ramadān, in the 19th year of 'Ālamgir's reign (=A.H. 1087, A.D. 1676, Nov. 25). On fol. 1^a this copy is designated as *الجزو الاول من شرح دیوان انوری*.

No. 1910, ff. 91, ll. 18-19; Shikasta; size, 9 in. by 5½ in.

949

The first part of the same commentary.

Abū-alḥasan Farāhānī's commentary on Anwarī's *kašidas*, beginning as in the preceding copy. No date.

No. 212, ff. 1-83, ll. 20; careless Nasta'lik; size, 9½ in. by 5½ in.

Khākānī (Nos. 950-970).

950

(کلیات خاقانی).

The complete poetical works of Afdal-al-din Badīl Ibrāhīm bin 'Alī Najār Khākānī of Shirwān, who had originally the *takhalluṣ* of Ḥakā'iki, which he exchanged at the suggestion of his spiritual guide Abū al'alā Ganjawi for Khākānī in honour of the Khākān-i-Kabir Minūcihr and his son Akhsatān or Akhtasān, comp. on some points of difficulty connected with these Haft Iklim, Nos. 1385 and 1397, cols. 480 and 482 in this Cat. Khākānī died probably A.H. 595 (A.D. 1199); another possible date is A.H. 590 (A.D. 1194), but quite impossible is A.H. 582 (A.D. 1186); see on Khākānī's life and poetry especially Khanykov, *Mémoire sur Khacani*, in *Journal Asiatique*, 6^{me} série, vol. iv. p. 137 sq. (1864), and vol. v. p. 296 sq. (1865), and Salemann's introduction to his Russian edition of Khākānī's *rubā'is*, St. Petersburg, 1875; comp. besides Bodleian Cat., Nos. 560-581; Rieu ii. p. 558 sq.; W. Pertsch, Berlin Cat., p. 768 sq.; A. Sprenger, Catal., p. 461; G. Flügel i. p. 508; Cat. des MSS. et Xylographes, p. 329; Ouseley, *Biograph. Notices*, p. 157; *Mélanges Asiatiques*, iii. p. 114 sq., etc. Khākānī's poetical works have been lithographed in Lucknow, 1879.

This copy of the *Kulliyāt* contains:

1. *Tuhfat-al-'irākain* (تحفة العراقین), the famous *mathnawī* in which the poet describes his pilgrimage from Shirwān to Makkah and Madiinah and his way back, with special reference to the two 'Irāks, i.e. 'Irāk-i-ajam and 'Irāk-i-arab, beginning with a prose preface, on fol. 1^b: *خیر ما اعتصم المرء بحباله کلمة العجز آغ*.

Beginning of the *mathnawī* itself, on fol. 4^a:

ماتیم نظارگان غمناک - زین حقه سبز و مهره خاک

The contents of this *mathnawī* have been given in

detail by Khanykov in his *Mémoire* (quoted above), pp. 173-179; see also Wiener, *Jahrbücher*, vol. 64, *Anzeigebblatt*, pp. 16-18. It has been lithographed in Agra, 1855, and in Lucknow, 1876; extracts from it have also been printed in Lahore, 1867.

2. *Diwân* (ديوان), containing *ḳaṣidas*, *tarjībānds*, *ḳiṭ'as*, and *ghazals*, all mixed together without any order, on fol. 91^b, beginning: *دل من بمر تعلیمست و من طفل زبان دانش الخ*.

A second, anonymous, *mathnawī*, noticed in the *Kulliyāt-i-Khākāni*, *Bodleian Cat.*, No. 560, is not found in this copy.

Dated the 13th of *Ṣafar*, A.H. 1007 (A.D. 1598, Sept. 15).

No. 1767, ff. 407, 2 coll., each ll. 19; *Nasta'lik*; illuminated frontispieces on ff. 1^b and 91^b; size, 11½ in. by 6½ in.

951

Intikhāb-i-Kulliyāt-i-Khākāni (انتخاب کلیات خاقانی).

Extracts from *Khākāni's diwān* (انتخاب دیوان خاقانی), consisting of *ḳaṣidas*, *ghazals*, and *rubā'is* (the latter on ff. 112^b-117^a), followed by the *Tuḥfat-al-'irākain* (on ff. 117^a margin-176). Beginning of the *ḳaṣidas*: *مرزا زهاتف همت رسد بگوش خطاب الخ*, corresponding to fol. 138^a in No. 2552 (967 below). Beginning of the *mathnawī* as usual.

Dated the 12th of *Jumādā II*, A.H. 1038 (A.D. 1629, Febr. 6), by *Muḥammad Shafī' of Isfahān*.

No. 609, ff. 81^b-177^a, 2 coll., each ll. 15, and a third on the margin, ll. 24-28; *Nasta'lik*; illuminated frontispiece, the first two pages richly embellished; a picture on fol. 177^a; size, 9½ in. by 5½ in.

952

Tuḥfat-al-'irākain (تحفة العراقيين).

Another copy of the *mathnawī* '*Tuḥfat-al-'irākain*,' with the preface in prose on fol. 1^b; beginning of the poem itself on fol. 6^b.

Many short marginal glosses. No date.

No. 262, ff. 93, 2 coll., each ll. 19; small *Nasta'lik*; illuminated frontispieces on ff. 1^b and 6^b; size, 8½ in. by 3½ in.

953

Another copy of the same.

Prose preface, on fol. 1^b; beginning of the *mathnawī*, on fol. 9^b.

The whole copy is filled with valuable glosses, both interlinear and marginal, but unfortunately a number of the latter are half cut or torn away. As date appears only the 15th of *Shawwāl*, but no year. *Bibliotheca Leydeniana*.

No. 2615, ff. 191, 2 coll., each ll. 9; *Nasta'lik*; worm-eaten; a part of the margin cut or torn away almost throughout; size, 9 in. by 5 in.

954

A slightly defective copy of the same.

This copy begins abruptly in the prose preface, on fol. 1^a, with the words: *در آسمان بر مساکین*

گشاده دارد الخ, corresponding to No. 262 (952 above), fol. 2^a, l. 3 ab infra (one leaf missing). Beginning of the *mathnawī*, on fol. 3^a.

At the end on fol. 77^a a short epilogue in prose, giving an account of the six *maḳālas* into which the poem is divided,—viz.: 1. *عرائس العکرو مجالس الذکر* (here beginning on fol. 3^a). 2. *معراج العقول* (here on fol. 6^b). 3. *فی وصف بلاد عراق و همدان و مدینه*. 4. *السلام بغداد و مدائن اصحاب هؤلاء البلاد تسمى سحجة* (here on fol. 23^a). 5. *فی اوصاف الکوفة و المدینه و هؤلاء البلاد و تسمى موارد الاوراد و خزانه الاوتاد* (here on fol. 33^a). 6. *فی وصف مدینه الرسول الخ* (in the epilogue *وهی تسمى بهداية الهدى الخ الى المهدي*) (here on fol. 42^b). 7. *فی وصف الشام و الموصل و اصحاب هؤلاء البلاد الخ* (here on fol. 53^a),—and the number of baits in each.

Dated, as it seems, A.H. 1078 (A.D. 1667, 1668).

The copy is greatly injured in many places, but as carefully mended as possible. *Bibliotheca Leydeniana*.

No. 2791, ff. 77, 2 coll., each ll. 21; *Nasta'lik*; size, 8½ in. by 5½ in.

955

The same, without the preface.

No preface. Beginning of the *mathnawī* as usual.

Various readings and short glosses on the margin. An entry of a former owner on fol. 1^a. Dated the 14th of *Muḥarram*, A.H. 1058 (A.D. 1648, Febr. 9).

No. 1058, ff. 97, 2 coll., each ll. 17; careless *Nasta'lik*; size, 8½ in. by 4½ in.

956

The same.

No preface. Dated the 24th of *Rabi'-alawwal*, A.H. 1099 (A.D. 1688, Jan. 28).

No. 278, ff. 127, 2 coll., each ll. 13; *Nasta'lik*; size, 7½ in. by 3½ in.

957

The same.

No preface. Dated, on fol. 191^b, A.H. 1134 (A.D. 1721, 1722).

Fol. 192 is left blank. Fol. 193 is filled with an anonymous *ḳaṣidah*, beginning:

بعد توحيد خداوند و درود مصطفی
نعت آل پاک نبغمبر رسول مجتبی
هست مدح خسرو غازی معز الدین حسین
حامی دین آفتاب معدلت ظل خدا

Khākāni's mathnawī is accompanied with a great number of interesting and valuable notes and glosses, both marginal and interlinear.

No. 1195, ff. 81^b-193, 2 coll., each ll. 15; clear and distinct *Nasta'lik*; size, 8½ in. by 4½ in.

958

The same.

No preface; no date. Many various readings, glosses, and additions, both marginal and interlinear. College of Fort William, 1825.

No. 2186, ff. 112, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 6 in.

959

The same.

No preface; no date. Numerous marginal glosses.

No. 280, ff. 105, 2 coll., each ll. 15; the last three pages supplied by another hand, ll. 17; worm-eaten; Nasta'lik; size, 7½ in. by 4½ in.

960

Sharḥ-i-Tuḥfat-al-'irākain (شرح تحفة العراقيين).

A commentary on the Tuḥfat-al-'irākain, composed by Shaikh 'Abd-alsalām, A.H. 1057, in the 20th year of Shāhjahān's reign=A.D. 1647 (see ff. 3^b, l. 7, and 4^b, ll. 10-13), comp. A. Sprenger, Catal., p. 463, and Bodleian Cat., No. 581.

Beginning of the preface (different from that in Sprenger): حمدی که کتاب ستایش و شرح نیایش را : عنوان زبید و اجزای تحسین و اوراق آفرین را شیرازه بندد مر متکلمی را الخ

The first verse of the mathnawī, commented upon, is the usual initial bait: مائیم نظارگان الخ, on fol. 6^a.

Another commentary on the same mathnawī, by Ghulām Muḥammad, is noticed in Bodleian Cat., No. 580.

This copy was finished the 17th of Dhū-alḥa'dah, A.H. 1059 (A.D. 1649. Nov. 22), only two years after the completion of the commentary.

No. 642, ff. 159, ll. 17; irregular Nasta'lik, by two different hands, as it seems; size, 9 in. by 4½ in.

961

Diwān-i-Khākāni (دیوان خاقانی).

Another copy of Khākāni's lyrical poems, dated the 7th of Rabī'-alākhar, A.H. 1004 (A.D. 1595, Dec. 10). It contains ḳasidas, tarjībānds, ḳiṭ'as, and ghazals, all mixed together without any alphabetical order; from fol. 321^b down to the end there are only ghazals.

Beginning: دل من بر نعلیمست و من طفل زبان دانش الخ

No. 1264, ff. 372, 2 coll., each ll. 19; Nasta'lik; the first two pages richly illuminated; size, 11¼ in. by 6½ in.

962

Another copy of the same diwān.

This copy is dated A.H. 1006, the 10th of Šafar (A.D. 1597, Sept. 22), and contains:

Ḳasidas, interspersed with some ghazals and ḳiṭ'as, on fol. 1^b. Beginning as usual.

Tarjībānds, on fol. 219^b, beginning:

دلا از جان و جان تا کی نکی جو بای جانان شو
حو سلطان اوست در جانها غلام خاص سلطان شو

The right order of ff. 263-270 is: 263, 265, 266, 264, 269, 267, 268, and 270. Occasional notes on the margin.

The title کتبات خفانی, on fol. 1^a, is incorrect, as the copy only contains the diwān.

No. 589, ff. 270, 2 coll., each ll. 19; Nasta'lik; size, 10½ in. by 5½ in.

963

The same.

Contents:

Ḳasidas, on fol. 1^b, beginning as usual.

Tarjībānds and marāthi (elegies), on fol. 220¹.

Beginning: ای دل ز دام گلشن تن در گذشتن نیست الخ

The first elegy, on fol. 225^a, begins thus:

ای روز رفتگان جگر شب فرو درید
آن آفتاب از آن جگر شب بر آورد

Ḳiṭ'as, on fol. 273^a, beginning: چون زمان عهد سنائی در نوشت الخ

No date. Many glosses on the margin of the first 40-50 leaves.

This copy was presented to Mr. Richard Johnson, 1778: a Persian note by a former owner, on fol. 1^a, contains the date A.H. 1183 (A.D. 1769, 1770).

No. 1268, ff. 284, 2 coll., each ll. 18-19; Nasta'lik; size, 11½ in. by 6½ in.

964

The same.

A very large and rich copy, not dated.

Contents:

Ḳasidas, tarjībānds, elegies, ḳiṭ'as, mystical ghazals, etc., all mixed together without any order, on fol. 1^b.

Beginning as usual. At the end of this part, on fol. 367^a, there is the following colophon: تمت القصائد الکبار والصغار والنرجیس المرائی والمقطعات والغزلات فی التجريد والعزلة والموعظة والنصيحة ومذمة الدنيا وشكایة الزمان ومعاتبة الاخوان والمرانی والمدائح والهجو والهزل وسائر المعانی، وشرعت فی الغزلات (!) العشق والرعی.

Love-ghazals, in alphabetical order, on fol. 367^a, beginning:

گر نه عشق او قضاء آسمانستی مرا
از بلای عشق او روی آماستی مرا

Rubā'is, on fol. 442^a, beginning: ابن جریخ بد آئین نه نکو مگر درد الخ

Occasionally short glosses on the margin.

No. 2460, ff. 460, 2 coll., each ll. 19; very clear and distinct Nasta'lik; illuminated frontispiece; size, 10¼ in. by 5½ in.

965

The same.

This copy contains chiefly ḳasidas, without alphabetical order, interspersed with occasional ghazals, ḳiṭ'as, and rubā'is. No date. Eleventh or twelfth century of the Hīrah.

No. 3284, olim 19. J. 3, ff. 248, 2 coll., each ll. 19; clear and distinct Nasta'lik; size, 11½ in. by 6½ in.

966

The same.

This copy, dated the 16th of Rabi'-al-awwal, A. H. 1101 (the 33rd year of 'Ālamgir's reign=A. D. 1689, Dec. 28), contains only *ḳaṣidas* and *tarji'bands*. Numerous marginal glosses. Fol. 148 supplied by another hand.

No. 2650, ff. 1-249, 2 coll., each ll. 18; large Nasta'lik; size, 12½ in. by 7 in.

967

A very large, but defective copy of the same.

This copy (which is incorrectly styled, on fol. 1^a, *Kulliyyât-i-Khâkânî*) contains *ḳaṣidas*, *tarji'bands*, *ghazals*, and *ḳiṭ'as*, all mixed together, without any order. Beginning as usual. On fol. 406^a a series of *rubâ'is* begins with the same *bait* as in No. 2460 (964 above): این چرخ بد آئین الخ.

This part is incomplete at the end; it breaks off on fol. 415^b; the last *rubâ'i* corresponds to the fourth in No. 2460, fol. 450^a.

On the fly-leaves, at the end, there are written some lines in Arabic, beginning: قال النبي صلى الله عليه و آله الخ.

No. 2552, ff. 415, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece; some embellishments on the first two pages; size, 10½ in. by 6½ in.

968

Sharḥ-i-Diwân-i-Khâkânî (شرح دیوان خاقانی).

A commentary on the difficult verses in the *ḳaṣidas* and other minor poems of Khâkânî (شرح بعضی ابیات مشکله قصائد و اشعار مفصلة دیوان افضل الفضلا و سلطان الشعر سبحان العصر حسان الدهر افصح العرب و العجم افضل الدين عثمان بن علي المعروف با نام خاقانی, as the inscription in the following copy has it), by the same Muḥammad bin Dâ'ūd bin Muḥammad bin Maḥmūd 'Alawī Shādiyābādī, who wrote a commentary on Anwarī's diwân, see No. 947 above; other copies of the same in Bodleian Cat., Nos. 572 and 573; Rieu ii. p. 561, and A. Sprenger, Catal., p. 462.

Beginning of the preface: جواهر زواهر سپاس بی قیاس. نثار حضرت صمدیت جل قدرته الخ.

The first verse, explained, is the usual initial one: شبنم آنت ثوبوا الى الله از لب حور. on fol. 90^b, bottom. A small blank on fol. 258^b.

Dated (by the second hand) in Dhû-alka'dah, A. H. 995 (A. D. 1587, October). Other commentaries on Khâkânî's diwân are described in Rieu ii. 562 (by 'Alawī Lāhijī in Jahāngir's time); W. Pertsch, Berlin Cat., p. 770, and G. Flügel i. p. 509 (by 'Abd-alwalihāb bin Maḥmūd al-Hasanī al-Ḥusainī al-Ma'mūrī, who the *takhalluṣ* Ghauā'ī, who flourished about A. H. 1090=A. D. 1679, and whose commentary seems to have the

IND. OFF.

special title of محبت نامه); and A. Sprenger, Catal., p. 463 (فرح افرا, by Ḳabūl Muḥammad, the author of the *Haft Kulzum*).

No. 1126, ff. 90-263, written by two hands, the first in Naskhī, on ff. 90^b-170^a middle, 25-30 diagonal lines in a page; the second in Nasta'lik, on ff. 170^a middle-263, larger in the beginning and getting smaller and smaller towards the end, 24-32 diagonal lines in a page; size, 9½ in. by 5¾ in.

969

A defective copy of the same.

Beginning, on fol. 5^b, the same as in the preceding copy. It breaks off on fol. 419^b; the last words agree with fol. 251^b, l. 7 ab infra, in the preceding copy. Instead of the correct Shādiyābādī the present copy has شادیادی. On ff. 1-4 some fragments of a Persian dictionary are found, explaining principally Arabic words generally used by the Persians. The margin of the first eighty-three leaves is covered with notes and glosses. Some of the first and a great number of the last pages are a little worm-eaten.

No. 1010, ff. 419, ll. 15; large, but careless Nasta'lik; size, 9½ in. by 5½ in.

970

A fragment of the same.

Beginning as usual. The author's name appears here in the short form of محمد داؤد علوی. It breaks off, on fol. 73^b, with the *bait*: گفتی که نعل بود در آتش. نهاده ماه الخ, corresponding to fol. 92^a, ll. 4 and 5 in the preceding copy.

No. 450, ff. 1-73, ll. 17; clear Nasta'lik; size, 8¾ in. by 4¾ in.

971

Diwân-i-Ẓāhir Fāryābī (دیوان ظهیر فاریابی).

Lyrical poems, by Ẓāhir-al-dīn Abū-alfādī Tāhir bin Muḥammad of Fāryāb, in the province of Balkh, who died A. H. 598 (A. D. 1201, 1202), see Haft Iklim, No. 566 (col. 419 in this Cat.), and comp. on his life and poems, Rieu ii. p. 563; Bodleian Cat., Nos. 582-584; W. Pertsch, Berlin Cat., pp. 720 and 773 sq.; A. Sprenger, Catal., p. 579; Ouseley, Biograph. Notices, p. 154 etc.; Krafft, p. 62; C. J. Tornberg, p. 102; Rosen, Persian MSS., p. 205.

Contents:

Ḳaṣidas and *tarkibbands*, on fol. 1^b, beginning:

سپیده دم که شدم محرم سرای سرور
شنیدم آنت ثوبوا الى الله از لب حور

corresponding to the initial *ḳaṣidah* in the first Berlin and the third Bodleian copy.

At the end some *ḳiṭ'as* and *rubâ'is*, the latter incomplete, breaking off, on fol. 110^b, in the middle of a quatrain.

Printed at Calcutta, A. H. 1245.

No. 2081, ff. 110, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

Nizāmī (Nos. 972-1027).

972

Khamsa-i-Nizāmī (خمسة نظامی).

The Khamsah, or complete five epic poems, the so-called 'five treasures' (پنج گنج) of Jamāl-al-dīn Abū Muḥammad Ilyās bin Yūsuf bin Mu'ayyad Nizām-al-dīn, with the takhalluṣ Nizāmī, of Ganja, who was born A.H. 535 (A.D. 1140, 1141), and died probably A.H. 598 or 599 (A.D. 1202, 1203); later dates of his death are A.H. 602 (A.D. 1205, 1206), 606 (A.D. 1209, 1210), and after 607 (A.D. 1210, 1211); see Bodleian Cat., Nos. 585-619 and 1981; Rieu ii. p. 564 sq. and (as to A.H. 607) p. 569^a; W. Pertsch, p. 67, and Berlin Cat., p. 751 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 519 sq.; G. Flügel i. p. 503; Rosen, Persian MSS., pp. 171-173 and 203; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 10 etc. On Nizāmī's life and works comp. W. Bacher, Nizāmī's Leben und Werke, Leipzig, 1871; English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103-244), and Ethé, Die hufische und romantische Poesie der Perser, Hamburg, 1887, pp. 39-42. The Khamsah has been lithographed in Bombay, 1834 and 1838; Ṭahrān. A.H. 1261; edited at Tabriz, 1845; comp. on these and other editions Zenker ii. 508-510; Trübner's Record, Nos. 66, 67, p. 99; Zeitschrift der D.M.G. vi. p. 405, etc.

Contents:

1. Makhzan-alasrār (مخزن الاسرار), composed probably A.H. 572 or 573 (A.D. 1176-1178), see Rieu, loc. cit. Wrong dates, ascribed to this poem in various copies, are A.H. 552 (A.D. 1157), see No. 990 below in this Cat., and Bodleian Cat., No. 585; A.H. 559 (A.D. 1164), see below, Nos. 977, 983, and 994, and Rieu ii. p. 565^b; and A.H. 582 (A.D. 1186), see Rieu ii. p. 573^a. It was dedicated to Sultān Bahrāmshāh, contains 20 maqālas, and begins, on fol. 1^b:

بسم الله الرحمن الرحيم - هست کلید در گنج حکیم

Edited by N. Bland, London, 1844 (with Daulatshāh's and Lutf 'Alibeg's biographies of the poet prefixed); lithographed Lucknow, 1869, 1872, and with a commentary 1881; Cawnpore, 1869; a Turkish commentary on the same by Sham'i (who died about A.H. 1009 or 1010, A.D. 1600-1602).

2. Khusrau u Shirin (خسرو و شیرین), composed A.H. 576 (A.D. 1180, 1181), and containing eulogies on Sultān Sa'īd Tughrul bin Arslān (who ascended the throne A.H. 573=A.D. 1177, 1178), the Atābeg Abū Ja'far Muḥammad, and his brother and successor, Kizil Arslān (A.H. 582-587=A.D. 1186-1191). It begins, on fol. 36^b:

خداوندا در نویقی بگشای
نظامی را رد تحقیق بنمای

Lithographed at Lahore, A.H. 1288 (A.D. 1871); see besides Hammer's Schirin. Leipzig, 1809.

3. Lailā u Majnūn (لیلی و مجنون), composed A.H. 584 (A.D. 1188), and dedicated to Sultān Abū-almuẓaffar Shirwānshāh. It begins, on fol. 126^b:

ای نام تو بهترین سر آغاز
بی نام تو نامه کی کنم باز

Edited Lucknow, 1870 (see Trübner's Record, No. 65, p. 81) and 1888. Translated into English by J. Atkinson, 1836.

4. Haft Paikar (هفت پیکر), composed A.H. 593 (A.D. 1197), and dedicated, as it seems, to the Atābeg Nūr-al-dīn Arslān (who ascended the throne of Maṣūl A.H. 589=A.D. 1193). It begins, on fol. 193^b:

ای جهان دیده بود خوش از تو
هیچ بودی نبود پیش از تو

This poem is sometimes styled قصّة بهرام گور, see Bodleian Cat., No. 585. Lithographed Bombay, 1849; Lucknow, 1873; comp. also F. v. Erdmaun, 'Behramgur und die russische Fürstentochter,' Kasan, 1844.

5^a. The first part of the Iskandarnāma, here styled Ikbāl-nāma-i-Sikandari (اقبالنامه سکندری); the usual titles are سکندر نامه بّری or شرفنامه سکندری (but see on the conflicting statements respecting the proper titles of the first and the second part, Rieu ii. pp. 568 and 569; Fleischer in Zeitschrift der D.M.G. vii. p. 412, Anmerkung; Bodleian Cat., col. 489, and A. F. Mehren, p. 35 note. It was probably composed A.H. 597 (A.D. 1200, 1201), and dedicated to Nuṣrat-al-dīn, the successor of the Atābeg Kizil Arslān (who died A.H. 587=A.D. 1191). It begins, on fol. 267^b:

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست

Part of the text was printed 1810, Calcutta, in 'Selections for the Use of the Students of the Persian Class,' vol. iv, 2nd ed. 1828; also A.H. 1269; an edition with a selection from the best commentaries by Badr 'Alī and Mir Husain 'Alī appeared in Calcutta, 1812, reprinted 1825; lithographed editions besides in Bombay, A.H. 1277 and 1292, and Lucknow, A.H. 1266, 1282, with glosses, 1879 and 1888; another edition (with the commentary of Muḥammad Ghufrān), Lahore, 1889. Extracts in German translation by Fr. Rückert in 'Frauentaschenbuch,' Nürnberg, 1824; English translation by H. W. Clarke, London, 1881; comp. also F. v. Erdmann, De Expeditione Russorum Berdaam versus. Kasan, 1826-1832; Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829; F. Spiegel, Die Alexandersage etc., Leipzig, 1851, pp. 33-50; and Ethé, Alexanders Zug zum Lebensquell in 'Sitzungsberichte der bayrischen Academie, histor.-philol. Classe,' 1871, pp. 343-405.

5^b. The second part of the Iskandarnāma, here styled Sharafrāma (شرفنامه); the usual titles are خردنامه اسکندرنامه بحری, or اقبالنامه سکندری, see above in 5^a). It was dedicated to Malik 'Izz-al-dīn Mas'ūd, and begins, on fol. 369^b:

خرد هر کجا گنجی آرد بدید
ز نام خدا سازد آنرا کلید

Edited by A. Sprenger, Calcutta, 1852 and 1869; lithographed, Bombay, A.H. 1277 (A.D. 1860), and Lucknow, 1879; comp. also W. Bacher, *Nizāmi's Leben und Werke*, pp. 101-171.

Good old copy, collated and dated the 21st of Muharram, A.H. 894 (A.D. 1488, Dec. 25), by Maulānā Hāji Muḥammad aldurustāki albadakhshi. Fol. 261^b is left blank.

No. 402, ff. 422, 4 coll., each ll. 17; small Nasta'lik; illuminated frontispiece at the beginning of each mathnawi; some small miniature paintings, for the greater part effaced, on ff. 49^a, 50^a, 164^b, 183^b, and 203^b; size, 9 in. by 5½ in.

973

Another copy of the same.

Contents:

1. Makhlzan-alarār, on fol. 1^b. 2. Khusrau u Shirin, on fol. 33^b (date of composition, A.H. 576, on fol. 119^a, lin. penult.). 3. Lailā u Majnūn, on fol. 122^b. 4. Haft Paikar, on fol. 180^b. 5^a. The *first* part of the Iskandarnāma, styled اقبالنامه سکندري, on fol. 241^b. 5^b. The *second* part of the Iskandarnāma, styled شرفنامه سکندري, on fol. 324^b.

Dated in the month Rabi'-althāni, A.H. 975=A.D. 1567, October (on fol. 241^a there is written by mistake (خمسة و سبعين سنة instead of سبع وخمسين سنة). Some small lacunas at the beginning of several pages. Ff. 39-42 are misplaced, the right order of the leaves is: 39, 41, 40, 42. On fol. 369^a, l. 2, the same rhymed epilogue on Nizāmi's death appears, which has been noticed in Rieu ii. pp. 564^b and 565^a; it is styled انجمش روزگار نظامی, and states that the poet's life extended to 63 years and six months.

No. 141, ff. 370, 4 coll., each ll. 20; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; illuminated headings throughout the copy; the first two pages luxuriously embellished; miniature paintings on ff. 4^b, 15^a, 32^a, 42^a, 49^a, 57^a, 62^b, 76^b, 105^a, 162^b, 171^a, 211^a, 214^a, 217^b, 221^b, 227^a, and 271^b; size, 12¼ in. by 7½ in.

974

The same.

Contents:

1. Makhlzan-alarār, on fol. 1^b. 2. Shirin u Khusrau (so here شيرين و خسرو), on fol. 37^b. 3. Lailā u Majnūn, on fol. 133^b. 4. Haft Paikar, on fol. 201^b. 5^a. The *first* part of the Iskandarnāma, styled اقبالنامه سکندري, on fol. 276^b. 5^b. The *second* part of the Iskandarnāma, styled خردنامه سکندري and also شرفنامه نظامی.

Dated the 22nd of Rabi'-althāni, A.H. 1014 (A.D. 1605, Sept. 6). On fol. 1^a the following note appears: 'Khumseh Nezami given to R. J. by Mir aboo ali Khan, brother to Capun ali Kh.'

No. 777, ff. 428, 4 coll., each ll. 17; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; miniature paintings on ff. 18^a, 55^a, 89^a, 229^a, 236^b, 240^a, 244^a, 248^b, 255^a, and 260^b; size, 9½ in. by 6½ in.

975

The same.

Contents:

1. Makhlzan-alarār, on fol. 1^b. 2. Haft Paikar, on fol. 24^b. 3. Khusrau u Shirin, on fol. 73^b. 4. Lailā u Majnūn, on fol. 142^b. 5^a. The *first* part of the Iskandarnāma, styled اقبالنامه اسکندري, on fol. 184^b. 5^b. The *second* part of the Iskandarnāma, styled here اقبالنامه شيخ نظامی, on fol. 250^b. A few lines on fol. 269^a are left blank. This copy, worm-eaten in many places, was finished in Rajah, A.H. 1054 (A.D. 1644, September), by Muḥammad Ridā.

No. 1667, ff. 285, 4 coll., each ll. 25; small Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi, the first two pages of each are besides splendidly adorned; size, 10¼ in. by 5 in.

976

The same.

Contents:

1. Makhlzan-alarār, on fol. 1^b. 2. Khusrau u Shirin, on fol. 37^b. 3. Lailā u Majnūn, on fol. 141^b. 4. Haft Paikar, on fol. 212^b. 5^a. The *first* part of the Iskandarnāma (اقبالنامه اسکندري), on fol. 293^b. 5^b. The *second* part of the Iskandarnāma (خردنامه اسکندري), on fol. 400^b. The copy concludes on fol. 454^b, and on ff. 455-468 some parts of the last mathnawi are repeated, but not in any coherent form; for instance, fol. 456^b, l. 11, corresponds to fol. 433^a, l. 3, but the preceding portions in both parts are quite different. On fol. 453^a, l. 5, there appears the وفات حکيم, i.e. the انجمش روزگار نظامی, see above in No. 973. No date. But on fol. 1^a there is the seal of a former owner, rather effaced, dated A.H. 1070 (A.D. 1659, 1660), and another of Shāh Mirkhān (dated A.H. 1147, A.D. 1734, 1735). In August, 1782, this MS. came into the possession of Mr. Richard Johnson.

No. 357, ff. 468, 4 centre-coll., each ll. 17; beautiful Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; the first two pages luxuriously adorned; a vignette on fol. 1^a; miniature paintings on ff. 4^a, 17^a, 47^b, 55^a, 61^b, 64^a, 65^b, 70^a, 71^b, 83^a, 93^b, 95^b, 102^b, 104^a, 124^a, 132^b, 167^b, 182^a, 201^b, 225^b, 227^a, 232^a, 235^b, 237^b, 244^a, 252^a, 259^b, 264^b, 267^a, 279^a, 284^b, 306^b, 311^a, 318^a, 334^a, 337^b, 346^b, 364^b, 372^b, 374^a, 386^a, 396^a, 422^b, 438^a, 442^b, 456^a, 466^a, and 468^a; size, 10½ in. by 6½ in.

977

The same.

Contents:

1. Makhlzan-alarār, on fol. 1^b. The wrong date of A.H. 559 appears here on fol. 29^b, l. 4: بانصد و بنجاء و نه. 2. Khusrau u Shirin, on fol. 30^b. 3. Lailā u Majnūn, on fol. 125^b. The date, A.H. 584, appears on fol. 130^b, l. 11. 4. Haft Paikar, on fol. 185^b. The date, A.H. 593, appears on fol. 257^b, l. 5. 5^a. The *first* part of the Iskandarnāma, styled here شرفنامه or اسکندرنامه بری (see fol. 344^b and fol. 345^a in the colophon), on fol. 258^b. The date, A.H. 597, appears on fol. 345^b, l. 10. 5^b. The *second* part of the Iskandarnāma, styled here اسکندرنامه or اقبالنامه بحری, on fol. 345^b.

This excellent copy, dated A.H. 1072 = A.D. 1661, 1662 (see fol. 257^b), was received into the Library March 29, 1878.

No. 3191, ff. 390, 4 coll., each ll. 21; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawī; pictures on ff. 46^a, 53^a, 56^a, 57^b, 63^b, 74^b, 83^a, 84^a, 89^b, 109^b, 114^b, 118^a, 119^b, 147^a, 153^b, 158^b, 195^a, 197^a, 198^b, 203^a, 205^a, 207^b, 213^a, 216^a, 217^b, 219^a, 220^a, 221^b (damaged), 222^b, 225^b, 226^a, 229^b, 229^b, 233^b, 234^a, 238^b, 240^a, 240^b, 244^a, 245^a, 245^b, 249^b, 276^b, 289^b, 292^a, 297^b, 301^a, 303^b, 321^b, 323^a, and 341^b; size, 10½ in. by 6½ in.

978

The same.

This copy, which is not dated, contains the mathnawīs in the following order:

1. Makhzan-alasrār, on fol. 1^b. 2. Lailā u Majnūn, on fol. 39^b. 3. Khusrau u Shirin, on fol. 108^b. 4^a. The *first* part of the Iskandarnāma, on fol. 207^b. 4^b. The *second* part of the Iskandarnāma, on fol. 322^b. 5. Haft Paikar, on fol. 383^b. Good copy, with two small lacunas after ff. 438 and 462.

No. 2445, ff. 465, 2 centre-coll., each ll. 14, and a third on the margin, ll. 32; Nasta'lik; small illuminated frontispiece on fol. 1^b; no headings at the beginning of the other mathnawīs; size, 10 in. by 6½ in.

979

Nizāmi's Khamsah without the *second* part of the Iskandarnāma.

Contents:

1. Makhzan-alasrār, on fol. 1^b. 2. Lailā u Majnūn, on fol. 28^b. 3. Khusrau u Shirin, on fol. 81^b. 4. Haft Paikar, on fol. 156^b. 5. The *first* part of the Iskandarnāma, on fol. 212^b. Good copy, dated A.H. 1049 (A.D. 1639, 1640), by Abū-alḥasan ibn Zain-al-dīn Muḥammad of Zindanau (a village near Bukhārā), and presented to the Library by Lieut.-Col. W. Kirkpatrick, 30 May, 1864.

No. 1651, ff. 291, 4 coll., each ll. 21, excellent Nasta'lik; an illuminated frontispiece at the beginning of each mathnawī; size, 11½ in. by 7½ in.

980

Another copy of the same.

Contents:

1. Makhzan-alasrār, on fol. 1^b. 2. Khusrau u Shirin, on fol. 45^b. 3. Lailā u Majnūn, on fol. 164^b. 4. Haft Paikar, on fol. 247^b. 5. The *first* part of the Iskandarnāma, on fol. 342^b. This copy was presented by prince Dāra Shukūh to Muḥammad Muḥim of Tabriz, with the takhlīḍ Jauhar, the 12th of Ramaḍān, A.H. 1061 (A.D. 1651, August 29).

No. 1491, ff. 467, 2 centre-coll., each ll. 14, and a third on the margin, ll. 28; small Nasta'lik; the first two pages of each mathnawī splendidly illuminated; size, 7½ in. by 4½ in.

981

The same.

Contents:

1. Makhzan-alasrār, on fol. 1^b. 2. Khusrau u Shirin, on fol. 36^b. 3. Lailā u Majnūn, on fol. 135^b. 4. Haft Paikar, on fol. 205^a. 5. The *first* part of the Iskandarnāma, on fol. 266^b. Ff. 114 and 115 are left blank,

and there seems to be a lacuna after fol. 113; small blanks also on ff. 204^a and 366^b. No date.

No. 142, ff. 367, 4 coll., each ll. 17; Nasta'lik; the original leaves are put into a modern margin; an illuminated frontispiece at the beginning of each mathnawī; ff. 1^b and 2^a splendidly adorned; vignettes on ff. 1^a, 36^a, 135^a, 265^b, and 266^a; size, 12½ in. by 9½ in.

982

Khulāṣa-i-Khamsa-i-Nizāmi (خلاصه خمسۀ نظامی).

Extracts from Nizāmi's five mathnawīs, by an anonymous compiler, divided into the following thirty-five chapters, viz.: 1. در توحید; 2. در نعت نبی; 3. در صدق; 4. در فال نیک; 5. در رزق; 6. در قناعت; 7. در صبر; 8. در نصیحت خاص; 9. در نصیحت عام; 10. در مهابت; 11. در التجا باصحاب دولت; 12. در صفت دولت; 13. در عقل و هنر; 14. در کرم و سخا; 15. در عدل و احسان; 16. در تواضع و خلق; 17. در آداب سخن; 18. در رأی و تدبیر; 19. در طاعت و ریاضت; 20. در اظهار اخلاق; 21. در مکافات; 22. در منع تحقیر دشمن; 23. در نگاهداشتن راز; 24. در پیری و ضعف; 25. در شناختن حدود; 26. در تنزع; 27. در منع عیب; 28. در تسکین غم و امید راحت; 29. در مدقت بسیار خوردن; 30. در شکایت روزگار; 31. در ترک دنیا; 32. در امثال و داستان; 33. (probably مرثیاتی); 34. (probably مرثیاتی).

Beginning of the preface in prose: الحمد لله رب العالمین والصلوة علی محمد وآله اجمعین اما بعد بر اصحاب دولت واریاب مکننت واجب و لازمست الخ

This redaction of the extracts evidently agrees with the second Berlin redaction, see W. Pertsch, Berlin Cat., p. 767; No. 599 in the Bodleian Cat.; and Rieu ii. p. 575^b. The division, given above, is that quoted in the preface; in the text itself there is inserted after chapter 11, as 12th, a new one, viz. در خدمت (see the same modification in the third Berlin redaction), and, on the other hand, chapter 31 is left out entirely. Copies of the larger redaction in thirty-seven chapters are described in W. Pertsch, Berlin Cat., p. 766; Bodleian Cat., Nos. 597 and 598; and Rieu ii. p. 575^a. Copied A.H. 982 (A.D. 1574, 1575), by Mu'izz-al-dīn Muḥammad alḥusaini. On the fly-leaf a short account of Nizāmi's Khamsah in French.

No. 1129, ff. 47, 2 coll., each ll. 11; Nasta'lik; illuminated throughout in a splendid manner; well-ornamented frontispiece; a picture on fol. 29^a; size, 9½ in. by 6 in.

983

Four mathnawīs by Nizāmi.

This copy contains:

1. The *first* part of the Iskandarnāma, on fol. 1^b; the date of completion, A.H. 597, on fol. 118^a, l. 7. 2. Haft Paikar, on fol. 119^b; the date of completion, A.H. 593, 14th of Ramaḍān, on fol. 208^b, ll. 11 and 12. 3. Makhzan-alasrār, on fol. 209^b; the wrong date, A.H. 559, 24th of Rabi-alawwal, on fol. 248^b, ll. 10-12 in the margin-column. 4. Khusrau u Shirin, on fol. 249^b;

the date of completion, A.H. 576, on fol. 356^a, l. 7 in the margin-column. Dated A.H. 1024 (A.D. 1615), see ff. 118^a, 208^b, and 248^b. Bibliotheca Leydeniana.

No. 2631, ff. 360, 2 centre-coll., each ll. 15, and a third on the margin, ll. 28; small, but clear Nasta'lik; splendid illuminated frontispieces on ff. 1^b, 119^b, 209^b, and 249^b; the first two pages of each mathnawi neatly embellished with borders in gold and other colours; excellent eastern binding with flowers on gold ground; size, 8½ in. by 4¾ in.

984

Another set of four mathnawis by Nizāmi.

This excellent, but undated copy contains:

1. Makhzan-alasrār, on fol. 1^b. 2. Khusrau u Shirin, on fol. 41^b. 3. Lailā u Majnūn, on fol. 145^b, beginning (differently from the usual copies): *ای نام تو مؤنس روانم - جز نام تو نیست بر زبانم - ای نام تو بهترین الخ*. 4. Haft Paikar, on fol. 222^b.

No. 1168, ff. 307, 4 coll., each ll. 15; beautiful Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; miniature paintings on ff. 20^a, 21^a, 24^a, 32^a, 36^b, 39^b, 52^a, 57^a, 59^b, 64^b, 68^a, 70^a, 71^a, 77^b, 80^b, 88^a, 95^b, 96^b, 101^a, 107^b, 111^a, 113^a, 127^a, 159^b, 170^b, 199^a, 209^a, 237^a, 235^a, 244^b, 273^b, 278^a, 285^b, and 291^b; size, 9¾ in. by 6½ in.

985

Three mathnawis by Nizāmi.

This copy contains:

1. Makhzan-alasrār, on fol. 1^b. 2. The first part of the Iskandarnāma (here simply styled *سکندرنامه*), on fol. 33^b. 3. The second part of the Iskandarnāma (here styled *شرفنامه*), on fol. 125^b.

Dated the first of Šafar, A.H. 955 (A.D. 1548, March 12), by *الداعي كتاب الله بن كيومشاه*. An entry from A.H. 1020 (A.D. 1611, 1612) on the last page beneath the colophon.

No. 2079, ff. 175, 4 coll., each ll. 18; small but distinct Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; collated throughout; two very poor pictures on ff. 52^a and 66^b; size, 8½ in. by 6½ in.

986

Another set of three mathnawis by Nizāmi.

This copy contains:

1. Makhzan-alasrār, on fol. 1^b. 2. Lailā u Majnūn, on fol. 30^b. 3. Khusrau u Shirin, on fol. 80^b; this last mathnawi is by mistake headed *كتاب خسرو و شیرین*, but that it is Nizāmi's, and not Amir Khusrau's poem of the same name, we learn from the beginning:

*خداوندا دری (در) توفیق بگشای
نظامی را ره توفیق بنمای*

Copied A.H. 976, the first mathnawi in the month Dhū-alhijjah (A.D. 1569, May-June), the second in the month Dhū-alkā'dah (A.D. 1569, April-May), the third in the month Rabi'-althāni (A.D. 1568, September-October), by Muḥammad bin 'Alā-aldin.

No. 174, ff. 149, 4 coll., each ll. 21; small, but distinct Nasta'lik; most headings left blank; an illuminated frontispiece at the beginning of each mathnawi; the first two pages most splendidly adorned; size, 11¾ in. by 7 in.

987

A third set of three mathnawis by Nizāmi.

This copy contains:

1. Makhzan-alasrār, on fol. 1^b. 2. Haft Paikar, on fol. 81^b. 3. Khusrau u Shirin, on fol. 255^b. This copy is styled *جلد اول کلیات نظامی*.

Dated A.H. 1200, the first mathnawi the 19th of Rabi'-alawwal (A.D. 1786, January 20), the second in Rabi'-althāni (A.D. 1786, February), the third the 25th of Jumādā-alawwal (A.D. 1786, March 26), by Muḥammad Muḥsin-aldin Munshi; it belonged formerly to Mr. Ch. Boddam (Calcutta, April 22, 1785). Ff. 79, 80, and 250-254 are left blank.

No. 2994, ff. 470, 2 coll., each ll. 15; Nasta'lik; size, 10 in. by 6½ in.

988

An incomplete copy of two mathnawis by Nizāmi.

1. Lailā u Majnūn, on fol. 1^b. 2. Khusrau u Shirin, on fol. 55^b. The first mathnawi is dated A.H. 92 (=1092, A.D. 1681), the second is incomplete at the end; its last bait corresponds to No. 141 (973 in this Cat.), fol. 119^b, l. 12.

No. 768, ff. 125, 4 coll., each ll. 21; small, but clear and distinct Nasta'lik; an illuminated frontispiece at the beginning of either mathnawi; the original leaves are put into a modern margin; size, 10¾ in. by 6½ in.

989

Makhzan-alasrār.

Another extremely old and valuable copy of Nizāmi's *مخزن الاسرار*, written by Faḍl-allāh bin Muḥammad bin 'Umar bin 'Uthmān bin Muḥammad bin Aḥmad bin-alḥusain bin Hārūn alšūfi (see Nos. 916 and 929 above), and finished in the month Rabi'-alākhar, A.H. 637 (A.D. 1239, November); it is unfortunately injured and effaced in many places. Beginning:

بسم الله الرحمن الرحيم - هست کلید در گنج حکیم

This old copy contains twenty-one maḳālas (instead of the usual twenty), with the following headings: I, on fol. 8^a, *در صفت آدم و تخلیص در نزل دینی* (this maḳālah is in the usual copies simply styled *خلوت سبوح*, see No. 141 (973 in this Cat.), fol. 11^b, l. 3 ab infra, or *خلوت دوم*, see No. 387 (976 in this Cat.), fol. 13^a, and No. 48 (996 below in this Cat.), fol. 23^b); II, on fol. 9^b, *در محافظت عدل* (this is the first maḳālah in the usual copies, but with the heading of the previous maḳālah, and so on in all the following maḳālas); III, on fol. 10^a, *در حوادث عالم و انقلابش*; IV, on fol. 11^a, *در عجز آدمی*; V, on fol. 12^a, *در حسن رعایت پادشاهان*; VI, on fol. 12^b, *در اعتبار موجودات*; VII, on fol. 13^a, *در مرتبت آدمی بر جملة حیوان*; VIII, on fol. 14^a, *در حبز آفرینش و بزرگواری عقل*; IX, on fol. 14^b, *در نعم و درموعات دنیاوی و نفس*; X, on fol. 15^a, *در مشتت*; XI, on fol. 16^a, *نار آخر الزمان و علامات آن*; XII, on fol. 16^b, *در وداع این منزل و برهنگاری ازو*; XIII, on fol. 17^a, *در شکایت عالم*; XIV, on fol.

در حذف ۱۵^a, در شرط بیداری از غفلة. XV, on fol. 18^b, در تدبیر جابك روی; XVI, on fol. 19^b, آدمی و نغفیل او; XVII, on fol. 20^a, در حلول و تجرید; XVIII, on fol. 20^b, در استقبال آخرت; XIX, on fol. 21^b, در بیوفائی روزگار; XX, on fol. 22^a, در شکایت نامنصفان; XXI (not numbered in the text), on fol. 23^a, در ترتیب نظم کتاب; Khâtimah, on fol. 24^a.

On fol. 1^a the concluding verses of another mathnawi, written by the same copyist in the same year A.H. 637. Strange to say, this oldest copy of the Makhzan-alarâr contains no date of composition.

No. 1444, ff. 1-24, 4 coll., each ll. 25; good old Naskhi; size, 9½ in. by 6½ in.

990

The same.

This copy is dated middle of Dhû-alhijjah, A.H. 976 (A.D. 1569, beginning of June), by Muḥammad Ṭāhir of Bukhārā; it contains the usual twenty maḳālas. In the last verse but one of this copy there appears as date of composition A.H. 552.

No. 1365, margin-col., ff. 1-104, ll. 22; Nasta'lik.

991

The same.

Dated A.H. 989 (A.D. 1581), by Maḥmūd bin Aḥmad Zahidi; twenty maḳālas; interlinear glosses and various readings occasionally.

No. 418, ff. 1-97, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

992

The same.

This copy, which is dated A.H. 1017 (A.D. 1608, 1609), by Ghulām Muḥammad Fāḍil ibn Fāḍil Badakhshi, abounds in marginal and interlinear glosses and explanations to such an extent that the text in many places becomes almost unreadable on account of the bewildering amount of notes. It contains the usual twenty maḳālas, and begins (with a transposition of the hemistichs in the initial bait):

هست کلید در گنج حکیم - بسم الله الرحمن الرحیم

College of Fort William, 1825.

No. 2265, ff. 77, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

993

The same.

Beginning as in the preceding copy: هست کلید الرحیم.

Dated the 5th of Rabi'-alawwal, A.H. 1079 (A.D. 1668, August 13), by Muḥammad Kāsim, son of Hātimbeg, at Shāhjahānābad; twenty maḳālas.

No. 1976, ff. 1-57^b, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 5 in.

994

The same.

Beginning as in the two preceding copies: هست کلید الرحیم.

This copy, which is dated the 13th of Sha'bān, A.H.

1134 (A.D. 1722, May 29), and excels in rich marginal and interlinear glosses and annotations, some of which are of considerable length and value, contains, like No. 1444 (989 in this Cat.), twenty-one maḳālas, that is to say, the usual twenty and an additional one, beginning in the last maḳālah, on fol. 77^b (corresponding to No. 1444, fol. 23^b, l. 13), and reckoned as the twenty-first. The wrong date of A.H. 559, 24th of Rabi'-alawwal, appears here on fol. 78^b, ll. 6 and 7.

No. 1195, ff. 1-79, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4½ in.

995

The same.

Beginning as in the three preceding copies: هست

کلید الرحیم.

Many marginal and interlinear glosses.

Dated the 18th of Ṣafar, A.H. 1150 (19th year of Muḥammadshāh's reign, = A.D. 1737, June 17), by Ghafūrbeg. Bibliotheca Leydeniana.

No. 2420, ff. 368-445, 2 coll., each ll. 15; Nasta'lik; size, 10½ in. by 5½ in.

996

A defective copy of the same.

This copy lacks the introduction, it begins at once with the مناجات thus:

ای هر (همه) هستی ز تو پیدا شده
خاک ضعیف از تو توانا شده

Of the twenty maḳālas only eighteen are found in this copy; in the midst of the eighteenth (according to No. 1444, 989 in this Cat., the nineteenth) it breaks off; the last bait corresponds to fol. 21^b, l. 7 ab infra in No. 1444. There is besides a lacuna between ff. 46 and 47, corresponding to No. 1444, fol. 15^a, l. 15-fol. 15^b, l. 4 (in consequence of which the end of the eighth, respectively ninth, maḳālah and the beginning of the ninth, respectively tenth, are missing). Some pages are filled with marginal and interlinear glosses.

No. 48, ff. 68, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5½ in.

997

Another still more defective copy of the same.

This copy is very defective and besides in extreme confusion; the proper order of the leaves is: ff. 38-93 (lacuna), 1-30 (lacuna), 37, 31-36. The first bait on fol. 38^a corresponds to No. 1444 (989 in this Cat.), fol. 4^a, l. 12, the last bait on fol. 36^b to fol. 23^b, l. 9 in the same copy. The lacuna after fol. 93 comprises ff. 13^b, l. 17-14^a, l. 12 in No. 1444, that after fol. 30. ff. 19^b, l. 8-22^a, l. 4 ab infra in the same copy.

Maḳālah I (according to the usual copies خلوت سیم or دوم, see No. 989 above), on fol. 63^b; II (I in the usual copies), on fol. 69^a; III (respectively II), on fol. 74^a; IV (resp. III), on fol. 79^b; V (resp. IV), on fol. 83^b; VI (resp. V), on fol. 86^b; VII (resp. VI), on

fol. 90^b; VIII (resp. VII), on fol. 2^b; IX (resp. VIII), on fol. 5^a; X (resp. IX), on fol. 7^b; XI (resp. X), on fol. 11^b; XII (resp. XI), on fol. 15^b; XIII (resp. XII), on fol. 19^a; XIV (resp. XIII), on fol. 23^a; XV (resp. XIV), on fol. 27^a; XXI (resp. XX), on fol. 34^a.

Entirely wanting, besides portions of the introduction, are XVI–XIX (XV–XVIII resp.), and portions of VII (resp. VI), XV and XX (XIV and XIX) together with the conclusion.

Interlinear and marginal glosses throughout the greater part of the copy. Worm-eaten and severely injured in many places.

No. 953, ff. 93, 2 coll., each ll. 9; Nasta'lik; size, 7½ in. by 4½ in.

998

Sharḥ-i-Makhzan-alasrār (شرح مخزن الاسرار).

A detailed commentary on the مخزن الاسرار, compiled by Muḥammad bin Kīwām bin Rustam bin Aḥmad bin Maḥmūd albalkhi, commonly called Bakra'i (بكرئي), so here on fol. 1^a, last line but two, and A. Sprenger, Catal., p. 521, or according to Rieu ii. p. 573^b, Karkhi, A.H. 1091 (A.D. 1680), according to the chronogram quoted in A. Sprenger, loc. cit. But Rieu's copy, which bears a note of purchase from A.H. 1089 (A.D. 1678), proves that somewhat older redactions of this commentary must have been in existence.

Beginning (rather different from that in Sprenger and Rieu): بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِمَتَابَعَتِ پَسِ رَوَانِ او :
بر بساط فضل انبساط گستاخی الخ

This copy is defective at the end, and breaks off in the middle of the داستان بقال و روباء, which begins on fol. 204^a.

No. 1962, ff. 210, ll. 15; clear Nasta'lik; a little worm-eaten; size, 8½ in. by 4½ in.

999

Khusrau u Shirin.

Another copy of Nizāmi's خسرو و شیرین, without a date.

Beginning: خداوندا در توفیق بگشای الخ

No. 789, ff. 73, 4 coll., each ll. 21; small, but distinct Nasta'lik; illuminated frontispiece; pictures on ff. 15^b, 23^b, 27^a, 30^b, 41^a, 44^b, and 67^a; size, 9½ in. by 6 in.

1000

Lailā u Majnūn.

Another excellent copy of Nizāmi's لیلی و مجنون, beautifully written and ornamented, dated Rabī'-alawwal, A.H. 965 (A.D. 1557, December, to 1558, January), by Muḥammad Bākīr ibn Mullā Mīr 'Alī.

Beginning: ای نام تو بهترین سر آغاز الخ

A few lines on ff. 36^b and 37^a a little effaced.

No. 381, ff. 50, 4 coll., each ll. 20; Nasta'lik; illuminated frontispiece; illuminated headings throughout; the first ten pages neatly embellished; five very fine pictures, superior to the usual illustrations, on ff. 7^a, 23^a, 34^b, 42^a, and 48^a; size, 11 in. by 6½ in.

1001

The same.

This copy was finished the 19th of Rajab, in the 49th year of — (probably 'Ālamgir's reign, = A.H. 1117, A.D. 1705, November 6), by 'Abd-alrahīm for Ghulām Ḥusain, known as Walī Muḥammad. On several pages a few hemistichs and single words are omitted.

No. 1057, ff. 159, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

1002

The same.

Another excellent, but undated, copy of Lailā and Majnūn.

No. 45, ff. 56, 4 coll., each ll. 20; clear and distinct Nasta'lik; illuminated frontispiece; splendidly adorned headings throughout; size, 11½ in. by 7½ in.

1003

The same.

Another, very modern, copy of Lailā and Majnūn, dated the 26th of Dhū-alhijjah, A.H. 1222 (A.D. 1808, February 24), by Munshī Mihr Khadīb. The poem concludes on fol. 162^a, and is followed by some baits from the pen of the transcriber himself, as it seems. On ff. 163–166 baits of another mathnawī, not belonging to Lailā and Majnūn, are written, beginning:

گفتم که جو پیرم کند پست
فرزند جوان بگردم دست

No. 1504, ff. 166, 2 coll., each ll. 15; Nasta'lik; size, 12½ in. by 7½ in.

1004

Haft Paikar.

Another copy of Nizāmi's هفت بیکر, dated A.H. 998 (A.D. 1590), but worm-eaten and injured in many places (some carefully mended). All the headings are left blank.

Beginning: ای جهان دیده بود خوش از تو الخ

Bibliotheca Leydeniana. This copy belonged formerly to Mr. Robert Wutherton.

No. 2747, ff. 73, 4 coll., each ll. 17; small, but distinct Nasta'lik; size, 9½ in. by 5½ in.

1005

The same.

Dated A.H. 1195 (A.D. 1781).

No. 610, ff. 61, 4 coll., each ll. 20–21, small, but clear Nasta'lik; size, 9½ in. by 6 in.

1006

The same.

Good modern copy, not dated; it was written by Muḥammad 'Alī of Iṣfahān, with the takhalluṣ Fanā.

No. 130, ff. 166, 2 coll., each ll. 15; large and distinct Nasta'lik; size, 12½ in. by 7½ in.

1007

The first part of the Iskandarnāma.

Another copy of the first part of Nizāmi's اسکندرنامه.

distinctly styled in the concluding chapter, on fol. 222^b, *شرفنامه*. Collated and annotated throughout.

Beginning: *خدا با جهان بادشائی تراست اله*.

Dated the 6th of Ramadân, A. H. 1017 (A. D. 1608, December 14). A former owner of this copy was Jaswant Râo. Bibliotheca Leydeniana.

No. 2708, ff. 223, 2 coll., each ll. 15; large and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

1008

The same.

An older, but slightly defective, copy of the same, in which the first nine baits of the poem are wanting; it opens with the tenth bait: *جواهر تو بخشی دل سنگرا اله*.

The episode of Alexander's march to the fountain of life (*چشمه حیات*), having been omitted in the text, is added by another hand in bad Shikasta on the margin. The poem is here styled *سکندرنامه بری*. Occasionally various readings on the margin. Dated the 7th of Rabi'-alâkhar, A. H. 994 (A. D. 1586, March 28), by Šâlih Muḥammad bin Shâh Muḥammad.

No. 3430, olim 13. J. 1, ff. 217, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 4 $\frac{3}{4}$ in.

1009

The same.

Dated the 11th of Jumâdâ-althânî, A. H. 1053 (A. D. 1643, August 27). The proper order of ff. 133-223 is: 133-138, 145, 150, 141-143, 139, 144, 146-149, 151, 140, 152-159, 168-175, 160-167, 176-183, 192-199, 184-191, 200-206, 208, 207, 209, 210, 212, 211, 213-223.

No. 13, ff. 223, 2 coll., each ll. 17; large and clear Nasta'lik; a few ornaments on the first two pages; smaller and larger pictures, very roughly drawn, on ff. 27^a, 28^b, 30^b, 31^b, 33^b, 35^b, 36^b, 39^b, 40^b, 46^a, 46^b, 49^b, 53^b, 54^a, 73^b, 74^a, 77^a, 77^b, 78^b, 85^b, 88^a, 94^a, 94^b, 95^a, 95^b, 96^a, 96^b, 97^a, 97^b, 101^a, 101^b, 102^b, 103^a, 111^a, 115^b, 122^a, 124^b, 142^b, 143^a, 151^b, 161^a, 166^a, 168^b, 175^a, 175^b, 182^a, 182^b, 190^b, 191^a, 201^a, 204^a, 213^b, 216^b, and 217^a; size, 13 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.

1010

The same.

This copy was written in the reign of Muhammadshâh (A. H. 1131-1161=A. D. 1719-1748). On the first twenty-seven leaves numerous interlinear and marginal glosses and notes.

No. 3424, olim 7. J. 22, ff. 215, ll. 17 (on ff. 1-112), ll. 15 on ff. 113-215; Nasta'lik, by different hands; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

1011

The same.

Dated the 27th of Muḥarram, A. H. 1187 (A. D. 1773, April 20), by Ramadâni Kâtib, who wrote this copy for Mr. Richard Johnsou.

No. 40, ff. 84, 4 coll., each ll. 21; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages richly embellished; size, 11 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.

1012

The same.

Not dated. As title appears *سکندرنامه بری*. Worm-eaten throughout to such an extent that many leaves are almost crumbling to pieces. Occasionally marginal and interlinear glosses.

No. 2778, ff. 231, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

1013

The same.

A modern copy of the same, not dated.

No. 3468, olim 7. J. 23, ff. 317, 2 coll., each ll. 11; Nasta'lik, ff. 209-254 supplied by another hand; small illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 6 in.

1014

The same.

Another modern copy without a date. The date of composition, A. H. 597, appears on fol. 320^a, l. 1. Bibliotheca Leydeniana.

No. 2625, ff. 320, 2 coll., each ll. 11; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

1015

The same.

A third modern copy without a date. Marginal glosses on some pages.

No. 325, ff. 234, 2 coll., each ll. 15; large and distinct Nasta'lik; size, 12 $\frac{3}{4}$ in. by 7 $\frac{5}{8}$ in.

1016

A defective copy of the same.

This copy, defective at the beginning, opens with the following bait:

مجرد روی را بجائی رساند
که از بود او هیچ با وی نماند

corresponding to fol. 296^b, l. 4 ab infra in No. 387 (976 in this Cat.). As date is only given the 15th (without the name of the month) of the 13th year (of perhaps 'Âlamgir's reign, =A. H. 1081, A. D. 1670, 1671).

No. 3477, olim 13. J. 2, ff. 223, 2 coll., each ll. 15; very unequal Nasta'lik; size, 10 in. by 5 $\frac{3}{4}$ in.

1017

Another still more defective copy of the same.

The proper order of ff. 151-162 is: 151, 162, 152-157, lacuna, comprising fol. 366^b, last line, to fol. 382^b, l. 11, in No. 387 (976 in this Cat.), 158-161. The last bait on fol. 161^b, with which this copy breaks off, corresponds to fol. 384^b, l. 7, in No. 387. The titles given here to this *first* part of the Iskandarnâme are *سکندرنامه بری* and *اقبالنامه سکندری*.

No. 264, ff. 162, 2 coll., each ll. 15-16, the first four leaves supplied by a more modern hand; Nasta'lik; size, 7 $\frac{3}{4}$ in. by 4 in.

1018

Sharḥ-i-Sikandarnāma (شرح سکندرنامه).

An anonymous Persian commentary on the *first* part of Nizāmi's Iskandarnāma, different not only from that of the Calcutta edition, but also from all those described in Rieu ii. pp. 820^b and 859^a; W. Pertsch, Berlin Cat., pp. 762-765, and A. Sprenger, Catal., pp. 522 and 523.

It begins, without preface, at once with the initial bait of the poem :

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست
لما خلفت الجن والانس الا ليعبدون بر پادشاهان مملکت
اشعار و جهانداران ولایت افکار مبرهن الخ
No date.

No. 1890, ff. 104, ll. 17; distinct Nasta'lik; size, 10½ in. by 6 in.

1019

An incomplete copy of the same.

After the initial bait the commentary begins at once with these words: بر پادشاهان مملکت اشعار و جهانداران الخ.

It breaks off with the words: التفات نکرد که . . . بگوشه, corresponding to fol. 89^a, l. 3 ab infra in the preceding copy.

No. 699, ff. 150, ll. 15; careless Na-sta'lik; size, 8½ in. by 4½ in.

1020

Sharḥ-i-abyāt-i-Iskandarnāma (شرح ابیات اسکندرنامه).

Another anonymous commentary on the difficult verses of the *first* part of the Iskandarnāma, likewise without any preface. The first words after the initial bait of the poem are: الف ندای خدایا بدو معنی است: اول آنکه ای خدای جهان الخ.

No date. In the first half of the copy many marginal additions, glosses, etc.

No. 1589, ff. 99, ll. 17; Nasta'lik; size, 9½ in. by 4½ in.

1021

Farhang-i-Sikandarnāma-i-barri (فرهنگ سکندرنامه-i-barri).

A special glossary to the *first* part of the Iskandarnāma, with Persian interlinear explanation. It consists of two series of words, both arranged alphabetically according to the first letter; the first series begins on fol. 1^b with نام بهار ومدت ماندن آفتاب اردی بهشت, the second, on fol. 23^b, with (خدای) الله; see a similar but shorter glossary in the Bodleian Cat. No. 1982 (کلید سکندرنامه). It ends on fol. 29^b, and is followed on ff. 30^a-32 by a short glossary of the Pahlawi words which occur in Firdausi's Shāhnāma (بدانکه الفاطی که) استاد الانام مولانا ابو الفاسم مختلص بفردوسی طوسی رحمة الله علیه در شاهنامه بزبان یهلوی آورده اند جمله (ابنست), likewise in alphabetical order. Many of these

so-called Pahlawi words are simply Arabic ones, see, for instance, the first three: ادیس (نام بیغمیر), (معروف) الیاس و خضر, (بیغمیران) انبیا. A small portion of the first page is torn away.

No. 1893, ff. 32, ll. 16-18; Nasta'lik; size, 10½ in. by 6 in.

1022

The *second* part of the Iskandarnāma.

Another copy of the *second* part of Nizāmi's اسکندرنامه, dated the 25th of Sha'bān, A.H. 1016 (A.D. 1607, December 15).

Beginning: خرد هرکجا گنجی آرد بدید الخ.

No. 397, ff. 58, 2 centre-coll., each ll. 17, and a third on the margin, ll. 28; Nasta'lik; a little worm-eaten and injured; size, 8½ in. by 4½ in.

1023

The same.

Dated the 16th of Muḥarram, A.H. 1117 (A.D. 1705, May 10), by Sayyid Wali-allāh. It is styled in the colophon: شرفنامه اسکندری.

No. 1847, ff. 123, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5½ in.

1024

The same.

Dated the 4th of Šafar, A.H. 1223 (A.D. 1808, April 1), by Muḥammad 'Alī of Iṣfahān.

No. 155, ff. 124, 2 coll., each ll. 15; large and distinct Nasta'lik; size, 12½ in. by 7½ in.

1025

The same.

No date. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 134-240, 2 coll., each ll. 15-21; irregular Naskhi, size, 8½ in. by 4½ in.

1026

The same.

This copy is likewise not dated. It is spoiled by water in many places; interlinear and marginal notes and various readings. The transcriber's name is Khākini-shinkhān ibn Nīmatkhān.

No. 3469, olim 7. J. 24, ff. 145, 2 coll., each ll. 13; very careless Nasta'lik, sometimes quite like Shikaṣṭa; size, 7½ in. by 5½ in.

1027

A defective copy of the same.

This copy, which is styled in the colophon both شرفنامه and سکندرنامه بحری, was finished the 15th of Šafar, A.H. 1139 (eighth year of Muḥammadshāh's reign, = A.D. 1726, Oct. 12), at Aḥmadābād. Ff. 109^b and 110. as well as a large portion of ff. 109^a and 111^a, are left blank, and there is a lacuna, corresponding to fol. 448^b, l. 1-fol. 449^b, l. 5. in No. 387 (976 in this Cat.).

No. 399, ff. 125, 2 coll., each ll. 15; distinct Nasta'lik; size, 9½ in. by 4½ in.

Poets who died between A.H. 600 and 700.

1028

Diwân-i-Kamar (دیوان کمر).

Lyrical poems by Nizâm-al-din Mahmûd Kamar of Isfahân, who was a panegyrist of the Âl-i-Khujandî, the governors and kâdis of Isfahân. Of these famous Âl-i-Khujandî the Haft Iklim, Nos. 865 and 866 (see col. 441 above in this Cat.), mentions the two most prominent men, viz. Šadr-al-din Khujandî, who was contemporary with Zahir-al-din Fârîyâbi (see No. 971 above), and his son Jamâl-al-din Khujandî; the poet must therefore have flourished towards the end of the sixth and the beginning of the seventh century of the Hırah. The collection contains kaşidas, kiŧas, and rubâis, beginning, on fol. 76^b:

ای تماشاگاه جانت عالم حسن و خیال
کی توانی خواند توحید خدای ذوالجلال

This diwân forms the fourth part of the old collection of six Persian diwâns (see Nos. 903, 911, and 913 above), written A.H. 713 or 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 76-87, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 76^b, and a vignette on fol. 76^a; funny miniature paintings throughout; size, 15½ in. by 11 in.

1029

Diwân-i-Athîr Akhsikati (دیوان اثیر اخسیکتی).

Lyrical poems by Athîr-al-din, a native of Akhsikat or, as the name is written here distinctly, Akhsikath (اخسیکت), the largest town of Farghâna after Andijân, see Haft Iklim, No. 1528 (col. 495 above); Butkhâna, No. 14 in Bodleian Cat., col. 198; Âtashkada, No. 712, ib., col. 268; Khulâsat-alafkâr, No. 25, ib., col. 303; Makhzan-algharâ'ib, No. 10, ib., col. 317, etc. He came from Akhsikat or Akhsikath (also spelt Akhsitak or Âkhsitak) to Khurâsan, and later on to the Persian 'Irâk, where he lived as panegyrist of Sultân Arslân bin Tughrul (A.H. 556-571=A.D. 1161-1176); he afterwards retired to Khalkâl in Âdharbaijân and died A.H. 608 (A.D. 1211, 1212); comp. Bodleian Cat., No. 620; Rieu ii. p. 563; A. Sprenger, Catal., p. 345; W. Pertsch, Berlin Cat., p. 26, No. 1, and p. 29, No. 13.

The collection contains kaşidas mixed with kiŧas and some rubâis at the end.

Beginning, on fol. 19^b:

جهانرا هم جهانبا نیست ببدابین بنهان دان
که زبرگنبد نیلی بدید آورد چار ارکان

This diwân forms the second part of the old collection of six Persian diwâns (see Nos. 903, 911, 913, and 1028 above), written A.H. 713 and 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 19-47, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 19^b, and a vignette on fol. 19^a; miniature paintings throughout; size, 15½ in. by 11 in.

1030

Diwân-i-Shams Tabasî (دیوان شمس طبعی).

Lyrical poems, chiefly kaşidas, by the Kâdi Shams-al-din Mahmûd (according to the Haft Iklim, No. 153, col. 389 in this Cat., Muhammad bin 'Abd-alkarim) of Tabas (i.e. Tabas-i-Kilak in Khurâsan, see Haft Iklim, loc. cit., and W. Pertsch, Berlin Cat., in the geographical index, p. 1247) or Tabs (as the name is spelt in A. Sprenger, Catal., p. 17, No. 43; see also Bodleian Cat., No. 621, and Butkhâna, No. 97, ib., col. 202). According to the Âtashkada, No. 150 (col. 267 in the Bodleian Cat.), he was a pupil of Kâdi Mañšûr of Farghâna, and lived and died in Harât. According to the short biographical notice, prefixed to this diwân, he came to Bukhârâ in the time of Radî-al-din of Nishâpûr (died A.H. 598=A.D. 1202, see Haft Iklim, No. 746, col. 432 in this Cat., and A. Sprenger, Catal., p. 16, No. 26), and was a younger contemporary of Khâkânî (see Nos. 950-970 in this Cat.). His death is fixed in A.H. 626 (A.D. 1228, 1229).

Beginning, on fol. 88^b:

هر دل که سوی عرصهٔ نغمیق راه یافت
در سایهٔ سزادق عزت بناء یافت

This diwân forms the fifth part of the old collection of six Persian diwâns (see Nos. 903, 911, 913, 1028, and 1029 above), and is dated Dhû-alka'dah, A.H. 713 (A.D. 1314, Feb.-March), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 88-96, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 88^b, and a vignette on fol. 88^a; miniature paintings throughout; size, 15½ in. by 11 in.

Farid-al-din 'Attâr (Nos. 1031-1054).

1031

Kulliyât-i-Farid-al-din 'Attâr (کلیات فریدالدین عطار).

The fullest collection extant in the India Office Library of poetical works by the great Šufîc poet Abû Hâmîd (according to the Âtashkada, No. 279, Bodleian Cat., col. 272, and the Khulâsat-alkalâm, No. 50, ib., col. 299, Abû Tâlib) Muhammad bin Abîbakr Ibrâhîm Farid-al-din 'Attâr, who was born in Shâdiyâkh, near Nishâpûr, A.H. 513 (A.D. 1119), and put to death during the invasion of the Moghuls, A.H. 627 (A.D. 1230), 114 lunar years old. Wrong dates of his death are given in the Butkhâna, No. 21 (Bodleian Cat., col. 199), viz. A.H. 619 or even 607, and in the Khulâsat-alafkâr, No. 174 (Bodleian Cat., col. 308), viz. A.H. 622 (with the additional statement that he was then 109 years old); comp. on the poet's life and his complete works, Bodleian Cat., Nos. 622-636; Rieu i. p. 344, and ii. pp. 576-580; Ouseley, Biogr. Notices, p. 236; A. Sprenger, Catal., pp. 346-358; Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 22-26, etc.; see also Haft Iklim, No. 733 (col. 430 in this Cat.), and Makhzan-algharâ'ib, No. 1521 (Bodleian

¹ The two words *که سوی*, which were destroyed by worms in the present copy, have been supplied from the Bodleian copy, Elliott 86.

Cat., col. 350). The Kulliyât have been lithographed in Lucknow, 1872.

Contents:

1. Ushturnâma (اشترنامه), or the book of the camel, a mathnawî on mystic lore (see Bodleian Cat., No. 622, 15, etc.; Rieu ii. pp. 578^b and 579^a; Cat. Codd. Or. Lugd. Bat. ii. p. 114; A. Sprenger, Catal., p. 352; and W. Pertsch, Berlin Cat., p. 717), on fol. 1^b, beginning:

ابتدا بر نام حی لا یزال - صانع اشیا وابداع جلال

2. Khusrau u Gul (خسرو وگل), an abridgment of 'Attâr's *name*, or love-adventures of Gul and Hurmuz (also styled *گل وهرمز*, see Bodleian Cat., No. 625, 3, and Haft İklim, No. 733, col. 431, ll. 14-18 in this Cat., where the title *گل وهرمز* seems rather applied to the present abridgment; comp., on the *گل وهرمز* itself, A. Sprenger, loc. cit.: Bodleian Cat., No. 622, 6, etc.; and Rieu ii. p. 576^b), on fol. 27^b, beginning:

بنام آنکه گنج جسم و جان ساخت
طلسم گنج جان هر دو جهان ساخت

3. Bulbulnâma (بلبل نامه), or the book of the nightingale, describing the love of the nightingale to the rose (see Bodleian Cat., No. 622, 8, etc.; and A. Sprenger, Catal., p. 355), on fol. 100^b, beginning:

قلم بر دار راز دل عیان کن
سرآغازش بنام غیبیان کن

4. Pandnâma (پندنامه), or the book of advice (see Bodleian Cat., Nos. 622, 10, etc., and 632; Rieu ii. pp. 579^b sq., 790^a, and 803^b; W. Pertsch, Berlin Cat., pp. 72, 91, 107, 728, and 774 sq.; A. Sprenger, Catal., p. 355; G. Flügel i. p. 511 and iii. p. 415; Rosen, Persian MSS., p. 202, etc.), on fol. 105^b, beginning:

حمد بنحمد مر خدای پاکرا
آنکه ایمان داد مستی خاکرا

Edited by Hindley, London, 1809; by de Sacy, with French translation and choice notes, Paris, 1819; German translation by G. H. F. Nesselmann. On the older Eastern editions of this work in Calcutta, Lahore, Bûlak, etc., see Zenker, No. 574 sq.; ii. 486; it has been besides lithographed in Lucknow, A.H. 1264; in Constantinople (with extracts from the commentary of Isma'il Hakki), A.H. 1267; newest editions, Lahore, 1887 and 1888, Bombay, 1887, and Cawnpore, 1888. Extracts in Gladwin's Persian Moonshee (new edition by W. Carmichael Smyth, London, 1840). Two Turkish translations, the latter with commentary, of the Pandnâma are described in Rieu, Turk. Cat., pp. 154^a and ^b; G. Flügel iii. pp. 415 and 416, etc.; the one composed A.H. 964=A.D. 1557, and ascribed by Flügel to Amri (who died A.H. 988=A.D. 1580), the other by Sham'i (who died about A.H. 1009 or 1010=A.D. 1600-1602), entitled *سعاد نامہ*. A third, in verse like the first, is noticed in Rieu ii. p. 580. A Latin translation by Salomon Negri, ib., loc. cit.

5. Mantik-âtair (منطق الطیر), or the speeches of birds (see Bodleian Cat., Nos. 622, 13, etc., and 628-631; Rieu ii. pp. 576^a, 578^a, 816^b, and 870^b; W.

Pertsch, Berlin Cat., pp. 73 and 777 sq.; A. Sprenger, Catal., p. 354; and G. Flügel i. pp. 509 and 511), on fol. 113^b, beginning:

آفرین جان آفرین پاکرا
آنکه جان بخشید و ایمان خاکرا

Edited by Garcin de Tassy, Paris, 1857; translated into French, 1863; lithographed, Bombay, A.H. 1280, and Lucknow, A.H. 1288. According to No. 904 (1043 below in this Cat.), the poem was composed A.H. 583 (A.D. 1187). Two Hindustani translations of the Mantik-âtair are preserved in Nos. 2375 and 2817 (the latter in Dakhni verses) of the India Office Collection. A Turkish commentary on the same was composed by Sham'i (see the preceding Pandnâma).

6. Haft Wâdi (هفت وادی), or the seven valleys, i.e. the seven stages on the mystical road (see Bodleian Cat., No. 622, 9, etc.; and A. Sprenger, Catal., p. 357), on fol. 146^b, beginning:

حمد پاک از جان پاک آن پاکرا
کو خلافت داد مشتی خاکرا

7. Bisarnâma (بیسرنامه), or the headless book, a short theosophical mathnawî (see Bodleian Cat., No. 622, 17, etc.; and A. Sprenger, Catal., p. 349), on fol. 152^b, beginning:

من بغیر تو نبینم در جهان - قادرا پروردگارا جاودان

8. Kanz-alasrâr (کنز الاسرار), or the treasury of mysteries, otherwise styled *Kanz-albahr* (کنز البحر). see Bodleian Cat., No. 623, 20, and No. 624, 10, and containing a translation and interpretation of famous Kurân-verses, interspersed with stories, on fol. 155^b, beginning:

سباس و حمد بر خلاق عالم - که از خاکی پدید آورد آدم
This mathnawî is identical with the 'Kent Kunz Mokhfiâ' mentioned in Stewart's Cat., since the first heading runs thus: *قال رسول الله صلى الله عليه وسلم: كُنْتُ كَنْزًا مَخْفِيًّا*.

According to the last hemistich, *که در ششصد نود نه شد تمام این*, which appears with exactly the same wording in the Bodleian copies just mentioned, this poem would have been composed in A.H. 699; but since such a date is impossible, we suggest, either to read *ششصد* for *ششصد* (which would give A.H. 599=A.D. 1202, 1203), or better still, to substitute *نود نه* for *نوازه* (i.e. A.H. 619=A.D. 1222).

9. Diwân (دیوان), or lyrical poems, consisting of *kaşidas*, *kiṭas*, *ghazals*, and *rubâ'is*, without alphabetical order (see A. Sprenger, Catal., p. 348; and Bodleian Cat., No. 636), on fol. 172^b, beginning:

سبحان قادری که صفاتش زکبریا
بر خاک عجز میفکنند عقل انبیا

A special copy of the *kaşidah* *البرار* is described in G. Flügel iii. p. 447.

10. Waslatnâma (وصلت نامه), or the book of union (see Bodleian Cat., No. 622, 7, etc.; Rieu ii. p. 579^a; and A. Sprenger, Catal., p. 355), on fol. 228^b, beginning:

ابتدا اول بنام کردگار - خالق هفت و شش و پنج و چهار

11. Miftāḥ-alfutūḥ (مفتاح الفتوح), or the key of victories (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 242^b, beginning:

بناه من بحی کو نمیرد
باهی عذر صد عصیان بذبرد

Other copies of this rare mathnawī are only found in the following two collections and in the Bodleian Library (Bodleian Cat., No. 622, 19; No. 623, 10; No. 624, 7; and No. 627, 3).

12. Asār-nāma (اسرارنامه), or the book of mysteries (see Bodleian Cat., No. 622, 14, etc.; Rieu ii. pp. 576^a and 578^b; A. Sprenger, Catal., p. 358; G. Flügel i. p. 510; Cat. des MSS. et Xylographes, p. 332; W. Pertsch, p. 86 (No. 52), and Berlin Cat., p. 717), on fol. 257^b, beginning:

بنام آنکه جانرا نور دین داد
خرد را در خدادانی یمن داد

It is divided here into nineteen maḳālas (not twenty, as in Sprenger's copy, loc. cit., nor twenty-five, as the heading of the last chapter might suggest); the last two maḳālas, on ff. 283^a and 284^a, are respectively called the 24th and 25th, but that is a mere clerical error, since the immediately preceding one is correctly styled the 17th; the مقالة بیست چهارم therefore, on fol. 283^a, is the 18th, الثامنة عشر, as No. 1096 (1033 below in this Cat.) correctly has on fol. 221^a; and the مقالة بیست پنجم, on fol. 284^a, is the 19th (نوزدهم). The last fifty-seven baits of this mathnawī are repeated on fol. 242^a above (on the page immediately preceding the beginning of the مفتاح الفتوح, corresponding to fol. 285^a, l. 12—fol. 285^b, l. 13).

13. Kanz-alḥaḳā'ik (کنز الحقائق), or the treasury of verities (see Bodleian Cat., No. 622, 18, etc.; and A. Sprenger, Catal., p. 356), on fol. 285^b, beginning with the same initial bait as the preceding اسرارنامه: بنام آنکه جانرا نور دین داد الیح. The title occurs on fol. 286^b, l. 26:

چو گفتم اندرو چندین حقائق
نهادم نام او کنز الحقائق

14. Ilāhīnāma (الهی نامه), or the divine book (see Bodleian Cat., No. 622, 11, etc.; Rieu ii. pp. 576^a, 578^b, and 870^b; A. Sprenger, Catal., p. 357; Stewart's Cat., p. 61; W. Pertsch, Berlin Cat., p. 111), on fol. 298^b, beginning:

الهی نامه را آغاز کردم — بنامت نامه را باز کردم

15. Muṣibatnāma (مصیبت نامه), or the book of affliction (see Bodleian Cat., No. 622, 12, etc.; Rieu ii. pp. 576^b, 578^b, and 816^b; A. Sprenger, Catal., p. 349; W. Pertsch, p. 85 (No. 51), and Berlin Cat., pp. 101 and 781; G. Flügel i. p. 510; in C. J. Tornberg, p. 100, it is called نهامت نامه, and in one Bodleian copy, Bodleian Cat., 623, 17, also (عقد المسافات), on fol. 351^b, beginning with the same initial bait as the هفت وادی (No. 6 above):

حمد پاک از جان پاک آن بالرا
کو خلافت داد مشیت خاکرا

16. Lisāu-alghaib (لسان الغیب), or the tongue of mystery (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 419^b, beginning:

اسم توحید ابتدای نام اوست
مرغ روح جملگی در دام اوست

Other copies of this rare mathnawī are only found in No. 1096 (1033 in this Cat.) and in the Bodleian Library (Bodleian Cat., No. 622, 4; No. 623, 6; No. 624, 13; No. 625, 20; and No. 626, 2).

17. Jawāhir-alḥāt (جواهر الذات), also styled Jauhar-alḥāt (جوهر الذات), and—most correctly—Jauhar-i-Dhāt (جوهر ذات), comp. W. Pertsch, Berlin Cat., p. 780, note 1), or the essence of existence (see Bodleian Cat., No. 622, 3, etc.; Rieu ii. pp. 576^b and 577^a; W. Pertsch, Berlin Cat., loc. cit.: G. Flügel i. p. 513; A. Sprenger, Catal., p. 351). It is also styled جواهرنامه. see Rieu, loc. cit., and No. 1048 below, but comp. the remark in Haft Iklim, No. 733 (col. 431, ll. 5–8 in this Cat.). The present copy contains only the first of the three daftars, of which the mathnawī consists, comp. further below, Nos. 1046–1048. Beginning, on fol. 467^b:

بنام آنکه نور جسم و جانست
خدای آشکارا و نهانست

18. Maẓhar-al'ajā'ib (مظهر العجائب), or the exhibition of curiosities (see Bodleian Cat., No. 622, 5, etc.; Rieu ii. p. 579; A. Sprenger, Catal., p. 353; comp. also W. Pertsch, Berlin Cat., p. 154, No. 7, where fragments of the same mathnawī seem to appear under the title of مظهر الاسرار), on fol. 564^b, beginning:

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

This copy is tolerably old, but not dated.

No. 559, ff. 626, 4 coll., each ll. 29; Nasta'liq; an illuminated frontispiece at the beginning of each part; size, 12½ in. by 8¼ in

1032

Another but smaller copy of the same Kullīyyāt.

This collection of Farīd-al-dīn 'Aṭṭār's poetical works contains:

1. Pandnāma, on fol. 1^b.
2. Ilāhīnāma, on fol. 10^b.
3. Waṣīyyatnāma (وصیت نامه), or the book of precepts, on fol. 69^b, beginning:

ای بنامت کارها را افتتاح
نیست بی نام تو در امری فلاح

This very rare mathnawī, which is probably identical with the Ausatnāma in Stewart's Cat., p. 60, is only found here and in two Bodleian copies (Bodleian Cat., Nos. 622, 16, and 624, 6). 4. Haft Wādi, on fol. 76^b. 5. Bulbulnāma, on fol. 83^b. 6. Mantik-alṭair, on fol. 88^b. 7. Kanz-alḥaḳā'ik, on fol. 141^b; the title appears on fol. 142^b, lin. penult. 8. Khusrāu u Gul, on fol. 155^b. 9. Miftāḥ-alfutūḥ, on fol. 239^b. 10. Muṣibatnāma, on fol. 256^b. 11. Diwān, on fol. 332^b, beginning: سبحان خالقی که صفاتش زکبریا الیح. 12. Mukhtār-nāma

(مختار نامه), or the selected book, a series of rubā'is, divided into fifty bābs, with a preface in prose (see Rieu ii. pp. 576^b and 577^b). It is sometimes simply styled رباعیات, see Bodleian Cat., Nos. 622, 21; 623, 21, etc. Beginning of the preface, on fol. 392^b: حمد و سپاس خداوندی را که اشراف الوهیت او در هر در اله باب اول در توحید). Beginning of the first rubā'i in the first chapter (سبحانه و صفات او), on fol. 393^b:

ای بای تو منزه از هر باکی
قدوسی او (تو) مقدس از ادراکی

This copy is dated A.H. 1025 (A.D. 1616), by Hasan Muhammad bin Rāji Muhammad 'abbāsi.

No. 350, ff. 449, 4 coll., each ll. 25; Nasta'lik; an illuminated frontispiece at the beginning of each part; size, 12 in. by 7½ in.

1033

A defective copy of the same Kulliyāt.

This collection contains:

1. Muṣibatnāma, on fol. 1^b.
2. Jawāhir-al-dhāt, first daftar, on fol. 79^b.
3. Asrār-nāma, on fol. 190^b, incomplete at the end; it breaks off on fol. 221^b, the last bait corresponding to fol. 284^a, first line, in No. 559 (1031 in this Cat.); therefore only eighteen maqālas are marked here.
4. Miṭāl-alfutūh, on fol. 222^b.
5. Pandnāma, on fol. 240^b.
6. Gul u Khusrau, on fol. 250^b.
7. Bisarnāma, on fol. 335^b.
8. Bulbulnāma, on fol. 338^b.
9. Kanz-alasrār, on fol. 344^b, slightly defective at the end; it breaks off on fol. 363^b, the last bait corresponding to fol. 172^a, l. 19, in No. 559 (1031 in this Cat.).
10. Khiyātnāma (خبط نامه), or the book of transition (see A. Sprenger, Catal., p. 356), on fol. 365^b, beginning:

بنام آنکه هستی زو نشان یافت
نفوس ناطقه زو نور جان یافت

This very rare mathnawī, which is not even complete here, is only found once more in a European collection (see Bodleian Cat., No. 624, 16). 11. Lisān-alghaib, on fol. 373^b, incomplete at the end too; it breaks off on fol. 408^b, the last bait corresponding to fol. 461^b, l. 23, in No. 559; the proper order of leaves is: ff. 373-404, 409, 405-408. 12. Ushturnāma, on fol. 410^b. 13. Mauṣūnāma (منصور نامه), or the book of Mansūr (mentioned in Stewart's Cat., p. 60. and in Ouseley's Notices of Persian Poets), on fol. 438^b, beginning:

بود منصور ای عجب شوریده حال
در ره تحقیق اورا صد کمال

The only other copy of this mathnawī extant is in the Bodleian Library (Bodleian Cat., No. 623, 15). 14. Waslatnāma, on fol. 442^b. 15. Haft Wādi, on fol. 458^b. 16. Kanz-alhakā'ik, on fol. 465^b.

No date. An index on the fly-leaf. This copy is severely injured and damaged in many places.

No. 1096, ff. 478, 4 coll., each ll. 25; Nasta'lik; an illuminated frontispiece and other embellishments at the beginning of each part; size, 14½ in. by 8 in.

1034

Six mathnawis by Farid-aldin 'Attār.

This splendid old copy, written by Muḥammad Ḥāji bin Bābā Ḥāji between A.H. 807 and 812 (A.D. 1405-1410), contains:

1. Ushturnāma or Shuturnāma (شتر نامه), on fol. 1^b.
2. Asrār-nāma, on fol. 116^b. This part is dated the 20th of Rajab, A.H. 807 (A.D. 1405, January 22).
- 3a. Ilāhināma, on fol. 196^b, beginning here:

بنام کردگار هفت افلاک
که پیدا کرد آدم از کفی خاک

Dated the 20th of Ramaḍān, A.H. 807 (A.D. 1405, March 22).

4. Bulbulnāma, on fol. 279^b, beginning (without the usual ḥamd):

همه مرگان بدرگاه سلیمان
شدند و داشتند از بلبل افغان

- 3b. Khutba-i-Ilāhināma (خطبه الهی نامه), the usual introduction to the Ilāhināma, left out in 3a, on fol. 283^b, beginning (with a slight modification in the second hemistich, see Rieu ii. p. 576^a):

الهی نامه را آغاز کردم - در گنج سعادت باز کردم

5. Muṣibatnāma, on fol. 289^b.
6. Waslatnāma, on fol. 386^b. This part is dated the first of Dhū-alḥajjah, A.H. 812 (A.D. 1410, March 7).

This MS. appears to be the first part or first volume only of a complete collection or کلیات of Farid-aldin 'Attār's works, as the index on ff. 1^a and 1^b (margin-column) indicates. A more detailed, although not complete, index of the contents of this MS. is found on one of the fly-leaves. Bibliotheca Leydeniana.

No. 2684, ff. 406, 2 centre-coll., each ll. 29, and a margin-column, ll. 24-26; splendid Naskh; size, 10½ in. by 6½ in.

1035

Three mathnawis by Farid-aldin 'Attār.

This copy contains:

1. Maṭik-alṭair, on fol. 1^b.
2. Jawāhir-al-dhāt or Jauhar-i-dhāt, first daftar on fol. 64^b, in a very defective and abridged form, the first page is left blank, and the mathnawī begins on fol. 65^a with this bait:

کمانرا دور گردان از بر خویش
یقین را دان حقیقت ره بر خویش

corresponding to fol. 9^a, l. 3, in No. 2039 (1046 in this Cat., the fullest copy of the poem); the second chapter on the same page, beginning: الا ای جان و دلرا اله.

corresponds to fol. 16^b, l. 3 ab infra in the same copy; the last but two baits to fol. 160^b, l. 10; the last two baits of the present copy are not found in No. 2039. On fol. 64^a, and in the colophon at the end, the poem is wrongly styled اشتر نامه.

3. Gul u Khusrau, on fol. 173^b.

No date. Very good and correct copy.

No. 736, ff. 1-269, 4 coll., each ll. 21; clear and distinct Nasta'lik; an illuminated frontispiece at the beginning of each mathnawī; size, 15½ in. by 9½ in.

1036

Two mathnawis by Farid-aldin 'Attâr.

This copy contains:

1. Mantîk-âltaïr, on ff. 3^b-226^b.
2. Bisarnâma, on ff. 227^a-239^a, beginning:

من خدایم من خدایم من خدا
فارغم از کبر و از کین و هوا

The initial bait of this poem in No. 559 (1031 in this Cat.), fol. 152^b, and in A. Sprenger's first copy, Catal. p. 349, is here the third; whereas the beginning of Sprenger's second copy appears here as second bait.

On ff. 1^a-3^a there is a short account of some Pirs of the Kâdiri sect in Multân, headed *نقل عنایت نامه* and written by Muḥammad Ghauth ibn Sayyid Isma'îl ibn Shaikh 'Abd-alkâdir ibn Shaikh Mūsâ Ḥasani alḥusaini algilâni, who states that his grandfather 'Abd-alkâdir, who died the 17th of Dhû-alhijjah, A.H. 1087 (A.D. 1677, February 20), invested him (after the premature death of his father), A.H. 1082 (A.D. 1671, 1672), with the *خزفہ*.

This copy is dated by Nûr-allâh in the *Ṣûbah* of Khândîs, the 17th of Sha'bân, A.H. 1105=A.D. 1694, April 13 (here called the 38th year of 'Âlamgir's reign, whereas it is more correctly the 37th, 'Âlamgir having declared himself emperor of Dihli in Dhû-alka'dah of A.H. 1068=A.D. 1658, August). Presented by J. H. Peile, Esq., and received the 19th September, 1818; transferred to Civil College, 9 August, 1819 (Haileybury).

No. 3384, olim 19, J. 12, ff. 239, 2 coll., each ll. 10; large and excellent Nasta'lik, written on brown paper, sprinkled with gold; marbled margin throughout, except on the last six leaves; illuminated frontispiece on fol. 3^b; size, 9 in. by 5 in.

1037

Pandnâma.

Another copy of Farid-aldin 'Attâr's Pandnâma, with the usual beginning. It is not dated, but on fol. 1^a a seal of Mirkhân Ridâ 'Alî is found, with the date A.H. 1172 (A.D. 1758, 1759). College of Fort William.

No. 2319, ff. 30, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 5¾ in.

1038

The same.

Dated the 18th of Shawwâl, A.H. 1191 (A.D. 1777, November 19), by Ghulâm 'Alî bin Shaikh 'Abd-alkâdir bin Shaikh Almad bin Abû Muḥammad bin Muḥammad Husain. On the margin of ff. 1^b-2^b, a short extract from Bahâ-aldin 'Âmilî's (died A.H. 1030=A.D. 1620, 1621) *نان و حلوا* (see Bodleian Cat., Nos. 1085-1088; Rieu ii. p. 679; A. Sprenger, Catal., p. 368, etc.). Bibliotheca Leydeniana.

No. 2760, ff. 1-3^s, 2 coll., each ll. 11; careless Nasta'lik, mixed with Shikastî; size, 8½ in. by 5¾ in.

1039

The same.

Dated the 4th of Dhû-alka'dah, A.H. 1209 (A.D. 1795, May 23).

No. 1345, ff. 11^b-43^b, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

1040

The same.

No date; only the 20th of Şafar in the sixth year (of whose reign, is not stated) appears in the colophon.

No. 242, ff. 14^b-49^b, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5 in.

1041

The same.

No date. Beginning: *حمد بپند آن خدای پاکرا الحج*.

At the top of the first and at the end of the last page this poem is wrongly ascribed to Jalâl-aldin Rûmî.

No. 3508, olim 7, J. 6, ff. 153^b-189, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4¾ in.

1042

The same.

Beginning as in the preceding copy; no date. On the margin a Turkish paraphrase of the initial bait:

حمد بپند اول خدای عالمه
نور ایمان و بردی خاک آدمه

No. 3510, ff. 1-40, 2 coll., each ll. 11; clear and distinct Nasta'lik; size, 5½ in. by 3¾ in.

1043

Mantîk-âltaïr.

Another copy of Farid-aldin 'Attâr's Mantîk-âltaïr, in which the composition of this mathnawî is fixed in A.H. 583 (A.D. 1187), see the last verse but one, and No. 1031, 5 above in this Cat. Beginning as usual. As date appears only the 8th of Rabî'-althâni, without a year. Copied at Haidarâbâd at the request of Mir 'Alâ-aldin.

No. 904, ff. 176, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5½ in.

1044

The same.

No date. Copied by Muḥammad Şâlih ibn Hâjî Sultân Husain Gilâni.

No. 916, ff. 122, 2 coll., each ll. 18-19; Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; size, 9 in. by 4¾ in.

1045

The same.

Excellent copy, not dated.

No. 901, ff. 169, 2 coll., each ll. 15; very clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5 in.

1046

Jawâhir-aldhât.

The only complete copy, as yet known, of Farid-aldin 'Attâr's Jawâhir-aldhât or Jauhar-i-Dhât (see above, No. 1031, 17), in three daftars.

First daftar, on fol. 1^b, beginning: *بنام آنکه نور جسم و جانست الحج*.

Second daftar, on fol. 162^b, beginning:

تعالی الله ازین دیدار بر نور
که در ذرات عالم گشت مشهور

Third daftar, on fol. 335^b, beginning:

بنام کردگار فرد بیخون - که مارا از عدم آورد بیرون

This third and last daftar bears also the special title of Hailājnāma (هیلاج نامه), which is chiefly devoted to the divine mysteries revealed by the famous martyr of Sūfī lore, Maṣṣūr Hallāj (or rather Ḥusaiṇ bin Maṣṣūr Hallāj, who was put to death A.H. 309=A.D. 922, see the Safinat-alauliyā, No. 211); another complete copy of this extremely rare poem is contained in No. 1048 below; a defective copy of the same is described in Rieu ii. p. 577^a; it is printed in the Lucknow edition of the Kulliyāt, pp. 583-770.

Dated A.H. 1139 (A.D. 1726, 1727), by Ḥāji Muḥammad Hayāt, of Banāras; it belonged formerly to the College of Fort William (1825).

No. 2039, ff. 455, 4 coll., each ll. 19 ff. 178-211 contain only 2 coll.; Nasta'liq; size, 10½ in. by 6 in.

1047

Another copy of the *second* daftar of the Jawāhir-al-dhāt.

This copy begins: تعالی الله زهی دیدار بر نور الخ.

Dated the 10th of Shawwāl, A.H. 1021 (A.D. 1612, December 4).

No. 111, fol. 113, 4 coll., each ll. 25; small, but clear Nasta'liq; illuminated frontispiece; the last pages a little injured; size, 8 in. by 4½ in.

1048

Another copy of the Hailājnāma, or *third* daftar of the Jawāhir-al-dhāt. Beginning: بنام کردگار فرد بیخون الخ.

On fol. 31^b there appears as another title for this daftar, or rather for the whole of the Jawāhir-i-Dhāt, just as in Rieu's copy of the first daftar, جواهر نامه, see above, No. 1031, 17 (جواهر نامه هست اسرار منصور).

Dated the 2nd of Šafar, A.H. 902 (A.D. 1496, Oct. 10).

No. 776, ff. 342, 2 coll., each ll. 12; large and distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 6 in.

1049

Bisarnāma.

Another copy of Farid-al-din 'Attār's Bisarnāma, beginning: من بغیر از تو نبینم در جهان الخ, see above, No. 1031, 7. No date.

No. 695, ff. 12-22, 2 coll., each ll. 13; large and distinct Nasta'liq; size, 6½ in. by 4½ in.

1050

Haft Wādi.

Another very defective copy of Farid-al-din 'Attār's Haft Wādi (see above, No. 1031, 6), beginning: حمد باك از جان باك آن باکرا الخ. It is in a hopeless confusion,

all the verses being mixed together; it is moreover incomplete at the end, and has two lacunas after ff. 2 and 4. The last bait on fol. 2^b corresponds to fol. 147^a, l. 11, in No. 559 (1031 in this Cat.), the first bait on fol. 3^a to fol. 149^b, l. 8, in the same copy. The last bait on fol. 4^b corresponds to fol. 150^a, l. 11, the first on fol. 5^a to fol. 148^b, l. 7, in No. 559. Fol. 5^b, l. 10, is=fol. 148^b, l. 19; fol. 6^b, l. 3 ab infra=fol. 147^a, l. 18, and the last bait on fol. 10^b=fol. 149^a, l. 17, in the same copy. The last leaf (fol. 11) contains three ghazals with the takballuṣ 'Ali.

No. 1921, ff. 11, 2 coll., each ll. 19; clear and distinct Nasta'liq; size, 10½ in. by 6 in.

1051

Tadhkirat-alauliyā (تذکرة الاوليا).

The fullest copy extant of Farid-al-din 'Attār's famous biographies of eminent Sūfī Shaikhs, containing both the *first* and the *second* part of the work (جلد اول and جلد دوم): comp. Bodleian Cat., No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Rieu i. p. 344; W. Pertsch, Berlin Cat., pp. 548-551; Cat. Codd. Or. Lugd. Batav. iii. p. 17 (where a list of the seventy-two Shaikhs of the *first* part is given); Rehatsek, Catalogue raisonné, p. 190. No. 28; H. Khalfa ii. p. 258, and Mélanges Asiatiques v. p. 251. Abridgments of the same work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-alwāhid Balgrāmī), and in A. F. Mehren, p. 8; a poetical version by 'Allāf or Ḥāfiẓ-i-'Allāf, composed A.H. 821 (A.D. 1418), has been described in detail in Rosen, Persian MSS., pp. 210-215. The text of the *اوليا* has been lithographed in Lahore, 1889 and 1891. On some extracts in German translation, comp. W. Pertsch, loc. cit.

The *first* part (on ff. 1-279) comprises, after the introduction and the index (on fol. 5), the following seventy-two Shaikhs, to whose biographies there is sometimes added on the margin by another hand the date of death (which, however, is in many cases wrong, or at least doubtful): 1. Ja'far Šādiq, on fol. 5^b. 2. Uwais Karmī, on fol. 9^a (his death is fixed here in A.H. 30=A.D. 650, 651, see the more correct date or dates in Safinat-alauliyā, No. 18). 3. Ḥasan Baṣrī, on fol. 14^a (his death fixed here in A.H. 140=A.D. 757, 758, see the correct date A.H. 110=A.D. 728, 729, Safinat-alauliyā, No. 19). 4. Mālik-i-Dinār, on fol. 23^b (his death fixed here in A.H. 150=A.D. 767; correct date A.H. 137=A.D. 754, 755, Safinat-alauliyā, No. 160). 5. Muḥammad Wāsi', on fol. 27^b (died A.H. 160=A.D. 776, 777). 6. Ḥabīb-i-'Ajāmī, on fol. 28^a (his death fixed here in A.H. 125=A.D. 743; correct date A.H. 156=A.D. 773, Safinat-alauliyā, No. 161). 7. Abū Ḥāzim (here جازم as it seems) Makki, on fol. 31^b (his death fixed in A.H. 150=A.D. 767). 8. 'Atabāh bin Ghulām, on fol. 32^a (his death fixed in the same year, correct date A.H. 160 or 167=A.D. 776, 777 or 783, 784, Safinat-alauliyā, No. 164). 9. Rābi'a-i-'adawīyyah, on fol. 33^a. 10. Shaikh Fudail bin 'Iyād, on fol. 42^a (died A.H. 187=A.D. 803). 11. Ibrāhīm Adham, on fol. 48^b (his death fixed here in A.H. 200=A.D. 815, 816; more correct dates are A.H. 162, 161, or 160=A.D. 778, 779, or 776).

777. Safinat-alauliyâ, No. 97). 12. Bashâr Hâfi, on fol. 58^b (died A.H. 227=A.D. 841). 13. Dhû-almûn Mişri, on fol. 63^a (died A.H. 245=A.D. 859, 860). 14. Bâyezîd Bistâmi, on fol. 74^a (died A.H. 261=A.D. 875). 15. 'Abdallâh Mubâarak, on fol. 99^a (in Safinat-alauliyâ, No. 165, *bin* Mubâarak; instead of the more correct date of his death, viz. A.H. 181=A.D. 797, 798, there appears here A.H. 200=A.D. 815, 816). 16. Sufyân Thauri, on fol. 104^b (his death is fixed here in A.H. 205=A.D. 820, 821; the usual dates are A.H. 161 or 162=A.D. 778, 779; see Safinat-alauliyâ, No. 162). 17. Shaḳīḳ Balkhî, on fol. 109^a (his death is fixed here in A.H. 225=A.D. 840; the Safinat-alauliyâ, No. 167, gives A.H. 194=A.D. 809, 810). 18. Imâm Abû Ḥanîfah Kûfi, on fol. 112^b (for whose death the preposterous date A.H. 205 is given, see the correct statement in the Safinat-alauliyâ, No. 21). 19. Imâm Shâfi'î, on fol. 116^b (his death is fixed here in A.H. 209=A.D. 824, 825, instead of the usual date 204, Rajab=A.D. 820, January, see Safinat-alauliyâ, No. 23). 20. Imâm Aḥmad Ḥanbal, on fol. 119^b (died according to the statement here A.H. 250=A.D. 864, according to the Safinat-alauliyâ, No. 24. A.H. 241=A.D. 855). 21. Dâ'ûd Tâ'i, on fol. 123^a (the date of his death, as given here, viz. A.H. 200, is wrong; it was A.H. 162 or 165=A.D. 778, 779, or 781, 782, see Safinat-alauliyâ, No. 163). 22. Ḥārith Muḥāsabi, on fol. 126^a (died A.H. 243=A.D. 857, 858). 23. Abû Sulaimân Dârâni, on fol. 128^b. 24. Muḥammad Simâk, on fol. 133^a. 25. Muḥammad bin Aslam al-Tûsi, on fol. 133^b. 26. Aḥmad bin Harb, on fol. 135^a. 27. Ḥâtimi-aşammî, on fol. 137^a. 28. Suhail bin 'Abdallâh, on fol. 142^a (his death is fixed here in A.H. 273=A.D. 886, 887, whereas the Safinat-alauliyâ, No. 193, where Sahl is read instead of Suhail, just as in Rosen's poetical version, quoted above, gives A.H. 283=A.D. 896). 29. Ma'rûf Karkhî, on fol. 152^a (died A.H. 200=A.D. 815). 30. Shaikh Sari Saḳaṭî, on fol. 155^a (his death is fixed here in A.H. 257=A.D. 871; the Safinat-alauliyâ, No. 28, gives A.H. 253, and in one copy 250=A.D. 867 or 864). 31. Faṭḥ Maṣṣilî, on fol. 161^a. 32. Aḥmad alḥawâri (الحواری) so to be read instead of جوارى in the text; the date of death, A.H. 203, is evidently a mere mistake for 230=A.D. 844, 845; see Safinat-alauliyâ, No. 172, where, however, the Shaikh is distinctly called Aḥmad bin Abi-alḥawâri, on fol. 162^a. 33. Aḥmad Khidrawaih, or rather *bin* Khidrawaih Balkhî, on fol. 163^a (died A.H. 240=A.D. 854, 855). 34. Abû Turâb Nakshabî, on fol. 167^a (died A.H. 245=A.D. 859). 35. Yahyâ bin Ma'adh Râzi, on fol. 169^b (died A.H. 258=A.D. 872). 36. Shâh Shujâ' Kirmâni, on fol. 177^b (his death is fixed here in A.H. 295=A.D. 907, 908, comp. the Safinat-alauliyâ, No. 187). 37. Yûsuf bin al-Ḥusain, on fol. 179^b (died A.H. 304=A.D. 916, 917). 38. Abû Ḥafṣ Ḥaddâd, on fol. 183^b. 39. Ḥamdûn Kaşşâr, on fol. 189^a. 40. Maṣṣûr 'Ammâr, on fol. 190^b. 41. Aḥmad bin 'Âsim al-antâki, on fol. 192^b (his death is fixed here in A.H. 240=A.D. 854, 855). 42. 'Abdallâh bin Ḥaḳīḳ, on fol. 194^a. 43. Shaikh Junaid Baghdâdi, on fol. 195^a (died A.H. 297=A.D. 910). 44. 'Amr bin 'Uthmân Makkî, on fol. 214^a (his death is fixed here in A.H. 271=A.D. 884, 885; the usual date is A.H. 296 or 297=A.D. 908-910, see the Safinat-alauliyâ, No. 202).

45. Abû Sa'îd Kharrâz (Rosen: Khazzâz), on fol. 215^b. (died according to this copy A.H. 277=A.D. 890, 891; the Safinat-alauliyâ, No. 194, fixes his death in A.H. 286, 285 or 287=A.D. 898-900). 46. Abû-alḥusain Nûri, on fol. 219^a (died A.H. 297=A.D. 909, 910, as is stated here, or A.H. 295=A.D. 907, 908, according to the Safinat-alauliyâ, No. 201). 47. Abû 'Uthmân Ḥiri, on fol. 225^a (died A.H. 298=A.D. 910). 48. Abû Muḥammad Ruwaim, on fol. 230^a (died A.H. 303=A.D. 915, 916). 49. Ibn 'Aṭâ, on fol. 231^b (i.e. Abû-al-'abbâs bin 'Aṭâ, who died, according to the Safinat-alauliyâ, No. 212, A.H. 309=A.D. 922; here his death is fixed in A.H. 307=A.D. 919, 920). 50. Abû 'Abdallâh bin al-Jallâ, on fol. 236^b (with the silly date of A.H. 205 or 250 for his death; he died A.H. 306=A.D. 918, 919, see the Safinat-alauliyâ, No. 210). 51. Ibrâhim bin Dâ'ûd Raḳḳî, on fol. 237^a (died A.H. 327=A.D. 938, 939; the Safinat-alauliyâ, No. 224, gives A.H. 326). 52. Yûsuf-i-Asbât, on fol. 237^b. 53. Abû Ishâḳ (correctly, according to the following copy and the Safinat-alauliyâ, No. 228, Abû Yaḳûb Ishâḳ) Nah-rajûri, on fol. 239^a (died A.H. 330=A.D. 941, 942). 54. Samnûn Muḥibbî (or *bin* Muḥibb), on fol. 241^a (the correct date of his death is A.H. 298=A.D. 910, 911; see the Safinat-alauliyâ, No. 204; here he is wrongly stated to have died A.H. 270). 55. Abû Muḥammad Muṭa'ish, on fol. 242^b (died A.H. 328=A.D. 939, 940). 56. Abû 'Abdallâh Muḥammad bin Faḍl, on fol. 244^a (his death is fixed here in A.H. 309=A.D. 921, 922; more correctly in the Safinat-alauliyâ, No. 217, in A.H. 319=A.D. 931). 57. Abû-alḥusain Fûshanji, on fol. 245^a. 58. Muḥammad bin 'Alî alḥakîm altirmidhî, on fol. 246^a (he died, according to the statement here, A.H. 260=A.D. 873, 874; according to the Safinat-alauliyâ, No. 182, A.H. 255=A.D. 869). 59. Abûbâkr Warrâḳ, on fol. 251^a. 60. 'Abdallâh Manâzil, on fol. 253^b (see the Safinat-alauliyâ, No. 231, where his death is fixed in A.H. 331=A.D. 942, 943; here he is stated to have died A.H. 330). 61. 'Alî bin Sahl Işfahânî, on fol. 255^a (his death is fixed here in A.H. 270=A.D. 883, 884). 62. Khair-i-nassâj, on fol. 256^a (his death is fixed here in A.H. 305=A.D. 917, 918; the correct date is that given in the Safinat-alauliyâ, No. 221, viz. A.H. 322=A.D. 934). 63. Abû-alkhair Aḳṭa', on fol. 257^a (died, according to the statement here, A.H. 340=A.D. 951, 952; according to the Safinat-alauliyâ, No. 241, A.H. 343=A.D. 954, 955). 64. Abû Ḥamzah Khurâsânî, on fol. 258^a (died A.H. 290=A.D. 903). 65. Shaikh-alshuyûkh Aḥmad Masrûḳ (*bin* Muḥammad *bin* Masrûḳ in the Safinat-alauliyâ, No. 206), on fol. 259^a (died A.H. 300=A.D. 912, 913, or A.H. 299, as the Safinah states). 66. 'Abdallâh Raughadi (روغدى), as in Rosen, Persian MSS., p. 215; in W. Pertsch, Berlin Cat., pp. 548-550, he is always called Rau'adi (روغدى), on fol. 260^a (his death is fixed in A.H. 290=A.D. 903). 67. 'Abdallâh Maghribî (in the Safinat-alauliyâ, No. 191, *Abû* 'Abdallâh Maghribî), on fol. 261^a (his death is fixed here in A.H. 299=A.D. 911, 912; the Safinah gives A.H. 279=A.D. 892, 893). 68. Abû 'Alî Jurjânî, on fol. 262^a. 69. Abûbâkr Kattânî (so here كتنى, comp. the Safinat-alauliyâ, No. 223), on fol. 263^a (died A.H. 322=A.D. 934). 70. Shaikh-i-Kabîr Abû 'Abdallâh (Muḥammad) Khatîf

(or *bin Khafif*, as the *Safinat-alauliyâ*, No. 144, reads), on fol. 266^b (died A.H. 371=A.D. 981, 982). 71. Abû Muḥammad Jurairi, on fol. 271^a (died A.H. 311=A.D. 923, 924, or, as the *Safinat-alauliyâ*, No. 215, states, A.H. 312). 72. Husain bin Maṣṣûr Ḥallāj, on fol. 272^b (the wrong date of A.H. 280 is given here for his death; the correct one is A.H. 309=A.D. 922, see the *Safinat-alauliyâ*, No. 211).

This *first* part concludes on fol. 279^b, and is followed, after a short remark: چون کاتب در نوشتن احوال عزیزان خود را معاف داشته و گاهلی وزبده ذکر چند اسمی را نکرده و از قلم انداخته بنابراین در آخر کتاب احوال و خوارى چند از عزیزان نوشته شد اگرچه احوال اینها در اوسط کتاب بود, by a *second* part or sort of appendix, containing twenty-five additional biographies, viz.: 73. Abû-alḥasan Kharakānī, on fol. 280^a. 74. Mamshād or Mīmshād Dinawari, on fol. 283^b. 75. Ibrāhīm Khawwās, on fol. 284^b. 76. Abûbākr Shibli, on fol. 287^a. 77. Abû Sa'īd bin Abû-alkhair, on fol. 290^b. 78. Abû-al'abbās Kaṣṣāb, on fol. 295^a. 79. Abû 'Alī Daḳḳāk, on fol. 296^a. 80. Abû Naṣr Sarraj, on fol. 299^b. 81. Abû-alfadl Ḥasan, on fol. 300^a. 82. Abû-alkāsim Naṣrābādī, on fol. 300^b. 83. Abû Ḥamzah Baghdādī, on fol. 302^a. 84. Abûbākr Tamistānī, on fol. 303^a. 85. Ibrāhīm Shaibānī, on fol. 303^b. 86. Abû 'Amr (so here, عمرو; in W. Pertsch, Berlin Cat., p. 550, l. 14, Abû 'Umar) Najid, on fol. 304^b. 87. Abû-alḥusain (in the *Safinat-alauliyâ*, No. 229, and in W. Pertsch, Berlin Cat., p. 549, l. 4 ab infra, Abû-alḥasan) 'Alī alṣā'igh, on fol. 305^a. 88. Abûbākr Wāṣiṭi, on fol. 305^b. 89. Abû Ja'far Khuldi, on fol. 308^b. 90. Abû 'Alī Rūdbārī, on fol. 309^a. 91. Abû-alḥusain Ḥaṣiri (حمیری, in the *Safinat-alauliyâ*, No. 266, Ḥaṣiri حمیری; in W. Pertsch, Berlin Cat., p. 549, l. 3 ab infra, and p. 550, l. 16, Khaḍiri خضري), on fol. 310^a. 92. Abû Ishāq Shahrīyārī Kāzarūnī, on fol. 311^a. 93. Abû-al'abbās Sayyārī, on fol. 311^b. 94. Abû-al'abbās Nahlāwandī, on fol. 312^a. 95. Abû 'Alī Thakāfi, on fol. 312^b. 96. Abûbākr Ṣaidalānī, on fol. 313^b. 97. Imām Muḥammad Bākir, on fol. 313^b.

Beginning of the whole work: الحمد لله الجواد بافضل انواع النعماء المتان باشراف اصناف العطاء الخ.

Dated the 25th of Jumādā-althānī, A.H. 1091 (A.D. 1680, July 23). Fol. 313 badly injured. Many annotations and additions on the margin, by the same hand, as it seems, which copied the appendix.

No. 1299, ff. 314, ll. 17-27; Nasta'lik; ff. 37-46 and 280-314 (the whole of the appendix or *second* part) supplied by other hands, the latter part in a sort of Shikasta; size, 10½ in. by 5½ in.

1052

Another copy of the same.

Another very old, but undated copy of the *first* part of the *Tadhkirat-alauliyâ*, worm-eaten and injured in many places. It contains the biographies of seventy Shaikhs only (agreeing with the preceding copy, except where a discrepancy is clearly indicated in the following list). Nos. 63 and 66 of the preceding copy are missing here. 1. On fol. 8^b; 2. on fol. 13^a; 3. on fol. 20^a;

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4. on fol. 32^a; 5. on fol. 37^b; 6. on fol. 38^b; 7. on fol. 42^b; 8. on fol. 43^b; 9. on fol. 45^a; 10. on fol. 52^a; 11. on fol. 56^a; 12. on fol. 68^b; 13. on fol. 75^a; 14. on fol. 90^a; 15. on fol. 123^b; 16. on fol. 130^b; 17. on fol. 136^a, Khwājah 'Alī Shaḳīḳ (in the index, on fol. 7^a, Abû 'Alī Shaḳīḳ); 18. on fol. 140^b; 19. on fol. 145^b; 20. on fol. 150^b; 21. on fol. 154^a; 22. on fol. 158^a; 23. on fol. 161^a; 24. on fol. 164^a; 25. on fol. 164^b; 26. on fol. 166^b; 27. on fol. 169^a; 28. Khwājah Subail bin 'Abdallāh Tustari (in the index, Khwājah Sahl bin 'Abdallāh), on fol. 172^b; 29. on fol. 179^b; 30. on fol. 182^b; 31. on fol. 187^a; 32. on fol. 188^a; 33. on fol. 189^b; 34. on fol. 192^b; 35. on fol. 195^a; 36. on fol. 200^a; 37. on fol. 202^a; 38. Khwājah Ḥafṣ حلاس (?), but correctly in the index, Abû Ḥafṣ Ḥaddād, on fol. 207^a; 39. Khwājah Ḥamid Kaṣṣār (correctly in the index, Ḥamdūn Kaṣṣār), on fol. 209^b; 40. on fol. 210^b; 41. on fol. 212^a; 42. on fol. 213^a; 43. on fol. 213^b; 44. Khwājah 'Umar bin 'Uthmān (both in text and index), on fol. 221^a; 45. on fol. 223^b; 46. on fol. 225^b; 47. Khwājah 'Uthmān Ḥiri (both in text and index), on fol. 230^b; 48.=50 in the preceding copy, Khwājah 'Abdallāh bin Jallā, on fol. 235^a; 49.=48 in the preceding copy, on fol. 236^a; 50.=49 in the preceding copy, Ibn 'Atṭār (in the index), on fol. 237^b; 51. on fol. 241^a; 52. on fol. 242^a; 53. Ya'qūb Ishāq alnahrājūrī (correctly in the index, Abû Ya'qūb Ishāq), on fol. 244^a; 54. on fol. 245^b; 55. on fol. 248^a; 56. in the index Fudail appears instead of Fadl, on fol. 249^b; 57. on fol. 250^b; 58. on fol. 251^b; 59. on fol. 255^a; 60. Khwājah 'Abdallāh Mubārak (both in text and index), on fol. 256^b; 61. 'Alī Isfahānī (in the index, Abû 'Alī Sahl Isfahānī), on fol. 258^b; 62. on fol. 259^a; 63=64 in the preceding copy, on fol. 260^b. 64.=65 in the preceding copy, Khwājah Ahmad Ma'rūf (in the index correctly, Masrūk), on fol. 262^a; 65.=67 in the preceding copy, 'Abdallāh Ahmad al-Maghribī, on fol. 262^b; 66.=68 in the preceding copy, on fol. 263^b; 67.=69 in the preceding copy, on fol. 264^a; 68.=70 in the preceding copy, 'Abdallāh Khafif (in the index correctly, Abû 'Abdallāh), on fol. 266^b; 69.=71 in the preceding copy, Abû Muḥammad Hariri (حریری), in the index, Muḥammad Hariri, on fol. 269^b; 70.=72 in the preceding copy. In the index a 71st bāb (dealing with Abû Muḥammad Ja'far bin Muḥammad) is announced, viz.:

باب هفتاد یکم در ذکر ابو محمد جعفر بن محمد, but in the text there is no trace whatever of this biography.

Beginning: الحمد لله رب الجواد بافضل الخ. Copied by Sayyid Nūr Muḥammad bin Sayyid 'Abd-allatīf Ḥusaini. College of Fort William, 1825.

No. 2057, ff. 271, ll. 15; Naskhi; partly collated; size, 8½ in. by 5½ in.

1053

The same.

This copy of the *first* part of the *Tadhkirat-alauliyâ* comprises, according to the index on ff. 5^b-6^b, seventy-three biographies; but in the text itself the number of biographical accounts amounts to seventy only, and even of these four are entirely missing. There are

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consequently wanting here Nos. 18-20, 45, 71, and 72 of No. 1051 above. 1. On fol. 6^b; 2. on fol. 10^b; 3. on fol. 16^b; 4. on fol. 28^a; 5. on fol. 33^a; 6. on fol. 34^a; 7. on fol. 38^b; 8. on fol. 39^b; 9. on fol. 41^a; 10. on fol. 52^b; 11. on fol. 61^a; 12. on fol. 76^a; 13. on fol. 82^a; 14. on fol. 94^a; 15. on fol. 115^b; 16. on fol. 120^a; 17. Abū 'Alī Shakik (as in the index of the preceding copy), on fol. 124^a; 18-20. missing, although the catch-words are all right; 21. on fol. 129^a; 22. on fol. 132^a; 23. on fol. 134^a; 24. on fol. 137^b; 25. on fol. 138^a; 26. Muḥammad bin Ḥarb (in the index correctly, Aḥmad bin Ḥarb), on fol. 139^a; 27. on fol. 140^b; 28. Isma'il bin 'Abdallāh Sirri, on fol. 144^a; 29. on fol. 154^a; 30. on fol. 156^b; 31. on fol. 161^b; 32. on fol. 162^b; 33. on fol. 163^b; 34. on fol. 167^a; 35. on fol. 169^b; 36. on fol. 176^a; 37. on fol. 178^a; 38. on fol. 181^b; 39. on fol. 185^b; 40. on fol. 187^a; 41. on fol. 188^b; 42. on fol. 190^a; 43. on fol. 190^b; 44. on fol. 207^a; 45. missing; 46. Abū-alḥusain Thauri (in the index correctly, Nūri), on fol. 210^b; 47. 'Uthmān (instead of Abū 'Uthmān) Ḥiri, on fol. 212^a; 48. on fol. 214^a; 49. Ibn 'Aṭṭār, both in text and index, on fol. 215^b; 50. on fol. 219^a; 51. on fol. 220^a; 52. on fol. 220^b; 53. Abū Ya'qūb bin Ishāq, on fol. 222^a; 54. on fol. 223^b; 55. on fol. 225^a; 56. on fol. 226^a; 57. on fol. 226^b, last line; 58. on fol. 227^b; 59. on fol. 232^a; 60. on fol. 234^a; 61. on fol. 235^a; 62. Abū-alkhair Nassāj, on fol. 235^b; 63. on fol. 236^b; 64.=66 in No. 1051 above; 65.=64 in the same copy, on fol. 238^a; 66.=65 in the same copy, on fol. 239^a; 67. 'Abdallāh Aḥmad Maghribi, as in No. 65 of the preceding copy, on fol. 239^b; 68. on fol. 240^b; 69. on fol. 241^a; 70. on fol. 243^b.

Beginning as in the two preceding copies. No date.

No. 1271, ff. 248, ll. 17; irregular Nasta'liq, written by different hands; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1054

A fragment of the same.

This incomplete copy breaks off in the biography of Shaikh Junaid Baghdādi (No. 43 in the preceding copies), which begins on fol. 152^a and forms here the forty-first biography.

Beginning as usual.

No. 992, ff. 1-168^b, ll. 19; large and distinct Nasta'liq; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1055

Diwān-i-Kamāl Isma'il (ديوان کمال اسمعیل).

The lyrical poems of Kamāl-al-din Isma'il bin Jamāl-al-din Muḥammad bin 'Abd-alrazzāk of Isfahān, who was a pupil of Suhrawardi, panegyrist of the Šā'id family, and is usually called خلاق المعانی. He was tortured to death by the Moghuls, A.H. 635 (A.D. 1237, 1238); comp. Haft Iklim, No. 870, col. 441 in this Cat.; Bodleian Cat., Nos. 638-643; Rieu ii. p. 581; W. Pertsch, Berlin Cat., p. 783; A. Sprenger, Catal., p. 454; see also Butkhāna, No. 23 in Bodleian Cat., col. 199, and Ātashkada, No. 416, ib., col. 297. This diwān consists of the following parts:

1. Kašidas and tarkibbands, on fol. 1^b, with a short mathnawi and two kiṭ'as at the end. Beginning of the first kašidah:

ای جلال تو بیانها را زیان انداخته
عزت ذات بقین را در گمان انداخته

Beginning of the mathnawi, on fol. 209^a:

تا زبانم بکام جنبانست - در ثناء رئیس لبنانست

2. A large series of kiṭ'as, intermixed with a few ghazals, on fol. 213^b. Beginning:

عشاق که قدر دل شناسند - دل از غم یار بر نگیرند

3. Ghazals, without any order, on fol. 319^b, beginning:

ای دل و جان بباد تو زنده آنخ

4. Rubā'is, on fol. 359^b, beginning: ای مدح تو آورده
قلم را بسخن آنخ

Dated by Sulṭān 'Alī of Mashhad, A.H. 905 (A.D. 1499, 1500).

No. 1023, ff. 412, 2 coll., each ll. 17; beautiful and clear Nasta'liq; an illuminated front-piece at the beginning of each part, a vignette on fol. 1^a, all the headings throughout in gold; size, 10 in. by 6 $\frac{1}{2}$ in.

1056

Another copy of the same.

Contents:

Kašidas, tarkibbands, and a few kiṭ'as, beginning, on fol. 1^b: ای صفات تو بیانها را زیان انداخته آنخ

A short mathnawi, kiṭ'as, and a few ghazals; the mathnawi, on fol. 228^b, is the same as in the preceding copy; the first kiṭ'ah begins (on fol. 232^b): ایا شهی که
ضمیرت بچشم گوشه فکر آنخ

Rubā'is, on fol. 325^a, beginning as in the preceding copy.

Dated by Ḥabīb-allāh, the son of the Kādi Barkhwurdār, the 27th of Dhū-alka'dah, A.H. 1036 (A.D. 1627, Aug. 9). Some various readings and marginal additions.

No. 2455, ff. 393, 2 coll., each ll. 17; Nasta'liq; ff. 1 and 95-98 later supplied; size, 10 in. by 6 $\frac{1}{2}$ in.

1057

A slightly defective copy of the same.

Contents:

Kašidas, tarkibbands, marāthi, etc., on fol. 1^b, beginning: ای صفات تو بیانها آنخ

Kiṭ'as, intermixed with a few ghazals and kašidas, on fol. 211^b, beginning:

آدمی را چهار خصلت است - در دو گیتی زبانی وفانی

At the end of this part (on fol. 314^b), the same mathnawi as in the two preceding copies.

Ghazals, without any order, on fol. 318^b, beginning:

ای دل و جان آنخ

Rubā'is, on fol. 368^b, beginning: ای حکم ترا نهاده
سرها گردون آنخ

fol. 407^a in No. 1023 (1055 in this Cat.); this part is incomplete at the end, it breaks off with the first bait of a rubā'i, corresponding to fol. 401^a, last line, in No. 1023. The initial rubā'i of the two preceding copies is found here on fol. 370^b, first line.

No. 510, ff. 405, 2 coll., each ll. 19; an illuminated frontispiece at the beginning of each part; Nasta'liq; the first pages injured; size, 8 in. by 3½ in.

1058

Diwān-i-Athir Aumāni (دیوان اثیر اومانی).

The lyrical poems of Athir-aldin 'Abdallāh of Aumān (near Hamadān), who flourished under Hūlāgūkhān, and was a younger contemporary of Kamāl-aldin Isma'il of Isfahān, with whom he contended in poetry and exchanged poetical epistles; comp. Haft Iklim, No. 1035, col. 454 above in this Cat; Ātashkada, No. 596 (Bodleian Cat., col. 283); Butkhāna, No. 25 (ib., col. 199); Makhzan-algharā'ib, No. 14 (ib., col. 317); A. Sprenger, Catal., p. 17, No. 51. According to the Ātashkada he died A.H. 656 (A.D. 1258), according to Taqi Kāshi A.H. 665 (A.D. 1266, 1267). This diwān consists chiefly of kasidas and kīṭās, intermixed with some tarkilbands, ghazals, and rubā'is.

Beginning:

دوش آنزمانکه ماه برافروخت مشعله
در فوج مرکب افق افناد مشعله

Dated the 24th of Shawwāl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alraḥib.

No. 328, ff. 295-377, 2 coll., each ll. 18; clear Nasta'liq; size, 10½ in. by 5½ in.

1059

Diwān-i-Saif-i-Isfaraṅg (دیوان سیف اسفرنگ).

The lyrical poems of Saif-aldin A'raj of Isfara or Isfaraṅg, nine farsangs south of Marghinān in Transoxania, see Haft Iklim, No. 1524, col. 494 above in this Cat. But the dates given there about his lifetime fall about a hundred years short of the correct ones; the same remark applies to the short preface in this copy, where his death is fixed in A.H. 558 or even 552 (!), and the Khulāṣat-alafkār, No. 126 (Bodleian Cat., col. 306 and 307), where he is stated to have died A.H. 583 (!); according to the most trustworthy sources he was born A.H. 581 (A.D. 1185, 1186) and died A.H. 666 (A.D. 1267, 1268); see Ātashkada, No. 711 (Bodleian Cat., col. 286), and Taqi Kāshi, No. 37 (A. Sprenger, Catal., p. 17). The Butkhāna, No. 43 (Bodleian Cat., col. 200), also fixes his death at a similar period, viz. in A.H. 652 or 660 (A.D. 1254 or 1262); other copies of this diwān are described in Bodleian Cat., Nos. 644 and 645; Rieu ii. p. 581; A. Sprenger, Catal., p. 561; W. Pertsch, Berlin Cat., p. 782; Cat. des MSS. et Xylographes, p. 330; J. Aumer, p. 9.

This diwān contains:

Kasidas, in alphabetical order, except the first; beginning of the initial poem, on fol. 1^b: شب چو بر
دارد حجاب از هودج اسرار من الخ

Tarjibands, on fol. 151^b, beginning:

سد فلک چو صبح بسکدم گشاده ایم
وز فوت روح روزه مریم گشاده ایم

Mukatta'at, on fol. 174^a, beginning: رضی الملك ای
دیدار شومت الخ

Ghazals, in alphabetical order, on fol. 212^a, beginning:
با تو حکایتی کنم صورت حال خویش را الخ

Rubā'is, on fol. 240^a, beginning:

ای خط تو دستور قلم گیران را
زابت رهبر صواب تدبیران را

This copy, which is dated in the preface A.H. 1026 (A.D. 1617), is in a very bad state; many pages are severely injured, especially ff. 1-40 and 210-254. A short preface in prose on fol. 1^a.

No. 573, ff. 254, 2 coll., each ll. 19; clear and distinct Nasta'liq; illuminated frontispiece on fol. 1^b; size, 11¼ in. by 6½ in.

Jalāl-aldin Rūmī (Nos. 1060-1115).

1060

Mathnawī (مثنوی).

An excellent old copy of the renowned mathnawī or Mathnawī-i-ma'nawī (the spiritual mathnawī) by Maulānā Jalāl-aldin Muḥammad bin Muḥammad Bahā-aldin bin Ḥusain albalkhi, best known as Jalāl-aldin Rūmī, who was born in Balkh, A.H. 604 (A.D. 1207), and died in Iconium, A.H. 672 (A.D. 1273); comp. on this work and the biography of the poet, Rieu ii. p. 584 sq.; Bodleian Cat., Nos. 646-675; W. Pertsch, No. 42, 1 a, and Berlin Cat., p. 783 sq.; G. Flügel i. p. 514 sq.; A. Sprenger, Catal., p. 489 sq.; Rosen, Persian MSS., pp. 173 and 174; J. Aumer, pp. 14-16; Ouseley, Biogr. Notices, p. 112 sq., etc.; comp. also the Manāḥib-al'arīfin (No. 630 in this Cat.); Safinat-alauliyyā, No. 137 (ib., col. 289); Haft Iklim, No. 558 (ib., col. 418), and Ethe, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 26-31. The mathnawī has been printed (respectively lithographed) in Bombay, A.H. 1262, 1266, 1273, 1280, 1294, and A.D. 1890; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Būlāq, with the Turkish commentary of Isma'il Anḳirawī, A.H. 1251 and 1268; in Constantinople, A.H. 1289; in Tabrān, A.H. 1299 (the best of all, by Muḥammad Ṭāhir Mustaufi). Portions of this poem have been translated into German in Tholuck's Bluthensammlung morgenland. Mystik, p. 53 sq.; and by G. Rosen, 'Mesnewi oder Doppelverse etc.,' Leipzig, 1849; into English (the first book only) by J. W. Redhouse, London, 1881 (Trubner's Oriental Series); extracts are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367-382. An abridged English translation of the whole work, an excellent specimen of sound scholarship, has been published by E. H. Whinfield, 'Masnavi i ma'navi,' London, 1887 (Trubner's Oriental Series).

The present copy is dated the 5th of Dhū-alḥijjah, A.H. 834 (A.D. 1431, Aug. 14), see the colophon:
قد تم المثنوی المعنوی لمولوی الجلالی البلخی تم الرومی

العونوى بحمد الله ومآده فى تاريخ خامس ذى الحجة سنة اربع
وثلثين، وثمانمائة الهجرية، and contains:

Preface of Daftar I, on fol. 1^b, beginning: بِسْمِ
الله الرحمن الرحيم هذا كتاب المثنوى وهو أصول أصول
الدين لكشف اسرار الوصول والغبس وهو فقه الله الاكبر وشرع
الله الاظهر ودرهان الله الاظهر الخ

Daftar I, on fol. 2^b, beginning:

بشنوازنى جون حكايبت ميكند
وز جدائيهها شكايبت ميكند

Preface of Daftar II, on fol. 42^a, beginning: بيان
بعضى از حكمت تأخير اين مجلد دوم كه اگر جملة حكمت
الهى بنده را معلوم شود در فوائد آن كار رنده از آن كار
فرو ماند و حكمت بى پايان حق ادراك آبرا ويران كند الخ

Daftar II, on fol. 42^b, beginning:

مدتى اين مثنوى تأخير شد
مهلتى بانست تا خون شير شد

Preface of Daftar III, on fol. 77^a, beginning: الحكيم
جنود الله فى الارض يقوى بها ارواح المريدين ينز
علمهم الخ

Daftar III, on fol. 77^b, beginning:

اى ضياء الحق حسام الدين بيار
اين سيوم (سبم) دفتر كه سئت شد سه بار

Preface of Daftar IV, on fol. 124^a, beginning: الطعن
الرابع الى احسن المراجع واجل المنافع تيسر فلوب
العارفين الخ

Daftar IV, on fol. 124^b, beginning:

اى ضياء الحق حسام الدين توئى
كه گذشت از مه بنورت مثنوى

Preface of Daftar V, on fol. 163^a, beginning: وعنده
معانيب الغيب وصلى الله على محمد وآله اما بعد اين مجلد
بنجم است از دفترهاى مثنوى الخ

Daftar V, on fol. 163^b, beginning:

شه حسام الدين كه نور انجمست
طالب آغاز سفر بنجمست

Preface of Daftar VI, on fol. 206^a, beginning: اين
مجلد ششم است از دفترهاى مثنوى وتبيان معنوى كه
مصباح ظلام وشبهت و خيالات شك الخ

Daftar VI, on fol. 206^b, beginning:

اى حبات دل حسام الدين بسى
ميل مى جوشد بقسم سادسى

Bibliotheca Leydeniana.

No. 2709, ff. 252, 4 coll., each ll. 29; clear and distinct Nasta'lik; a large vignette on fol. 2^a, the whole of fol. 2^b luxuriously illuminated; fine illuminated frontispieces besides on ff. 42^b, 77^b, 124^b, 163^b, and 206^b; size, 10½ in. by 7 in.

1061

Another copy of the same.

Another beautiful old copy of the mathnawi with the same prose-prefaces, except at the beginning of the fourth Daftar, which opens at once with the initial bait: اى ضياء الحق الخ. Daftar I, on fol. 1^b; II, on fol. 75^b; III, on fol. 142^b; IV, on fol. 231^b; V, on fol. 302^b; VI, on fol. 382^b. The right order of ff. 1-20 is: 1, 3-8, 19, 9-18, 20. Copied A.H. 871 (A.D. 1466, 1467).

No. 1695, ff. 470, 2 centre-ell, each ll. 17, and a third on the margin, ll. 28; excellent Nasta'lik; an illuminated frontispiece at the beginning of each daftar; the first two pages splendidly adorned; ornaments throughout; size, 10½ in. by 6½ in.

1062

The same.

A third excellent old copy, dated A.H. 910 (A.D. 1504, 1505).

Contents:

Fihrist of Daftar I (فهرست دفتر اول مثنوى), on fol. 1^b, beginning: حكايبت بادشاه وعاشق شدن در آن كنيزك، ظاهر شدن عجز حكيمان از خداوند ولى التوفيق، درخواست توفيق ملاقات پادشاه با دلى، ردن پادشاه طيب را الخ

Preface of Daftar I, on fol. 3^b, beginning: هذا الكتاب
المثنوى وهو اصول اصول الدين الخ

Daftar I, on fol. 7^b, beginning: بشنوازنى الخ

Fihrist of Daftar II, on fol. 79^b, beginning: هلال
پنداشتن آنشخص خيال راه، دزدیدن ماراز مارگربرى، التماس
كردن استخوانرا الخ

Preface of Daftar II, on fol. 81^b, beginning: بيان
بعضى از حكمت تأخير اين مجلد دوم الخ

Daftar II, on fol. 83^b, beginning: مدتى اين مثنوى الخ

Fihrist of Daftar III, on fol. 147^b, beginning: قصه
خورندگان بيل بچگان و ترك نصيحت ناصحان الخ

Preface of Daftar III, on fol. 150^b, beginning: الحكيم
جنود الله تعالى فى الارض الخ

Daftar III, on fol. 151^b, beginning: اى ضياء الحق حسام الدين الخ

Fihrist of Daftar IV, on fol. 237^b, beginning: تمامى
حكايبت آن عاشق كه از عسس در داغ گريخت الخ

Preface of Daftar IV, on fol. 239^b, beginning: الحمد
لله حق حمده الخ

Daftar IV, on fol. 241^b, beginning: اى ضياء الحق الخ

Fihrist of Daftar V, on fol. 309^b, beginning: تفسير
آية فخذ اربعة من الطير (Sûrah 2, 262) الخ

Preface of Daftar V, on fol. 311^b, beginning: وعنده
معانيب العلوب الخ

Daftar V, on fol. 313^b: **شه حسام الدين الخ**.

Fihrist of Daftar VI, on fol. 393^b, beginning: **سؤال**
سائل واعظ را، نکوهیدن ناموسهائ بوشیده را الخ

Preface of Daftar VI, on fol. 395^a, beginning: **این**
مجلد ششم از دفترهای الخ

Daftar VI, on fol. 397^b: **ای حیات دل حسام الخ**.

No. 1803, ff. 482, 4 coll., each ll. 17; distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; the first two pages of each richly adorned; size, 10 $\frac{3}{4}$ in. by 7 in.

1063

The same.

This copy contains:

A general prose-introduction, intermixed with mathnawi-baits, on the purport of the mathnawi, beginning, on fol. 1^b:

عشق جز نائی وما جز نی نئیم
وی دمی بی ما و ما بی وی نئیم

Daftar I, on fol. 9^b (without the prose-preface):
بشنواری الخ.

Preface of Daftar II, on fol. 84^a: **در بیان بعضی از**
حکمت تأخیر این مجلد دوم الخ

Daftar II, on fol. 84^b: **مدتی این مثنوی الخ**.

Preface of Daftar III, on fol. 151^a: **الحکم جنود الله**
فی الارض الخ.

Daftar III, on fol. 151^b: **ای ضیاء الحق الخ**.

Preface of Daftar IV, on fol. 238^a: **الظعن الرابع الخ**.

Daftar IV, on fol. 238^b: **ای ضیاء الحق حسام الدين الخ**.

Preface of Daftar VI (which, as a note on the top remarks, is by mistake inserted here), on fol. 309^a: **مجلد**
بنجم (ششم) از دفترهای مثنوی مولوی الخ

Daftar V, on fol. 309^b: **شه حسام الدين که نور الخ**.

Preface of Daftar V (here wrongly inserted instead of the sixth), on fol. 389^a: **بدانید و آگاه باشید که**
شریعت الخ.

Daftar VI, on fol. 389^b: **ای حیوت دل حسام الخ**.

The copy ends on fol. 474^b, and is dated 16th of Sha'bān, A. H. 1005 (A. D. 1597, April 4). A later note states, that it was bought at Burhānpūr, in Rajah, A. H. 1018 (A. D. 1609, October), and the purchaser appears to have added the prose-prefaces, since at the end of the preface of Daftar VI (before the beginning of Daftar V) the date A. H. 1019, 24th of Dhū-alka'dah (A. D. 1611, February 7), is given, and at the end of the preface of Daftar V (before Daftar VI), A. H. 1021 (A. D. 1612, 1613). On fol. 475 about two pages of the end of Daftar VI, which are greatly injured, are repeated,

probably by the same purchaser, with the same two dates 1005 and 1018. Collated and annotated throughout.

Bibliotheca Leydeniana.

No. 2875, ff. 475, 2 centre-coll, each ll. 15, and a third on the margin, ll. 30; small Nasta'lik; size, 7 $\frac{5}{8}$ in. by 4 $\frac{1}{2}$ in.

1064

The same.

The preface of Daftar V is wanting in this copy: all the other prefaces agree with those in the preceding copies.

Daftar I, on fol. 1^b; II, on fol. 42^a; III, on fol. 82^a; IV, on fol. 133^a; V, on fol. 174^b; VI, on fol. 220^a.

Daftar III is dated the 19th of Dhū-ahjijah, A. H. 1029 (A. D. 1620, Nov. 15); Daftar VI, the 27th of Muharram, A. H. 1030 (A. D. 1620, Dec. 22), by 'Abd-alwāhid ibn Kādi 'Abd-alwahhāb alṣāri, in the city of Burhānpūr. According to the colophon at the end of Daftar III, the first daftar of the mathnawi contains 3995 baits, the second 3895, the third 4755, the fourth 3800, the fifth 4318, the sixth 5193; that makes together 25,956, but the total sum indicated in this colophon is 26,016, or 26,060, and that given in the colophon of Daftar VI, 26,242. The right number we should suppose to be 26,016, produced by reading 3860 instead of 3800 (سه هزار هشتصد و شصت) for the fourth daftar.

Many pages are severely damaged; a great number of them is quite brown with damp. Numerous glosses and additions on the margin.

No. 1886, ff. 1-269, 4 coll., each ll. 25-32; careless Nasta'lik; written by different hands on different paper; size, 13 in. by 7 $\frac{1}{2}$ in.

1065

The same.

All the daftars have the usual prose-prefaces, the preface of the first, on fol. 1^b, breaks off at the end of the first page.

Daftar I, on fol. 2^b; II, on fol. 48^b; III, on fol. 90^b; IV, on fol. 145^b; V, on fol. 195^b; VI, on fol. 245^b (the preface of the last begins here: **رت زدنی علماً**: **مجلد ششم الخ**).

This copy was transcribed by Muḥammad Tāhir ibn Kādi Muḥammad 'Alī in the citadel of کونداده (belonging to Sultān Muḥammad 'Ādilshāh); the first daftar was finished the 12th of Dhū-alka'dah, A. H. 1066 (A. D. 1656, Sept. 1); the second, the 13th of Dhū-ahjijah in the same year (A. D. 1656, Oct. 2); the third, the 12th of Muharram, A. H. 1067 (A. D. 1656, Oct. 31); the fourth, the 7th of Šafar in the same year (A. D. 1656, Nov. 25); the fifth, the 8th of Rabi'-alawwal (A. D. 1656, Dec. 25); and the sixth, the 6th of Jumādā-alawwal (A. D. 1657, Feb. 20). Occasionally various readings and short glosses on the margin.

No. 3270, olim 11, J. 8, ff. 298, 4 coll., each ll. 15; Nasta'lik; a large illuminated frontispiece at the beginning of each daftar; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

1066

The same.

All the usual prefaces are found here, as well as numerous marginal glosses and a few various readings.

Preface of Daftar I, on fol. 1^b.

Daftar I, on fol. 2^b.

Preface of Daftar II, on fol. 46^a.

Daftar II, on fol. 46^b.

Preface of Daftar III, on fol. 86^a.

Daftar III, on fol. 86^b.

Preface of Daftar IV, on fol. 138^a.

Daftar IV, on fol. 138^b.

Preface of Daftar V, on fol. 180^a, beginning as in No.

1063: بدانید و آگاه باشید که شریعت هجوشمعیست الخ.

Daftar V, on fol. 180^b.

Preface of Daftar VI, on fol. 228^a.

Daftar VI, on fol. 228^b.

A short epilogue in prose, on fol. 282^a, beginning:

شکرو سپاس آفریدگار را که توانای الخ.

Dated Shawwāl, A.H. 1069 (A.D. 1659, June-July).

No. 3321, olim 17, J. 3, ff. 282, 4 coll., each ll. 25; Nasta'lik; size, 9¼ in. by 5¾ in.

1067

The same.

This copy consists of two different parts; the *first three* daftars are written by Nuṣratkhān at Shāhjahānābād (the first two in the ninth, the third in the twelfth year of *جلوس والا*, which, if 'Ālamgir's reign is meant, would be A.H. 1076, 1077 and 1079, 1080 respectively = A.D. 1666 and 1669); the *last three* daftars by Diyā-allāh ibn Sayyid Khān Muḥammad Ḥusaini Balgrāmi, A.H. 1079 (A.D. 1668, 1669); numerous marginal glosses and various readings. The copy concludes, on fol. 432^a, with the introduction of 'Abd-allatīf bin 'Abdallāh al-'Abbāsī (see below, Nos. 1088-1090), to Daftar VI: این دفتر دفتربست از نسخه ناسخه منبوتات الخ, and we may conclude from this, that the second half of the copy was transcribed from one of the well-known editions of the mathnawi, compiled by 'Abd-allatīf.

The prefaces of the first and the third daftar are wanting; the other four are complete.

Daftar I, on fol. 1^b; II, on fol. 76^b; III, on fol. 147^b; IV, on fol. 222^b; V, on fol. 283^b; VI, on fol. 355^b.

No. 3327, olim 11, J. 14, ff. 432, 2 centre-coll. and 1 margin-coll. ff. 1-221, ll. 17 in the centre, and ll. 30-32 in the margin, written in very careless and irregular Nasta'lik; size, 9 in. by 4½ in.; ff. 222-432, ll. 19 in the centre, ll. 38 in the margin, written in very small, but distinct Nasta'lik; size, 9½ in. by 5¼ in.

1068

The same.

Good copy, with all the prose-prefaces, finished on a Sunday (فی يوم الأحد) in Ṣafar, A.H. 1085 (A.D. 1674, May-June).

Daftar I, on fol. 1^b; II, on fol. 75^b; III, on fol. 142^b; IV, on fol. 227^b; V, on fol. 295^b; VI, on fol. 373^b.

No. 2451, ff. 459, 2 centre-coll., each ll. 17, and a third on the margin, ll. 32; small, but clear Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, 9¾ in. by 5 in.

1069

The same.

All the prefaces are wanting in this copy.

Daftar I, on fol. 1^b; II, on fol. 49^b; III, on fol. 92^b; IV, on fol. 148^a; V, on fol. 191^a; VI, on fol. 241^b.

Dated the 25th of Rajab, A.H. 1098 (A.D. 1687, June 6), by Muẓaffar-al-din Ḥusain. Purchased at Haidarābād, 1774.

No. 160, ff. 299, 4 coll., each ll. 25; small Nasta'lik; an illuminated heading at the beginning of each daftar; size, 10¼ in. by 6¼ in.

1070

The same.

In this copy, which is dated the 23rd of Dhū-al-ḥijjah, in the 38th year of 'Ālamgir's reign (= A.H. 1105, A.D. 1694, Aug. 15), by Muḥammad Kāsim, the *first* and *second* daftars have no special heading at all; from the *third* onwards every daftar is preceded by a *fihrist* (see No. 1062 above). Daftar III, on fol. 122^a; IV, on fol. 191^b; V, on fol. 254^a; VI, on fol. 326^b. There are no prefaces in this copy.

No. 2052, ff. 407, 4 coll., with very irregular lines (16-18); Nasta'lik; many small damages throughout; size, 9½ in. by 5¼ in.

1071

The same.

All the usual prefaces are found here; on ff. 1-7^a a detailed essay on Jalāl-al-din Rūmī's life and works is given, beginning: منقولست که بادشاه ملک خراسان علاء الدین محمد خوارزمشاه که عم جلال الدین محمد خوارزمشاه بود دختری داشت الخ.

Preface of Daftar I, on fol. 7^a.

Daftar I, on fol. 8^b.

Preface of Daftar II, on fol. 52^b.

Daftar II, on fol. 53^a.

Preface of Daftar III, on fol. 93^a.

Daftar III, on fol. 93^b.

Preface of Daftar IV, on fol. 145^b.

Daftar IV, on fol. 146^a.

Preface of Daftar V, on fol. 189^a.

Daftar V, on fol. 189^b.

Preface of Daftar VI, on fol. 239^b.

Daftar VI, on fol. 240^a.

Some leaves are injured and supplied by the first owner of this copy (dated the 39th year, probably of 'Ālamgir's reign = A.H. 1107, A.D. 1695, 1696), who added at the end some verses for his son.

No. 2550, ff. 295, 4 coll. (on fol. 8^b only 2), each ll. 25; Nasta'lik; size, 10½ in. by 6½ in.

1072

The same.

An excellent copy, dated the 16th of Ṣafar, A.H. 1122 (A.D. 1710, April 16), by Muḥammad Sharif, at Aurangābād.

Daftar I (without preface), on fol. 1^b.

Daftar II, on fol. 51^b. Preface, on fol. 51^a: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وما توفيقى إلا بالله العلى العظيم؛ بيان بعضى از حکمت الخ.

Daftar III, on fol. 97^a. Preface, on fol. 96^b: الْحُكْمُ جُنُودُ اللَّهِ تَعَالَى الْخ.

Daftar IV, on fol. 155^b. Preface, on fol. 155^a: الظعن الرابع الى احسن المرافق الخ.

Daftar V, on fol. 203^a. Preface, on fol. 202^b: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وبه نستعين و عليه نتوكل و عنده مفاتيح القلوب الخ.

Daftar VI, on fol. 256^a. Preface, on the same page: مجلد ششم از دفترهای مثنوی الخ.

Bibliotheca Leydeniana.

No. 2524, ff. 312, 4 coll., each ll. 23; large and distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, 16½ in. by 10½ in.

1073

The same.

This copy, which is collated and dated the 23rd of Jumādā-alawwal, A. H. 1130 (A. D. 1718, April 24), by 'Abdallāh, contains:

A Persian paraphrase and explanation of the (Arabic) preface of the first daftar, on fol. 1^b, beginning:

هذا كتاب اين كتاب المثنوى المعنوى مثنوى معنويست ونسبت او بسوى معانى آنست كه مقصد اصلى الخ.

Daftar I, on fol. 3^b; II, on fol. 68^b; III, on fol. 110^b; IV, on fol. 190^b; V, on fol. 248^b; VI, on fol. 311^b. The prefaces are complete and agree in wording with those in the preceding copy, except that of Daftar V, which begins (as in Nos. 1063 and 1066 above): بدانيد

و آگاه باشید كه شريعت همچو شمع است الخ.

No. 3312, olim 17. J. 2, ff. 381, 4 coll., each ll. 19; Nasta'lik; an illuminated frontispiece on fol. 1^b and at the beginning of each daftar; size, 10½ in. by 6½ in.

1074

The same.

The order of the six daftars, which, with the exception of the first, are preceded by the usual prefaces, is here as follows:

Daftar I (without preface), on fol. 1^b; II, on fol. 41^a; V, on fol. 72^b; VI, on fol. 114^b; III, on fol. 152^a; IV, on fol. 194^a.

No date, but an entry from A. H. 1185 (A. D. 1771, 1772), appears on fol. 1^a. College of Fort William, 1825.

No. 2035, ff. 227, 4 coll., each ll. 25; small, but clear Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, 12½ in. by 8½ in.

1075

The same.

All the prefaces are complete in this copy.

Daftar I, on fol. 1^b; II, on fol. 51^b; III, on fol. 96^b; IV, on fol. 152^b (beginning of the preface: الْحَمْدُ لِلَّهِ حَقَّ

حمده و الصلوة و السلام على خلقه الخ see No. 1062 above); V, on fol. 198^b; VI, on fol. 250^b.

No date. Occasionally various readings and additions on the margin.

No. 9, ff. 308, 4 coll., each ll. 25; Nasta'lik; each daftar and each preface headed by an illuminated frontispiece; the first two pages of each daftar richly ornamented; size, 14½ in. by 8½ in.

1076

The same.

Excellent copy, not dated, partly supplied with vowels; various readings on the margin. All the prefaces complete. Daftar I, on fol. 1^b; II, on fol. 56^b; III, on fol. 106^b; IV, on fol. 173^b; V, on fol. 225^b; VI, on fol. 280^b.

No. 1253, ff. 346, 4 coll., each ll. 21; large and distinct Nasta'lik; size, 19 in. by 13 in.

1077

The same.

All the prefaces complete; no date, since the greater part of the colophon is torn away. Various readings and glosses on the margin. Daftar I, on fol. 1^b; II, on fol. 89^b; III, on fol. 169^b; IV, on fol. 273^b; V, on fol. 357^b; VI, on fol. 452^b.

No. 1427, ff. 537, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; Nasta'lik; size, 10½ in. by 6 in.

1078

The same.

The preface of the first daftar is wanting: all the others are complete.

Daftar I, on fol. 1^b; II, on fol. 70^a; III, on fol. 132^a; IV, on fol. 213^a; V, on fol. 276^a; VI, on fol. 349^a.

On the first 134 leaves a great number of marginal and interlinear glosses as well as of various readings are found. As date is given the 16th of Šafar only, but no year.

No. 3311, olim 17. J. 1, ff. 429, 4 coll., each ll. 17; Nasta'lik; size, 10½ in. by 5½ in.

1079

The same.

The prefaces of the first and the fifth daftar are missing in this copy.

Daftar I, on fol. 1^b; II, on fol. 83^b; III, on fol. 156^b; IV, on fol. 251^b; V, on fol. 325^b; VI, on fol. 406^b.

No date. The transcriber of the last part of this MS. was Muḥammad Ḥusain bin Farid-al-din at Islām-ābād. No date.

No. 1831, ff. 495, 2 centre-coll., each ll. 15, and a third on the margin, ll. 26-30; written on different paper by different hands, at least four or five, partly in Nasta'lik, partly in Naskhi; size, 9¾ in. by 6¾ in.

1080

The last three daftars of the mathnawi.

This copy contains:

Daftar IV, on fol. 1^b; V, on fol. 136^b; VI, on fol. 264^b.

The preface of the fifth *daftar* is wanting; the other two are complete.

At the end of the fourth *daftar* the transcriber's name is given as Muhammad Sa'īdkhān Naṣṣībāndī; at the end of the fifth a date appears, viz. the 10th of Muḥarram, A. H. 1143 (A. D. 1730, July 26).

Numerous annotations on the margin, especially in the last two *daftar*s; between the fourth and fifth as well as between the fifth and sixth two leaves are left blank.

No. 3260, olim II. J. 10, ff. 403, 2 coll. each ll. 16-19; irregular Nasta'liq, partly Shikasta; size, 12 in. by 8 in.

1081

A defective copy of the *last two daftar*s of the mathnawī.

Daftar V, on fol. 1^a; VI, on fol. 101^a; the sixth *daftar* is incomplete at the end; the last bait appearing here corresponds to fol. 439^b, centre-coll., l. 12 in No. 1695 (1061 in this Cat.). The two prefaces are complete. On the first 104 leaves there are occasionally various readings and other additions.

No date.

No. 1993, ff. 158, 2 coll., each ll. 23; an additional third column, containing six baits, is found on the margin of ff. 105-158; Naskhi; the paper dirty and worm-eaten; size, 8½ in. by 5½ in.

1082

Another copy of the *first daftar* of the mathnawī.

Beautiful copy, finished the 24th of Sha'bān, A. H. 1147 (A. D. 1735, January 19), by Khākpāi khalk-illāh Mihr 'Alī (Xākībī ḥaqqi Allāh mahr 'alī). Beginning of the preface, on fol. 1^b: *هذا الكتاب المنوى المعنوى ابن كتاب النج*.

Beginning of the poetry, on fol. 6^b: *دشنو از نى النج*.

Annotations, written in red ink, on the margin.

No. 3306, olim II. J. 12, ff. 167, 2 coll., each ll. 15; large and very distinct Nasta'liq, written on stiff brown paper; illuminated frontispieces on ff. 1^b and 6^b; the first pages of the preface as well as of the poetry beautifully adorned; each column in the whole MS. framed by gold-stripe; size, 10¼ in. by 5½ in.

1083

Another copy of the *second daftar* of the mathnawī.

Written by the same Mihr 'Alī (finished 1st of Rabī' al-awwal, A. H. 1148=A. D. 1735, July 22), and adorned in the same manner as the preceding copy.

Beginning of the preface, on fol. 1^b: *بسم الله الرحمن الرحيم و ما نوصى الا بالله العلى العظيم*, بيان بعضى از حکمتها النج.

Beginning of the poetry, on fol. 2^b: *مدنى ابن منوى*. تأحمر شد النج.

No. 3307, olim II. J. 13, ff. 143, 2 coll., each ll. 15, large and distinct Nasta'liq, written on stiff brown paper; illuminated frontispieces on ff. 1^b and 2^b; the first page of the preface and the first two of the poetry beautifully adorned; size, 10¼ in. by 5½ in.

1084

Another copy of the *third daftar* of the mathnawī.

Preface, on fol. 1^b, beginning: *الحكم جنود الله النج*.

Beginning of the poetry, on fol. 2^b: *اى ضياء لائق*. حسام الدين بدار النج.

Copied A. H. 1130 (A. D. 1718). Various readings and glosses on the margin.

No. 1954, ff. 166, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

1085

Another copy of the *fourth daftar* of the mathnawī.

Preface, on fol. 1^b, beginning: *الظعن الرابع الى احسن المراجع النج*.

Beginning of the poetry, on fol. 2^b: *اى ضياء لائق*. حسام الدين توئى النج.

Numerous various readings and glosses on the margin. One half of fol. 131 is cut off.

No date.

No. 2088, ff. 131, 2 coll., each ll. 17; Nasta'liq; size, 7½ in. by 4½ in.

1086

Lubb-i-Lubāb (لب لباب).

Extracts from the Selections of Jalāl-al-dīn Rūmī's mathnawī, arranged by Ḥusain bin 'Alī al-baiḥaqī al-kāshifī (see this name on fol. 3^a, l. 10), that is Wā'iz Kāshifī (see Nos. 158-161 and 757-767 in this Cat.), who died A. H. 910 (A. D. 1504); comp. Bodleian Cat., Nos. 661 and 662; W. Pertsch, Berlin Cat., pp. 796 and 797, and A. Sprenger, Catal., p. 491. It has a preface in prose.

Beginning of the preface: *عین اول در جوامع اطوار* شریعت در هفت نهر نهر اول سه رشقه، رشقه اول ایمان رشقه دوم شهادت رشقه سوم عبادت النج.

The beginning, quoted by Pertsch and Sprenger, is found here on fol. 2^b, l. 7: *بعد از تقدیم وظائف ثناء*. حضرت واجب الوجود النج.

Beginning of the selections, on fol. 3^b, last line:

اى کمنه بخششت ملک جهان النج.

The full title of the work occurs on fol. 3^a, last line:

نام ابن لب لباب معنوی - انتخاب انتخاب مثنوی that is to say: the title of Ḥusain al-Wā'iz al-kāshifī's original selections was *لباب معنوی*, from which these shorter extracts (لب) were made. Two other *انتخاب مثنوی* are noticed in Rieu ii. p. 592^b; and W. Pertsch, Berlin Cat., pp. 795 and 796.

Collated throughout. This copy was finished by Gīṣū Rāi for his own use, the 2nd of Dhū-al-kā'dab, in the 9th year of Muḥammadshāh's reign (= 1140, A. D. 1728, June 10). Two entries of former owners from A. H. 1181 (A. D. 1767, 1768), and 1195 (A. D. 1781), on fol. 1^a and the fly-leaf.

No. 254, ff. 1-274, ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

1087

Jawâhir-i-maulawî u la'âlî-i-mathnawî (جواهر مولوی و لآلی مثنوی).

A shorter selection of extracts from Jalâl-al-din Rûmî's mathnawî, made at the request of some Sûfî friends, by Maulânâ Abûbâkr alshâshî (مولانا ابوبکر الشاشی), see fol. 1^b, l. 4, and divided into 63 bâbs. The title appears on fol. 2^a, l. 7 (that given on fol. 1^a, viz. مختصر لب لباب مثنوی, is incorrect). Most of the headings of the 63 bâbs are left blank; the few which are marked are:

1. باب اول در بیان نی و سماع, on fol. 2^a, beginning with the initial bait of the mathnawî:

بشنو از نی چون حکایت میکند
وز جدائیه شکایت میکند

2. در بیان زهد, on fol. 3^b; 5. در بیان صوفی و تصوف و صفا, on fol. 6^b; 10. در بیان تقوی یقین و رضا, on fol. 12^a; 11. در بیان مقام, on fol. 13^a; 12. بیان تواضع و مذمت کردن عجب, on fol. 14^b; and 13. در بیان مقام وفا بعد, on fol. 15^a.

Beginning of the short prose-preface: الحمد لله الشاکرین والصلوة علی خیر الذاکرین محمد وآله الطاهرین الطیبین اجمعین, میگوید شیخ الشیوخ قطب العارفین رئیس اهل البقین زین الملة والدين مولانا ابوبکر الشاشی الخ

Dated the 19th of Dhû-alhijjah, A. H. 1087 (A. D. 1677, Feb. 22).

No. 3348, olim 19. J. 6, ff. 96, 2 coll., each ll. 11; Nasta'lik; size, 6½ in. by 3½ in.

1088

Nuskha-i-nâsikha-i-mathnawîyyât-i-sakîmah (نسخه ناسخه مثنویات سقیمه).

The revised edition of the mathnawî, with introductions, indices, paraphrases, and annotations, by 'Abd-allatîf bin 'Abdallâh al-'Abbâsî (who died A. H. 1048 or 1049 = A. D. 1638, 1639), the author of the revised and collated edition of Sanâ'î's Hadîkah, with commentary and glosses, described in Nos. 923 and 924 of this Cat. He collated the mathnawî with more than eighty copies during the years A. H. 1024-1032 (A. D. 1615-1623), prefixed a special introduction and a detailed index to each of the six daftars, added on the margin a Persian paraphrase of the original Arabic prefaces of the first, the third, and the fourth daftar, and a large number of various readings and glosses, and completed his critical task A. H. 1032 (A. D. 1623); see more detailed remarks both on the editor and his work in Bodleian Cat., Nos. 663-665, and Rieu ii. p. 589.

Contents:

The editor's introduction to Daftar I, on fol. 1^b, beginning: این نسخه ناسخه مثنویات سقیمه و مثبت

¹ This word is spoiled in the text; there seems to have originally been written لعل, which has later been corrected.

و مروج نسخ صحیحه مستقیمه که بظاهر مصداق حال و مرآة منور مقال الخ.

Index to Daftar I, on fol. 7^b.

An elaborate heading to the whole work, on fol. 9^b, beginning: هذه الاسرار القدسیة والانوار الروحیة الخ.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 10^a.

Daftar I, on fol. 10^b.

Index to Daftar II, on fol. 63^a.

Preface of Daftar II, on fol. 65^a.

Daftar II, on fol. 65^b.

Index to Daftar III, on fol. 112^b.

The original Arabic preface of Daftar III (with the Persian paraphrase on the margin), on fol. 115^b.

Daftar III, on fol. 116^b.

Index to Daftar IV, on fol. 177^a.

The original Arabic preface of Daftar IV (with the Persian paraphrase on the margin), on fol. 179^a.

Daftar IV, on fol. 179^b.

Index to Daftar V, on fol. 228^a.

Preface of Daftar V, on fol. 231^a.

Daftar V, on fol. 231^b.

Index to Daftar VI, on fol. 287^a.

The editor's introduction to Daftar VI, on fol. 288^b.

beginning: این دفتر دفترست از نسخه ناسخه مثنویات سقیمه و مثبت و مروج نسخ مستقیمه که کمترین معتقدان این کتاب و صاحب این کتاب عبد اللطیف ابن عبد الله العباسی الخ.

Preface of Daftar VI, on fol. 289^b.

Daftar VI, on fol. 289^b.

Copied in the twenty-first year of—probably 'Âlam-gîr's reign (= A. H. 1089, A. D. 1678).

No. 1954, ff. 1-351, 4 coll., each ll. 23; small, but distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; a small illuminated heading at the top of each preface; size, 10½ in. by 7 in.

1089

Another copy of the first three daftars of the Nuskha-i-nâsikhalah.

Contents:

Index to Daftar I, on fol. 1^b.

The same elaborate heading as on fol. 9^b in the preceding copy, on fol. 4^b.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 5^b.

A short account of the reasons why the mathnawî is divided into six daftars (wanting in the preceding copy), taken from 'Abd-allatîf's commentary لطائف المعنوی (see below, No. 1101), and beginning, on fol. 7^a:

شش دفتر این کتاب را علیحدہ و جدا در شش مجلد باین جهت جلد کرده شد الخ.

The editor's introduction to Daftar I, on fol. 8^a, beginning, as in the preceding copy, fol. 1^b: این نسخه ناسخه مثنویات الخ.

Daftar I, on fol. 27^b.

The editor's introduction to Daftar II (wanting in the preceding copy), beginning, on fol. 165^b: این دفترست از نسخه ناسخه مثنویات الخ

Index to Daftar II, on ff. 166^b and 168^a.

Preface of Daftar II, on fol. 167^b; beginning quite different from that in the other copies, viz. اما بعد بدان ای سجد جویای جوهر سعادت الخ

Daftar II, on fol. 168^a.

Index to Daftar III, on fol. 278^a.

The editor's introduction to Daftar III (taken from the لطائف المعنوی, wanting in the preceding copy), on fol. 281^b, beginning: حکمتها یعنی دانشهای استواره کرده شد الخ

Daftar III, on fol. 282^b.

The same large number of glosses, explanations, and additions on the margin, as in the preceding copy.

Copied by Shaikh 'Abd-allatîf of Banâras (not identical with the editor), A.H. 1060=A.D. 1650 (so correctly in spite of a strange مائتان between the words الف وستین, since there is an entry by Capt. Dow from 1764, Nov. 20, on the fly-leaf).

No. 3326, olim 11. J. 11, ff. 406, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 6 in.

1090

Another copy of the last three *daftar*s of the Nuskha-i-nâsikhah.

Contents:

The editor's introduction to Daftar IV (taken from the لطائف المعنوی, wanting in No. 1088 above), on fol. 1^b, beginning: این دفتر دفترست از نسخه ناسخه مثنویات الخ

Index to Daftar IV, on fol. 2^b.

Persian paraphrase of the original Arabic preface of Daftar IV, on fol. 5^a, beginning: همه سپاس وستایش مر: جناب مقدس الخ

The original Arabic preface of Daftar IV, on fol. 7^b, beginning here: الحمد لله حق حمده والصلوة والسلام الخ

Daftar IV, on fol. 8^a.

The editor's introduction to Daftar V (wanting in No. 1088 above), on fol. 67^b, beginning exactly like the preceding introduction, and in fact like all the other introductions supplied by 'Abd-allatîf.

Index to Daftar V, on fol. 68^b.

Preface of Daftar V, on fol. 73^b.

Daftar V, on fol. 74^a.

The editor's introduction to Daftar VI, on fol. 144^b (identical with that in No. 1088 above).

Index to Daftar VI, on fol. 145^b.

Preface of Daftar VI, on fol. 148^b.

Daftar VI, on fol. 148^b.

The same large number of glosses, various readings, and additions on the margin as in No. 1088 above. A date of transcription appears at the end of the fourth

daftar, viz. the 1st of Şafar in the sixth year of the جلوس همايون (probably the sixth year of 'Ālamgir's reign=A.H. 1074, A.D. 1663, Sept. 4).

No. 3271, olim 11. J. 9, ff. 225, 4 coll., each ll. 19; Nasta'liq; size, 13½ in. by 7½ in.

1091

Laṭā'if-allughāt (لطائف اللغات).

A special glossary to the mathnawī, compiled by the same 'Abd-allatîf bin 'Abdallāh al-'Abbāsī, who prepared it for his intended revised edition of the text (as exhibited in the three preceding copies), from the Kāmūs (see Bodleian Cat., No. 1674), the Surāh (ib., Nos. 1645-1649), the Kanz-allughāt (ib., No. 1670), the Farhang-i-Jahāngiri, by Mir Jamāl-al-din Ḥusain Injū (ib., Nos. 1734-1746), the Kashf-allughāt, by 'Abd-alrahīm bin Ahmad Sūr (ib., Nos. 1721-1724), the Madār-alafāḍil, by Shaikh Ilāhdād Faḍlī Sirhindī (ib., Nos. 1727 and 1728), the Mu'ayyid-alfuḍalā, by Shaikh Muḥammad bin Lād (ib., No. 1720), and a great number of other dictionaries, etc. It is arranged alphabetically in this way, that the *first* letter constitutes the *bāb* and the *last* the *faṣl*. In most copies of this work there is stated above every word in red ink, whether it is Arabic, Persian, Turkish, Syriac, etc.; ع signifies Arabic (عربی); ف Persian (فارسی); ت Turkish (ترکی); س Syriac (سریانی); ع common to Arabic and Persian (کلمه که میانه عربی و فارسی مشترک است) لفظی که میانه ترکی و فارسی (لفظی که میانه ترکی و فارسی مشترک باشد) ق common to Persian and Hindūstānī (لفظی که میانه فارسی و هندی مختلط است) and ع common to Arabic and Hindūstānī (لفظی که میانه عربی و هندی ملتبس است). Other copies of this glossary are described in Rieu ii. p. 590^b, and W. Pertsch, Berlin Cat., pp. 230 and 231.

Beginning: این فرهنگست مشتمل بر حل لغات غریبه عربیه والفاظ عجیبه عجمیه مثنوی مولوی معنوی الخ

The first word explained in this glossary is استشنا.

Collated and annotated throughout. Dated by دلپت رای ابن جبتر جودهری in Dhū-alḥijjah, A.H. 1051 (A.D. 1642, March). The Laṭā'if-allughāt (which have been lithographed under the title of فرهنگ مثنوی in Lucknow, 1877) end on fol. 182^b. The remaining seventy leaves of this MS. contain different prose-pieces and larger fragments, viz. extracts from Persian dictionaries, on ff. 184^b-227; letters and notes, on ff. 228^a-233; a lexicographical fragment, on fol. 234^a sq.; a collection of Persian poetry with extracts from Hāfiz, Amir Khusrau, Shāpūr (of Rai or Tahrān, died about A.H. 1021=A.D. 1612, 1613, see Bodleian Cat., Nos. 1072 and 1073), Jāmi, Shifā'i, Anwari, etc., on ff. 240^a-252.

No. 1033, ff. 252, ll. 21; Nasta'liq, size, 9½ in. by 5½ in.

1092

Another copy of the same glossary.

Beginning as in the preceding copy. Dated the 25th of Ramaḍān, in the 21st year of 'Ālamgir's reign, A. H. 1089 (A. D. 1678, Nov. 10), by the same hand which wrote No. 1088 above.

No. 1954, ff. 352-449, ll. 23; small, but distinct Nasta'lik; illuminated frontispiece; size, 10½ in. by 7 in.

1093

The same.

Dated the 2nd of Šafar, A. H. 1109 (A. D. 1697, Aug. 20), by Muḥammad 'Alī.

No. 2062, ff. 222, ll. 16; clear Nasta'lik; illuminated frontispiece; size, 9½ in. by 4½ in.

1094

The same.

Dated the 27th of Ramaḍān, A. H. 1135 (A. D. 1723, July 1). Ff. 186^b and 187^a are left blank by mistake. On the fly-leaves a fragment in Arabic: *الباب الثاني في بيان الموجودات*.

No. 2070, ff. 426, ll. 12; large Nasta'lik, written by different hands; size, 9 in. by 5 in.

1095

The same.

This very good and correct copy is not dated.

No. 1326, ff. 175, ll. 17; written by two different hands in Nasta'lik, the first on ff. 1-77, the second on ff. 78-175; size, 9½ in. by 6½ in.

1096

This copy, likewise not dated, was written by Sayyid Jamāl-aldin, in the service of Sayyid Kamāl-aldin Bukhārī. Large water-spots on the last leaves.

College of Fort William, 1825.

No. 2032, ff. 102, ll. 25-29; small Naskhī and Shikasta mixed; size, 9½ in. by 7½ in.

1097

The same.

No date. Many pages badly injured.

No. 1693, ff. 267, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

1098

Jawāhir-alasrār wa Zawāhir-alanwār (جواهر الاسرار وزواهر الانوار).

The first half of one of the oldest commentaries, perhaps the oldest of all, on the mathnawī in form of a detailed analysis of the poem, by Maulānā Kamāl-aldin Ḥusain bin Ḥasan of Khwārizm, who died A. H. 840 (A. D. 1436, 1437) or 845 (A. D. 1441, 1442); the first date is given in H. Khalfā v. p. 375, the second ib., vi. p. 90; comp. on this work, Bodleian Cat., Nos.

666 and 667; Rieu ii. p. 588; W. Pertsch, Berlin Cat., pp. 793 and 794, and A. Sprenger, Catal., p. 493. The author had previously compiled a collection of discourses on the mathnawī, entitled *كنوز الحقائق في رموز الدقائق*. The present copy, which, like all the copies extant, comprises the *first three daftars* only, contains neither author's name nor date; it only gives the title on fol. 6^a, ll. 7 and 8, and the name of the prince, to whom the commentary was dedicated, Nāṣir-aldin Abū-almanāḳib Ibrāhim Sultān, the ruler of Khwārizm, on fol. 5^b, l. 13. From other copies we learn that the *second daftar* was commenced A. H. 834 (A. D. 1430, 1431); the author's spiritual guide was Khwājah Abū-alwafā, who died A. H. 835 (A. D. 1431, 1432), see Rieu, loc. cit. There is also wanting in this copy the preliminary discourse in ten makālas, the headings of which in Persian are given in the Bodleian Cat., loc. cit., and the contents in English by Rieu.

Beginning, on fol. 1^b: *حمد بجمد وغایت وثنای بیعدّ : ونهایت حضرت پادشاهی الخ*.

Introduction (فاتحة الابواب في سبب تأليف الكتاب), on fol. 4^b; containing besides a chapter on the division of men according to their more or less advanced Šūfic stage.

Daftar I, on fol. 8^a; II, on fol. 180^a; III, on fol. 319^b. No date.

No. 2058, ff. 481, ll. 19; irregular Nasta'lik; size, 8½ in. by 4½ in.

1099

Hāshiya-i-Dā'i (حاشية داعي).

Another old commentary on the mathnawī, also styled simply *كتاب حاشية مثنوی* or *شرح مثنوی* (the book of glosses to the mathnawī), at the end of the first three daftars (on ff. 72^a, 92^a and 114^a respectively), compiled by Nizām-aldin Mahmūd bin al-Ḥasan al-Ḥusaini of Shirāz, with the takhalluṣ Dā'i, who, according to the statement in A. Sprenger, Catal., p. 387, was born A. H. 815 (A. D. 1412), but according to the more correct wording of the phrase in question in Bodleian Cat., No. 883, A. H. 810 (A. D. 1407, 1408), and collected his diwān A. H. 865 (A. D. 1460, 1461), when he was 55 years old (بنجاه وینج, as is distinctly written there). Other copies of this commentary are noticed in A. Sprenger, Catal., p. 494; Hammer, Handschriften, No. 126 (where the contents are given), and W. Pertsch, Berlin Cat., p. 792 (a number of fragments only); lithographed at Lucknow, A. H. 1282.

Beginning: *اللهم صل على السيد الفتح الخاتم محمد مصطفى وآله المرتضى وبارك وسلم عزيز من اين ناگزير دست معنوی بر موارد مثنوی که از قلم داعي الخ*.

Daftar I, on fol. 1^b; II, on fol. 72^a; III, on fol. 92^a; IV, on fol. 114^a; V, on fol. 152^a; VI, on fol. 198^a.

Dated the 12th of Sha'bān, A. H. 1128 = A. D. 1716, Aug. 1 (so correctly هجری سنه 1128; in the additional words *یکهزار و بیست و هشت هجری النبوی* there is omitted

by mistake **صد** after **يكهنزار**), by Jân Muḥammad, the son of 'Abd-alfattāḥ Gujarātī Bijāpūrī (the learned expounder of the mathnawī, who died A. H. 1090 = A. D. 1679, see Rieu iii. p. 1090^a), who transcribed the first two daftars from a copy made by one of the most intimate pupils of his father, 'Abd-alfattāḥ, Mir Muḥammad Shāh.

No. 734, ff. 281, ll. 25; excellent Nasta'lik; size, 16½ in. by 9½ in.

1100

Another, but incomplete copy of the same.

This copy contains the *first five daftars* only; Daftar VI is entirely missing. A complete index of the contents of these five daftars, on ff. 1-22.

Beginning, on fol. 23^b: الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله وصحبه اجمعين، اما بعد بدان عزيز من كه اين ناگزيرست معنوى بر موارد مننوى كه از قلم الخ.

Daftar I, on fol. 24^a; II, on fol. 181^b; III, on fol. 229^a; IV, on fol. 281^b; V, on fol. 343^b. This copy is collated, but not dated.

No. 663, ff. 424, ll. 15; irregular Nasta'lik; large water-spots on the first leaves; size, 8½ in. by 5 in.

1101

Latā'if-alma'nawī min ḥakā'ik-almathnawī (لطائف (المعنوى من حقائق المثنوى).

A commentary on the mathnawī, by 'Abd-allāṭif bin 'Abdallāh al-'Abbāsī, the compiler of the critical edition of the poem, styled نسخة ناسخ (see Nos. 1088-1090 in this Cat.), and of the special glossary to the same, the لطائف اللغات (Nos. 1091-1097 above). It is dedicated to the emperor Shāhjahan, and explains difficult Persian verses, Arabic phrases, quotations from the Kūrān, etc.; comp. Rieu ii. p. 590; A. Sprenger, Catal., p. 494; and W. Pertsch, Berlin Cat., pp. 794 and 795. Lithographed at Lucknow, 1866; at Cawnpore, 1876.

Beginning: شرح بعضى ابيات مشكلة فارسي وترجمة اشعار معضله وديباچهای تازه مثنوى مولوى معنوى و برحق از فوائد الخ.

The original Arabic preface of Daftar I, on fol. 4^a.

Daftar I, on fol. 6^a; II, on fol. 50^b; III, on fol. 88^a; IV, on fol. 135^b; V, on fol. 164^b; VI, on fol. 199^b.

Dated the 4th of Jumādā-althāni, A. H. 1080 (A. D. 1669, Oct. 30). The first owner of the copy was Shaikh Muḥammad Amjad, a descendant of Shaikh Hamid Zaiu-din alja'fari alzainabi. Occasionally glosses and additions on the margin.

No. 382, ff. 227, ll. 19; Nasta'lik; size, 10½ in. by 7 in.

1102

Mirāt-almathnawī (مرآة المثنوى).

Fragment of another commentary on the mathnawī, by the same 'Abd-allāṭif, comprising the *fourth, fifth, and part of the sixth* daftar of the poem. Title and

author's name appear in the preface to Daftar VI, on ff. 55-56. The copy begins with the initial words of the original Arabic preface of Daftar IV, together with a Persian paraphrase: الحمد لله حق حمده والصلوة والسلام

على خير خلقه الخ ترجمة ديباچه عربى همه سپاس وستایش مر جناب مقدس الخ.

Daftar V, on fol. 31^a; VI, on fol. 56^b.

The arrangement of this commentary is quite the same as in the preceding work, to which the author often refers and from which he gives many quotations. Here, as there, Arabic sentences, traditions, verses of the Kūrān, and difficult Persian baits are translated or explained.

No. 1960, ff. 64, ll. 11; Nasta'lik, written by two different hands (the second from fol. 49 to fol. 64); size, 10-10½ in. by 5½-5¾ in.

1103

Miftāḥ-alma'āni (مفتاح المعاني).

Another complete commentary on the mathnawī, styled مفتاح المعاني (see fol. 2^b, l. 6), by Sayyid 'Abd-alfattāḥ alḥusaini al'askari (see fol. 2^a, l. 10). According to A. Sprenger, Catal., p. 492, this commentary was collected by the author's pupil Hidāyat-allāh, A. H. 1049 (A. D. 1639, 1640); another work of the same 'Abd-alfattāḥ alḥusaini al'askari is the در مکنون or selections from the mathnawī in systematical arrangement with explanations, see ib.

Beginning: حمد وستایش ذاتى را كه بمقتضای احببت ان اعرف فخلقت الخ.

Daftar I, on fol. 2^b; II, on fol. 57^b; III, on fol. 95^a; IV, on fol. 130^a; V, on fol. 166^a; VI, on fol. 209^b. The second and the fourth daftar are dated at Shāh-jahānābād, the 21st of Muḥarram, A. H. 1065 (or rather 1067, as we think, the 0 probably being a closed or contracted 0 in consequence of hasty writing), and the 26th of Šafar, A. H. 1067 respectively (=A. D. 1656, Nov. 9 and Dec. 14). The copy is greatly injured throughout; in most pages parts of the inner corner are entirely torn away.

Bibliotheca Leydeniana.

No. 2633, ff. 251, ll. 17; careless Nasta'lik; size, 8½ in. by 5¾ in.

1104

Sharḥ-i-mathnawī, by Nūr-allāh (شرح مثنوى تصنيف (نور الله).

A commentary on the mathnawī, by Shāh Mir Muḥammad Nūr-allāh Aḥrārī (see fol. 2^a, l. 1), also called Akbarābādī (see Rieu ii. p. 592), who, if he is identical with the Mir Nūr-allāh, mentioned, in Rieu ii. p. 604, as the master of 'Abd-alrasūl alḥurashī, who submitted to him his commentary on the Būstān, composed A. H. 1073 (A. D. 1662, 1663), must have been a younger contemporary of 'Abd-allāṭif, the editor and commentator of the same mathnawī, whom he often quotes and corrects. Other copies of this work are noticed

in Rieu, loc. cit.; Bodleian Cat., No. 669, and A. Sprenger, Catal., pp. 495 and 496. Beginning: الحمد لله العلى الاعلى الوهاب الذى انزل على عبده الكتاب هدى للمتقين الخ.

Daftar I, on fol. 2^b.

This daftar is incomplete, it breaks off on fol. 67^b in consequence of a lacuna.

Beginning of Daftar II, on fol. 68^b: نا نزايد بخت تو فرزند نو الخ لفظ بخت اگرچه بفتح اول مشهور است اما بضم اول الخ.

Beginning of Daftar III, on fol. 119^b: اى ضياء الحق حسام الدين بيار - اين سوم دفتر که سنت شد سه بار سنت خود مطلق بمراعات عدد طاق است الخ.

Beginning of Daftar IV, on fol. 171^a: دفتر چهارم باقى حکایت آن عاشق گریزان کردم الخ يعنى اگر از وی نمی گریختم مرا میگرفت الخ.

Beginning of Daftar V, on fol. 207^b: شد حسام الدين که نور انجم است - طالب آغاز سفر پنجم است، سفر بکسر اول کتاب و نامه اینجا بمعنی کتاب مناسب است الخ.

Beginning of Daftar VI, on fol. 240^b: شد دهان شان تلخ زان شرم و خجل - که قرین شد نام اعظم با اقل، خجل بفتحتین مصدر است الخ.

The second daftar is dated the 26th of Ramadân, A. H. 1158 (A. D. 1745, Oct. 22); the rest is without a date. All the introductions to the text, written in red on the first 144 leaves, are entirely omitted from fol. 145 down to the end.

No. 723, ff. 282, ll. 15-20; written by many different hands, partly in Nasta'lik, partly in Shikasta; size, 8 in. by 4½-4¾ in.

1105

Mukâshafât-i-Ridâwî (مکاشفات رضوی).

Complete commentary on the mathnawî, compiled by Muhammad Ridâ in A. H. 1084 (A. D. 1673, 1674, see fol. 2^a, ll. 5, 9, and 14); comp. A. Sprenger, Catal., p. 495.

Beginning of the preface of Daftar I: نه حمدي سزاوار آفریدگار جهان و جهانیان است بر هر حامدی کاشف اسرار الخ.

The initial bait of the mathnawî appears on fol. 2^a, introduced like all the baits of the text by the word متن. This daftar is dated the 2nd of Safar, A. H. 1165 (A. D. 1751, Dec. 21).

Daftar II, on fol. 141^b, dated the 21st of the same month (A. D. 1752, Jan. 9).

Daftar III, on fol. 186^b, dated the 14th of Rabi'-alawwal in the same year (A. D. 1752, Jan. 31).

Daftar IV, on fol. 224^b; V, on fol. 248^b; VI, on fol. 272^b.

The last daftar is dated the 19th of Rabi'-althani, A. H. 1165 (A. D. 1752, March 6).

No. 2000, ff. 299, ll. 17; small, but clear Nasta'lik; size, 8½ in. by 4¾ in.

1106

Taṣḥīḥ-i-mathnawî (تصحیح مثنوی).

A critical and explanatory commentary on the mathnawî, imperfect at the end. The compiler was Muhammad Hâshim, called Faïdân (فیضان), the son of Muhammad Kâzīm alḥasanī alḥusainī alnâjafî (who may be identical with Muḥammad Kâzīm, the author of the *Uṣṣalâḥ*, see Nos. 347-357 in this Cat.), and the date of composition is A. H. 1122 = A. D. 1710, 1711 (the title being a chronogram).

Beginning: سبحان العليم الخبير الذى بكمال الحمد والثناء جدير بكل الموجودات بصير و على ايجاد الممكنات قدیر الخ.

The explanation of verses and phrases in the mathnawî begins with the preface of Daftar I, on fol. 2^b.

No date.

No. 2012, ff. 240, ll. 15; Nasta'lik, written by three or four different hands; size, 9¼ in. by 5¾ in.

1107

Makhzan-ulasrar (مخزن الاسرار).

Part of the commentary on the mathnawî by Shâh Wali Muḥammad ibn Shaikh Ruḥm-allâh of Akbarâbâd, which was compiled, as it seems, between A. H. 1140 and 1151 (A. D. 1727-1738); comp. W. Pertsch, Berlin Cat., pp. 791 and 792, and A. Sprenger, Catal., p. 495. The present copy contains the *fifth* Daftar of the mathnawî only, beginning:

باز میرانم قلم در حمد حق
میکنم ار سرقدم در حمد حق
چه سر وجه پا بحمد آیم بجان
می سرایم حمد اورا بی زبان الخ

There are lacunas after fol. 84 (comprising two leaves), after fol. 85 (comprising four leaves), after fol. 86 (comprising again two leaves), and after fol. 88 (comprising six leaves). The commentary begins on fol. 5^b; ff. 1^a-4^a contain a detailed index of this daftar. A complete copy of this commentary seems not to be extant; the Berlin copy contains the *sixth* daftar only; the various copies noticed in A. Sprenger, loc. cit., the *first*, *second*, and *sixth*.

No date.

No. 1673, ff. 151, ll. 19; Nasta'lik; size, 10 in. by 5¾ in.

1108

Sharḥ-i-mathnawî, by Na'im (شرح مثنوی تصنیف).

A defective copy of the commentary on the mathnawî, by Mir Muḥammad Na'im, beginning abruptly in the middle of Daftar I: پس این قسم رعایت اسباب که محض برای حفظ دین بود ومدت قلیل الخ.

The first bait commented upon runs thus:

جهد حق است ودوا حق است و درد
منکر اندر نفي جهدش جهد کرد

Daftar II, on fol. 29^a; III is missing; IV, on fol. 44^b; V, on fol. 65^a; VI, on fol. 91^b.

No date. The colophon states that the author compiled this commentary, which merely explains certain difficult verses and does not at all aim at a full and exhaustive treatment of the subject, for the sake of Sûfis (طالبان راه خدا). A few various readings on the margin.

No. 1202, ff. 113, ll. 21; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 in.

1109

Diwân-i-Shams-i-Tabriz (دیوان شمس تبریز).

An excellent and very rich collection of the minor or lyrical poems of Jalâl-al-din Rûmî, usually styled دیوان شمس تبریز, since the poet uses as takhalluṣ in his ghazals the name of his spiritual guide, Shams-al-din of Tabriz (whose death is commonly fixed in A.H. 645 = A.D. 1247, 1248), but of course known also as دیوان رومی or دیوان جلال الدین رومی; other copies of the whole or of extracts of this diwân are described in Bodleian Cat., Nos. 673-675; Rieu ii. p. 593 sq.; W. Pertsch, p. 69, and Berlin Cat., pp. 798 and 799; A. Sprenger, Catal., p. 497; G. Flugel i. p. 522 sq.; Cat. Oodd. Or. Lugd. Bat. ii. p. 113; J. Aumer, p. 16; Cat. des MSS. et Xylographes, p. 214; Krafft, p. 65 etc. The whole diwân has been lithographed in Lucknow, 1879; one of the Tarji'ât has been printed in Tahrân, A.H. 1274. Select poems have been edited, with metrical German translation, by Vincenz von Rosenzweig, in 'Auswahl aus den Diwanen des grössten mystischen Dichters Persiens, Mewlana Dschelaleddin Rumi,' Vienna, 1838; others have been poetically reproduced in German by Rückert etc.

Contents:

Preface in prose, by the anonymous editor of this collection, who compiled it in Rabi'-al-awwal, A.H. 817 (A.D. 1414, May, June), comp. Bodleian Cat., No. 673; beginning: حمد موفور و ثنائی نامحسور باک از وصمت قفطور و قصور الخ.

Ghazals, in alphabetical order, on fol. 6^b, beginning:

(ای) شاه جسم و جان ما خندان کن دندان ما
سرمه کش چشمان ما ای چشم جانرا توتبا

Tarji'ât, on fol. 482^a, beginning:

شاهد ما زرخ گرفت نقاب - گر خورشید برتوی براب

A few kit'as at the end of this part.

Rubâ'is and some fards, on fol. 494^a, beginning:

در مذهب عشاق قرارى دگرست
وبن بادۀ ناب را خماری دگرست

No date. This MS. was purchased at Haidarâbâd, the 25th of June, 1784, for forty rupees.

No. 203, ff. 505, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; Nasta'lik; two illuminated frontispieces on ff. 1^b and 6^b; size, 9 $\frac{1}{2}$ in. by 5 in.

1110

Another copy of the same.

Another excellent, but smaller collection of the same poems (with a few insignificant blanks), containing:

Ghazals, on fol. 1^b, arranged alphabetically, except the first.

Beginning of the initial poem:

الحمد لله الذى قدرانه نعت الازل
الماجد الفرد الذى غفرانه يحمو الذلل

Beginning of the first alphabetical ghazal, on fol. 2^a:

ای دل چه اندیشیده در عذراين تقصيرها
زان سوى او چندان وفا زين سوى تو چندان جفا

One tarji'band, on fol. 242^b, followed by rubâ'is in alphabetical arrangement, on fol. 245^b. Beginning of the first rubâ'i:

از بادۀ لعل ناب شد گوهر ما - آمد بفرغان زدست ما ساغر ما

No date.

No. 3383, olim 19. J. 9, ff. 257, 2 coll., each ll. 21; excellent Nasta'lik; illuminated frontispiece; size, 9 in. by 5 $\frac{1}{4}$ in.

1111

The same.

A very old and large, but unfortunately somewhat confused and extremely defective copy of Jalâl-al-din Rûmî's diwân, consisting of several sections, each of which is arranged alphabetically.

First section, ghazals intermixed with Tarji'ât, on fol. 5^b, beginning, like the preceding copy, with the unalphabetical poem: الحمد لله الذى الخ.

The second ghazal (the first alphabetical one) begins: داد وگفت ای پادشا چون بی نیازی تو زما الخ.

A few other ghazals in the middle and also the last one are unalphabetical; two lacunas after ff. 26 and 32, the former breaking off with the fifth bait of a ghazal in ت, beginning: باز رسیدیم زمیخانه مست الخ; corresponding to No. 203 (1109 in this Cat.), fol. 81^a, last line; the latter with the second hait of a ghazal in د, beginning: رفتیم و بقیه را بقا باد الخ; corresponding to No. 203, fol. 100^b, margin, l. 6 ab infra.

Second section, of similar contents, on fol. 210^b, beginning: عقل در یابد ترا یا عشق یا جان صفا الخ.

Lacunas after ff. 266 (267^a filled with a horoscope), 298, 328, and 366; the first breaking off with the second hait of a ghazal in د, beginning: در تابش: خورشیدست الخ; corresponding to No. 203, fol. 124^a margin, l. 19; after the second all ghazals in ر and a number of those in ز are missing; the first complete ghazal, on fol. 299^a, begins: ساقی روحانیان روح شدم خبز خیز, corresponding to No. 203, fol. 200^a margin, l. 1; the third breaking off with the fourth bait of a ghazal in م, beginning: از اصل چو حور زاد باشیم الخ; corresponding to No. 203, fol. 261^b, l. 5, whilst fol. 329^a

opens with a poem in *ن*: *ای زهجران تو مردم طرب و راحت* : *من الخ*; the fourth breaking off in a ghazal in *ی*, beginning: *اگر آب و گل مارا چو جان و دل پری بودی الخ*, which cannot be traced in No. 203, nor in any of the other copies.

Third section, of ghazals, on fol. 373^a, beginning with a poem in *د*: *ای که بر روی تو خورشید فلک کرده سجود الخ*, after which at once ghazals in *ر* follow. A large lacuna after fol. 387 (fol. 388 filled with scribbling), which breaks off with the second bait of a ghazal in *ر*, beginning: *ای دلیر مهری من الخ*, which cannot be traced in the other copies; fol. 389^a begins in the middle of a ghazal in *ی*. On fol. 407^a sq. a series of rubā'is; at the end some poems without alphabetical order, again with lacunas after ff. 419 and 424.

Ff. 1-5^a contain a story in prose (*حکایت*) not connected with the diwān at all. At the end of the first section appears the date A. H. 825 (A. D. 1422), and the name of the transcriber of that part of the MS., Muḥammad 'Ādil Kāsimkhān, of Harāt. On fol. 1^a among other entries the date A. H. 1022 (A. D. 1613).

College of Fort William, 1825.

No. 2232, ff. 425, 2 coll., sometimes three and four, varying between 11 and 25 lines in a page; written partly in Nasta'liq, partly in Shikasta, by a great number of different hands; size, 11½ in. by 7 in.

1112

The same.

This copy, very large and in good condition, but undated, contains only ghazals in alphabetical order, beginning:

حجاب از چشم بگشائی که سبحان الذی اسرا
هزاران عقل بر بائی که سبحان الذی اسرا

corresponding to No. 203 (1109 in this Cat.), fol. 44^a, l. 3 (where the second hemistich of this initial bait is found in the second bait); the diwān concludes on fol. 425, and is followed on fol. 426^a by a *qaṣidah*, headed: *منقبت از شمس تبریز*, and beginning:

تا صورت پیوند جهان بود علی بود
تا نقش زمین بود زمان بود علی بود

Copied at Barili at the request of Muḥammadkhān Bahādūr, by Aciutshāh of Lāhūr (*اچنت شاه لاهوری*).

No. 258, ff. 426, 2 coll., each ll. 11; excellent Nasta'liq; 8 in. by 5½ in.

1113

The same.

Another collection of Jalāl-al-din Rūmī's ghazals in alphabetical order, defective at the end, and forming the *second half* of the complete diwān of the poet; it begins with poems rhyming in *م* and breaks off in a poem rhyming in *ی*. According to the Arabic paging the missing *first half* of this diwān must have contained 406 leaves (this copy beginning with fol. ۴۰۷).

Beginning of the first ghazal in *م*:

ای عاشقان ای عاشقان از جان غلام حیدرم
زیرا که اندر راه دین حیدر مرا شد رهبرم

This copy is a little worm-eaten and slightly injured in many places. Occasionally various readings on the margin.

No. 580, ff. 276, 2 coll., each ll. 19; Nasta'liq; size, 12 in. by 6½ in.

1114

The same.

Another defective copy of ghazals in alphabetical order, beginning:

ای طائران قدس را عشقت فزوده بالها
در خرمن سودای تو روحانیان را حالها

corresponding to No. 203 (1109 in this Cat.), fol. 18^a margin, l. 3, and No. 2232 (1111 in this Cat.), fol. 7^b, l. 4 ab infra (in both these copies there is in the second hemistich *در حلقه* substituted for *در خرمن*); the initial poem of No. 203 (1109 in this Cat.) is found here on fol. 4^b. Lacunas after ff. 191 (ff. 192-194 left blank) and 196. On fol. 1^a a seal of Abū Sa'id Aḥmad, with the date A. H. 1096 (A. D. 1685).

No. 2478, ff. 196, 2 centre-coll., each ll. 23, and a third on the margin, ll. 48; Nasta'liq; illuminated frontispiece; many pages a little worm-eaten; size, 9½ in. by 6 in.

1115

The same.

A smaller collection of ghazals in alphabetical order, defective at the beginning; it opens in the middle of a ghazal rhyming in *ا*, on fol. 271^b. The second (i.e. the first complete one) begins in l. 5 of the same page: *ساقیا در نوش آور شیرۀ عنقود را الخ*, corresponding to No. 203 (1109 in this Cat.), fol. 23^a margin, l. 17. Some rubā'is at the end. A few additions on the margin. This copy is written by the same hand as No. 1064 above, i.e. about A. H. 1029 and 1030 (A. D. 1620, 1621).

No. 1386, ff. 271-335, 4 coll., each ll. 27-36; careless Nasta'liq; size, 13 in. by 7½ in.

1116

Diwān-i-'Irāqī (*دیوان عراقی*).

A collection of lyrical poems by Fakhr-al-din Ibrāhīm bin Shahriyār 'Irāqī, of Hamadān, who died A. H. 686 or 688 (A. D. 1287-1289), or, according to Daulatshāh and Taqī Kāshī, A. H. 709 (A. D. 1309), without any alphabetical order, comprising:

Qaṣidas, *tarji'bands*, and ghazals, with a few rubā'is and *fards* at the end. Beginning of the first *qaṣidah* (the initial bait of which is evidently omitted), on fol. 1^b:

تا کی آخر بر لب دریا نشینم خشک لب
تا کی از دون همتی کردم بگرد آبگیر

comp. Bodleian Cat., No. 680; Rieu ii. p. 593 sq.; A. Sprenger, Catal., p. 440 sq.; and Rosen, Persian MSS., pp. 203-205. A small collection of ghazals is noticed in W. Pertsch, Berlin Cat., p. 700 (No. 32).

The initial poem of the Bodleian, British Museum, and Oudh copies is not found in this collection.

No date. The MS. may be 200 years old.

No. 2788, ff. 88, 2 coll., each ll. 15; clear and distinct Nast'liq; size, 8³/₄ in. by 5 in

Sa'di (Nos. 1117-1185).

1117

Kulliyât-i-Sa'di (کلیات سعدی).

The oldest copy extant (transcribed directly from the author's autograph: منقول من خط الشیخ العارف) of the complete works of the greatest didactic poet of Persia, Sa'di, whose original name seems to have been Musharrif-al-din bin Muṣliḥ-al-din (so it appears in the colophon of the *خواتیم* of the present copy, fol. 310^a: مشرف بن مصلح السعدی; others call him Sharaf-al-din Muṣliḥ bin 'Abdallāh; see, for instance, Haft Iklim, No. 191, col. 392, in this Cat.) of Shirāz, who was probably born about A.H. 580 (A.D. 1184), and died at the age of 110 lunar years, A.H. 690 (A.D. 1291); a slightly later date of his death, viz. A.H. 691 (A.D. 1292), is given by Daulat-shāh, Jāmi, the Butkhāna (Bodleian Cat., col. 199, No. 29), the Mirāt-alkhayāl (ib., col. 208, No. 27), the Ātashkadāh, in one of the Bodleian copies (ib., col. 284, No. 656), the Khulāṣat-alkalām (ib., coll. 297 and 298, No. 34), the Khulāṣat-alafkār (ib., col. 306, No. 121), etc.; comp. on his life and works, Bodleian Cat., Nos. 681-748; Rieu ii. p. 595 sq.; W. Pertsch, p. 88 sq., and Berlin Cat., pp. 800-826; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; Cat. des MSS. et Xylographes, p. 337 sq.; Rosen, Persian MSS., pp. 175-202; J. Aumer, p. 16 sq.; Ouseley, Biogr. Notices, p. 5 sq.; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq.; and especially Cholmogorov, in the 'Gelehrte Denkschriften der Kasaner Universität,' 1865, p. 525 sq., and 1867 (reprinted Kasan, 1867), and Dr. W. Bacher, Sa'di-Studien, in Zeitschrift der D. M. G., vol. 30, pp. 81-106, and Sa'di's Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer's critical remarks in Zeitschrift der D. M. G., vol. 34, pp. 389-402); comp. also F. Nève, Le poète Sadi, Louvain, 1881, and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 31-37; editions of the Kulliyât (printed or lithographed), Calcutta, 1791-1795, by Mr. J. H. Harington, 2 vols.; Bombay, A.H. 1226, 1267, 1280 etc.; Dihli, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Tahrān, A.H. 1263 and 1268, etc. The present copy, which is dated the first of Rajab, A.H. 728 (A.D. 1328, May 12), and is consequently fifty-nine years older than the oldest hitherto known (viz. No. 361 in the Imperial Library of St. Petersburg), is unfortunately defective in several places, and contains only the following items:

1. An Arabic ḳaṣidah, rhyming in م, on fol. 1^b; the beginning is wanting, as the first leaf is almost entirely torn away; the first complete bait, on fol. 2^a, runs thus:

جللت مناقبه عزت مناصبه - فاحت مطايبه في الحلل والحرم

2. The *second* risālah, containing the five homilies. in five majlis, beginning, on fol. 2^a, with the first majlis thus: خبرست از آن مفتدای زمره حقیقت و آن پیشوای

لشکر طریقت و آن نگین خاتم جلال الخ. The second majlis, on fol. 4^a; the third, on fol. 6^b; the fourth, on fol. 8^a; the fifth, on fol. 10^b; the usual introductory ḳaṣidah of other copies (see, for instance, No. 1121 in this Cat., fol. 5^b margin-column) is omitted here; it opens at once with the prose-text. The third and the fourth majlis have been edited with translation and commentary by M. Guedemann, Breslau, 1858; the fifth has been translated by J. Ross, Bombay Transactions, i. pp. 146-158.

3. Būstān (بوستان), on fol. 15^b, beginning: بنام خداوند جان آفرین الخ. Ff. 102^b and 103^a are left blank, but the text seems to be uninterrupted. This mathnawī is styled here (as, for instance, in one of the Vienna copies, G. Flügel i. p. 530; in Ouseley Add. 39 of the Bodleian Library, Bodleian Cat., col. 527, and in the next copy here, comp. Rosen, Persian MSS., pp. 183 and 185, and Bacher, Sa'di-Studien, p. 86, note 5), both in the heading and the colophon, (سعدی نام). Among the numerous text-editions (printed or lithographed) may be mentioned: Calcutta, 1810 and 1828, also 1870 (selections entitled عغد منظوم, etc.; Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a farhang or glossary); Lucknow, A.H. 1262, 1263, 1265, 1279, and 1869; Hooghly, A.H. 1264; Lahore, 1863 and 1879; Dihli, 1882; Tabriz, A.H. 1285; see also Zenker i. 520 sq.; ii. 467 sq. Best critical edition, with Persian commentary, by K. H. Graf, Vienna, 1850; another, photographed from a MS. prepared under the superintendence of J. T. Platts, annotated and edited by A. Rogers, London, 1891. Translations: into German, by K. H. Graf, Jena, 1850; by Schlechta-Wssehrd, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; into French, by Barbier de Meynard, Paris, 1880; into English, by H. Wilberforce Clarke, London, 1879, and by G. S. Davie, M.D., styled: 'The Garden of Fragrance,' London, 1882; selections in English (styled 'Flowers from the Būstān'), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers,' 1883. A Turkish translation has been printed in Constantinople in 2 vols., A.H. 1288 (1871). The Būstān was completed by Sa'di, A.H. 655 (A.D. 1257).

4. Gulistān (گلستان), on fol. 105^b, beginning: منت خدا را عز و جل که طاعتش موجب قربتست الخ. Among the innumerable text-editions, which, especially in India, follow each other incessantly, may be pointed out: Calcutta, 1806 (Persian and English, by Fr. Gladwin, 2 vols.; reprinted, London, 1809), 1828, and 1851 (by A. Sprenger, one of the best editions), also 1861

(school-edition); Bombay, A.H. 1249 (with illustrations) and 1844; Lucknow, A.H. 1264, 1284 (several editions, some with Urdû translation), 1297 (with marginal notes), and 1882; Lahore, 1870; Dihli, 1870; Cawnpore, 1887; Tabriz, about 1821; Bülâk, A.H. 1249 and 1281; Cairo, A.H. 1261; Constantinople, 1876; best European editions, by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863, and by J. T. Platts, London, 1874; comp. also Zenker i. 520 sq. and ii. 467 sq. Translations: into *French*, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet (*Le Parterre de Fleurs*), Paris, 1828 (lithographed), and by C. Defrémery, Paris, 1858: into *Latin*, by Gentius (*Rosarium Politicum* etc.), 1651, second ed., 1655: into *German*, by Adam Olearius (*Persianischer Rosenthal*), Schlesswig, 1654, new edition, 1660 etc.; by B. Dorn (*Drei Lustgänge aus Sa'di's Rosenhain*), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846: into *English*, by Fr. Gladwin, Calcutta, 1806 (see above under 'editions'), and London, 1833; by Dumoulin, 1807; by James Ross, London, 1823, new ed., 1890; by E. B. Eastwick, Hertford, 1852, new ed., London, 1880; by J. T. Platts, London, 1873; and an English version, privately printed by the Kama Shastra Society, Benares, 1888; select portions also in S. Robinson's 'Persian Poetry for English Readers,' 1883: into *Russian*, by S. Nasarianz, Moscow, 1857: into *Polish*, by Otwinowski, edited by Janicki, Warsaw, 1879: into *Arabic*, Bülâk, A.H. 1263: into *Turkish*, Constantinople, 1874 (with Persian text) and 1876 (three different versions), also with Sâdi's translation and commentary, A.H. 1286 and 1293: into *Hindûstânî*, by Mir Shîr 'Alî Afsûs, made under the direction of Dr. John Gilchrist, and entitled, 'The Rose Garden of Hindoostan,' Calcutta, 1802; and by Nizâm-al-dîn, Poona, 1855: into *Hindî*, by Mihr Chând Dâs, Dihli, 1889, etc. etc. The *Gulistân* was completed by Sa'di, A.H. 656 (A.D. 1258).

5. *Tayyibât* (طیبات), or pleasant ghazals, incomplete at the beginning; they open abruptly, on fol. 157^a, in the middle of a poem rhyming in *ی*, thus:

ماه روبا مهربانی بیش کن - خوب روئی را باید زبوری

(corresponding to No. 1121 in this Cat., fol. 310^a, l. 8). Fourteen of these ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 13, pp. 445-467.

6. *Badâ'î* (بدائع), or ornate ghazals, on fol. 224^b, beginning: الحمد لله رب العالمين على الخ. Ten of these ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 541-554.

7. *Khawâtim* (خواتیم), or signets, i.e. precious ghazals, on fol. 275^b, beginning: با رب از ما چه فلاح آید اگر تو. (corresponding to the initial bait of the same part in No. 782 of the Berlin Cat., p. 805, and to the beginning of the fifty-seventh or last ghazal of No. 45 in Rosen, Persian MSS., p. 195, note 5; in the Calcutta edition this poem is wanting). Seven of these

ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 554-564.

8. *Kašâ'id-i-fârsiyyah* (قصائد فارسیه), or Persian *kašidas*, on fol. 310^b, beginning:

شکر و سپاس و عزت و خدایا
بروردگار خلق و خداوند کبریا

Nineteen of these *kašidas* have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 9, pp. 92-135, and vol. 12, pp. 82-116.

9. *Marâthi* (مراثی), or elegies, on fol. 332^b, beginning: آسمانرا حق بود گر خون بگرد (برزند) بر زمین

بر زوال ملک مستعصم امیر المؤمنین

(corresponding to the initial bait of the same part in No. 682 in the Bodleian Cat., col. 529, and No. 783 in the Berlin Cat., p. 807; see No. 1121 in this Cat., fol. 194^b, l. 1 sq.). Some select elegies have been edited and published by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 564-576; the first half of this initial poem is found there on p. 572 sq. There is a lacuna after fol. 332, and the continuation of this part is found on ff. 337 and 338^a, so that the whole collection here consists of two defective poems and one complete poem only, viz. the elegy on the death of Amir 'Izz-al-dîn Ahmad; but on ff. 335^b and 336^a a second complete elegy is found which has by mistake been included in the *مراثیات*, see further below, viz. the farewell to Ramadân (فی وداع شهر رمضان), comp. Graf, loc. cit., p. 574, where it is given in full text and translation.

10. *Mulamma'ât* (ملامعات), or poems with alternate Arabic and Persian verses, on ff. 338^b, 333, and 334^a, beginning, on fol. 338^b: إنا هوى النفس نقد العفال الخ. (corresponding to the Calcutta ed., fol. 101, see Bodleian Cat., col. 529, No. 15).

11. *Muthallathât* (مثلاثات), or one poem in three languages (Arabic, Persian, and Turkish), which usually forms the last part of the preceding collection, the *ملامعات* (see Bacher, *Sa'di-Studien*, p. 88), on ff. 334^b-335^b, beginning: (other copies النجى) حلیلى الهدى انجا (النجى) واصلى الخ.

12. *Kašâ'id-i-arabiyyah* (قصائد عربیه), or Arabic *kašidas*, on ff. 336^b and 339^a-345^b, beginning, on fol. 336^b: حسيت لطفی (!) المدامع لا تحرى (تجرى) الخ. (Calcutta edition, fol. 105). Between this and the following part there is inserted a Persian ghazal, rhyming in *د*, on fol. 346^a, headed: فى المناجات و التضرع الى خداوندی چنین بخشنده. الله تعالى. This ghazal is found in the Calcutta edition (fol. 111^b) and in that of Cawnpore (p. 72) among the *طیبات*, whereas in No. 782 of the Berlin Cat., p. 805, it is the initial poem of the *غزلبات قدیم* or early ghazals (which are entirely wanting in the present copy).

13. Tarjī'āt (ترجیعات), or refrain poems, on fol. 346^b, beginning:

ای سرو بلند قامت دوست
وہ وہ کہ جمائلت چہ نیکوست

(corresponding to the *ترجیع بند* in No. 683 in the Bodleian Cat., col. 530, No. 14). The usual beginning of this part, ای زلف تو آلف, is found here, on fol. 349^a, l. 9. There is a lacuna after the last page, fol. 351^b.

14. Muḳaṭṭa'āt (مقطعات), or ghazals, without the initial bait, on fol. 352^b, beginning:

گوبند سعدیا بچہ بطل ماندہ
سختی مبرکہ وجہ کفافت معینست

(corresponding to the initial bait of the same part in Elliott 220, fol. 399^a, Bodleian Cat., col. 534, No. 19; and in No. 782 of the Berlin Cat., p. 805).

15. Majlis-i-Hazl (مجلس هزل), or the jocose meeting, a parody on the homilies in the *second risālah* (see No. 2 in this copy), and sometimes called the *seventh risālah* (see, for instance, Bodleian Cat., col. 530, No. 7; comp. Bacher, Sa'di-Studien, p. 86); in some copies this part is styled *هزلیات* (see, for instance, Bodleian Cat., col. 528, No. 18), in others it is added to the following part, No. 16 (so in the Calcutta edition, ff. ۴۷۵-۴۸۰). It is divided into three special sittings (مجلس), the first beginning here, on fol. 356^b (quite differently from all other copies), thus: الحمد لله الذى جعل الخائف ذليلاً. *وحتى طوبى الخ*. The second مجلس begins, on fol. 357^b, with exactly the same words; the third has no special heading.

16. Muṭāyabāt (مطایبات), or jests, also called *خبیثات*, or obscene poems (see Bacher, Sa'di-Studien, p. 93), on fol. 360^b, beginning with a short preface in prose: قال السعدى الزمنى بعض ابناء الملوك أن اصنف له كتاباً فى اللغو على الطرق السوزنى الخ. The first poem begins: خوش بود عیش با شکر دهنی الخ.

17. Rubā'īyyāt (رباعیات), or quatrains, on fol. 366^b, beginning: یرلغ بدہ ای خسرو خوبان جهان الخ. The usual initial poem هر ساعت اندرون الخ is not found in this collection at all, which is, moreover, without alphabetical arrangement.

18. Mufradāt (مفردات), or detached distichs, on fol. 373^b, beginning: بشکر آنک تو در خانہ و اہلت ببش الخ.

A few of the rubā'īyyāt and mufradāt have been edited and translated by K. H. Graf in Zeitschrift der D.M.G., vol. 18, pp. 570-572. The Mufradāt (or Far-diyyāt) have been edited by Latouche (Zenker ii. 484).

There are wanting in this oldest copy of the Kulliyāt of Sa'di: 1. Risālas 1 and 3-6; 2. the early ghazals (غزلیات قدیم), see above, No. 12; 3. the famous epigrammatic poems, dedicated to the Šāhib-diwān (مصحبات); and 4. the comic pieces in prose (مضحکات).

The name of the copyist is Abūbākr bin 'Alī bin Muḥammad; the date, as stated above, A.H. 728, first

of Rajab; a former owner was Sir Harford Jones, who presented this copy to the Library, and whose seal and signature (as Mr. Harford Jones, مستر هرورد جنس), with the date, A.H. 1202 (A.D. 1787, 1788), appear on fol. 373^a.

No. 876, ff. 377, ll. 24; excellent old Naskhī; small illuminated headings at the beginning of each part; size, 10½ in. by 6 in.

1118

Another copy of the same.

This copy of Sa'di's Kulliyāt, the next in age to the preceding one, contains:

1. The preface of 'Alī bin Ahmad bin Abūbākr Bisutūn (or even bin Bisutūn, see Rieu ii. p. 596^b, and G. Flügel i. pp. 529 and 530), who collected and arranged Sa'di's works between A.H. 726 and 734 (A.D. 1326-1334), comp. Bacher, Sa'di-Studien, pp. 82 and 83, and Rosen's remarks about it, Persian MSS., p. 175 sq. It begins, on fol. 1^b: شکر و سپاس معبودی: را جلت قدرته الخ, and has been translated into English by J. H. Harington, in his Introduction to the Calcutta edition of the Kulliyāt, pp. 24-26.

2. Eight risālas, the *first* of which is wrongly styled here *در مجلس بنجگانہ* (a title belonging properly to the second), and is simply identical with the usual *first risālah* *در تقریر دیباجہ* (comp. the following copies, and see Bacher, loc. cit., p. 84), beginning, on fol. 3^b: سپاس بی غایت و ستایش بی نہایت الخ; the *second* (in five مجلس, on ff. 6^b, 8^b, 11^b, 13^a, and 15^b) contains, as in the preceding copy, the five homilies, and begins with the introductory *ḳaṣidah* (which is left out there): الحمد لله الذى خلق الوجود من العدم الخ; the *third* is the usual one, *در سؤال صاحب دیوان* or *رسالہ صاحب دیوان*, beginning, on fol. 21^b: خواجہ زمان نیکو سیرت الخ; it has been translated into English by Harington, Introduction, pp. 14-17, and into German by Graf, Lustgarten. ii. pp. 136-142; the *fourth* (also the usual one), *سالك راه خدا*, begins, on fol. 23^b: در نصیحتہ, likewise the usual one), *پادشہ ملک الخ*, begins, on fol. 25^b: الحمد لله الكافى حسب الخلائق الملوك الخ; the text has been edited by Latouche (Zenker ii. 484), and by Barb (Vienna, 1856); the *sixth*, on fol. 32^b, is styled here *رسالہ ملاقات اباقا*, is identical with the *first story* of the usual sixth risālah, Sa'di's interview with Sultān Abāḳā, and begins: شیخ سعدی: رحمة الله عليه فرمود الخ; it has been translated into English by Harington, Introduction, pp. 17-19, and into German by Graf, Lustgarten, ii. pp. 142-146; the *seventh*, on fol. 33^b, is styled *در نصیحت و رغبت* (in the colophon simply *نصائح*), is identical with the *second story* (in some copies the *third story*) of the usual sixth risālah, the *رسالہ انکیانو* or *نصیحت انکیانو*, Sa'di's advice to Ankiyānū, the Moghul governor of

Fârs, A. H. 667-670 (A. D. 1268-1272), and begins: *معلوم شد که خسرو عادل دام دولته الخ*; the *eighth*, on fol. 35^b, is styled *رساله در فوائد سفر*, is identical with the *حکایت ملک شمس الدین تازنگو*, or Sa'di's anecdote relating to Malik Shams-al-din, the chief revenue-collector or lord-lieutenant of Fârs since A. H. 676 (A. D. 1277), and begins: *در زمان حکومت ملک عادل مرحوم*; *شمس الدین الخ*; it has been translated into English by Harington, Introduction, pp. 19-21, and into German by Graf, Lustgarten, ii. pp. 146-148.

3. Gulistân, on fol. 36^b.

4. Bûstân (here styled again *سعدی نامه*), on fol. 107^b.

5. Arabic *kaşidas*, on fol. 207^b.

6. Persian *kaşidas*, on fol. 214^b, preceded by a *فهرست*, on fol. 213^b; beginning as in the preceding copy.

7. Marâthî, on fol. 242^b, preceded by a *فهرست*, on fol. 242^a; they begin here: *دل شکسته که مرهم نهد دگر*; *بارش الخ* (Calcutta ed., fol. ۲۴۵).

8. Mulamma'ât, on fol. 247^b, preceded by a *فهرست*, on fol. 247^a; they begin: *تو خون خلق بریزی و روی در*; *تابی الخ*.

9. Tarjî'ât, on fol. 249^b, beginning: *ای زلف تو الخ* (see the preceding copy, fol. 349^a).

10. Ṭayyibât, on fol. 262^b, preceded by a *فهرست*, on fol. 256^b; they begin: *اول دفتر بنام ایزد دانا الخ* (Calcutta ed., fol. ۲۶۴).

11. Badâ'i', on fol. 366^b, preceded by a *فهرست*, on fol. 363^b; beginning as in the preceding copy.

12. Khawâtîm, on fol. 412^b, preceded by a *فهرست*, on fol. 410^b; they begin: *سپاس و حمد بی پایان خدایا*; *الخ* (Calcutta ed., fol. ۴۱۵).

13. Ghazaliyyât-i-*qadim* (غزلیات قدیم), or early ghazals (wanting in the preceding copy), on fol. 430^b, preceded by a *فهرست*, on fol. 429^b; they begin: *ای یار ناگزیر که دل در هوای تست الخ* (Calcutta ed., fol. ۴۳۰).

14. Şâhibiyyah (صاحبیه), or epigrammatic poems (wanting in the preceding copy), on fol. 437^b, beginning with the prose-introduction: *لحمد لله على نعمة الخ* (Calcutta ed., fol. ۴۳۸). Initial bait of the first poem:

نگین ختم رسالت محمد عربی
شفیع روز فیامت محمد مختار

In other copies this poem is found among the Muḳaṭṭa'ât, see, for instance, No. 1121 in this Cat., fol. 345^a, first line. These poems have been edited and translated into German by Bacher in 'Sa'di's Aphorismen und Sinngedichte,' Strassburg, 1879.

15. Khabithât (خبثات), or obscene poems, identical with the Muṭâyabât of the preceding copy (as they are styled here too at the end of the part), and beginning with the same lines in prose, on fol. 462^b. Initial bait of the first poem: *عارفی چشم دل بروی داشت الخ* (cor-

responding to the seventh poem in the preceding copy, fol. 363^b, and the initial poem in Nos. 681 and 747 of the Bodleian Cat.).

16. Hazliyyât (هزلیات), i. e. the mock homilies, called in the preceding copy *مجلس هزل*, in three *مجلس*, on ff. 472^b, 476^b, and 478^b. Beginning of the first: *اللعین الشیطان الخ* (Calcutta ed., ff. ۴۷۵-۴۸۰).

17. Muḍḥikât (مضحکات), or comic pieces in prose, on fol. 480^b, beginning: *شخصی از فقیهی سؤال کرد الخ* (Calcutta ed., fol. ۴۸۱).

18. Rubâ'iyyât, on fol. 482^b, beginning: *هر ساعت اندرون بجوشد خون را الخ*.

19. Fardiyyât (فردیات), or Mufradât, on fol. 494^b, beginning: *و رب غلام صائم بطنه خلا الخ* (corresponding to fol. 374^a, l. 7, in the preceding copy).

This copy, in which the Muḳaṭṭa'ât are wanting, is dated end of Muḥarram, A. H. 819 (A. D. 1416, March 30), by Firûzbakht bin Işfahânshâh.

No. 287, ff. 499, 2 coll., each 11, 21; small Nasta'liq; a small illuminated heading at the beginning of each part; larger illuminations on ff. 23^a, 214^a, 242^a, 247^a, and 499^b; size, 7½ in. by 4½ in.

1119

The same.

Contents:

1. The collector's preface, slightly defective at the beginning, on fol. 1^b.

2. Six risâlas; the *first*, on fol. 3^a (در تقریر دیباجه); the *second*, in five *مجلس*, on ff. 7^a, 9^a, 12^b, 14^b, and 17^b; the *third*, on fol. 23^a (رساله صاحب دیوان), beginning here: *خواجۀ صاحب فرمان نیکو سیرت الخ*; the *fourth*, on fol. 24^b (در عقل و عشق); the *fifth*, on fol. 26^b (در نصیحة الملوك); the *sixth*, on fol. 34^b, is styled here *رسائل ثلاثه*, and comprises the three stories, referring to Abâkâkhân, Ankiyânû, and Malik Shams-al-din, which form risâlas 6-8 in the preceding copy. The second story, on fol. 35^b, is headed here *نصیحة و بند*; the third begins on fol. 37^b.

3. Gulistân, on fol. 38^b.

4. Bûstân, on fol. 110^b.

5. Persian *kaşidas*, on fol. 205^a, beginning as in the two preceding copies.

6. Marâthî, on fol. 232^b, beginning as in the preceding copy.

7. Mulamma'ât, on fol. 237^a, also beginning as in the preceding copy.

8. Ṭayyibât, on fol. 247^b, beginning: *اول دفتر الخ*.

9. Badâ'i', on fol. 340^a, beginning as usual.

10. Khawâtîm, on fol. 381^a, beginning as in the preceding copy.

11. Early ghazals, on fol. 396^b, beginning: *ای یار الخ*.

12. Şâhibiyyah, on fol. 403^b; prose-introduction and initial bait the same as in the preceding copy.

13. Muḳaṭṭa'ât, on fol. 424^a, beginning: *تو آن نکرده*.

از فعل خیر با من و غیر الخ (corresponding to fol. 355^a, l. 4, in No. 1117 in this Cat.).

14. Rubā'iyāt, on fol. 429^b, beginning: هر ساعت الخ.

15. Fardiyyāt, on fol. 439^b, beginning: ورت غلام صائب الخ.

The Arabic *kašidas*, the *Tarji'āt*, the *Hazliyyāt* or mock homilies, and the *Mudhikāt* are entirely wanting in this copy, which is besides slightly injured and effaced in many places. It is dated the 26th of Jumādā-althāni, A.H. 951 (A.D. 1544, September 14).

No. 877, ff. 444, 2 centre-coll., each ll. 17, and a third on the margin, ll. 12; small, but distinct Nasta'lik; an illuminated heading at the beginning of each part; size, 9½ in. by 6½ in.

1120

The same.

Contents:

1. The collector's preface, on fol. 2^b.
2. The usual six risālas: the *first*, on fol. 4^a; the *second*, in five مجلس, on ff. 7^a, last line, 9^b, 12^a, 13^b margin, and 16^a, last line; the *third* (here wrongly styled مجلس خامس), on fol. 21^a, beginning: صاحب قران المجلس; the *fourth* (here wrongly styled المجلس الرابع), on fol. 22^b; it is headed في صفت العقل, and a few lines further down در تعرف عقل وعشق, and begins in the usual way: سالک راه الخ; the *fifth*, on fol. 24^a; the *sixth*, containing the three stories, on fol. 31^a (the second story در مدح انکیانو is here designated as رسالة المجلس; and the third شمس الدین دوم الثالث).
3. Gulistān, on ff. 34^b-37^b and 71^b-115^a.
4. Būstān, on ff. 115^b-171^b, 48^a-70^b, and 172^a-175^a (the leaves from 47-172 being misplaced).
5. Arabic *kašidas*, on fol. 175^b.
6. Persian *kašidas*, on fol. 183^b.
7. *Tarji'āt*, on fol. 208^a margin, beginning: غریبان را دل از مهر تو خونست الخ. This initial bait is found in the immediately following copy, at the beginning of the Marāthi, and in No. 683 of the Bodleian Cat., col. 530. No. 13, at that of the ترجیعات و مرثیاتی, a combination of refrain-poems and elegies which seems to be implied here too.
8. Ghazaliyyāt (غزلیات), comprising the four branches, separated in all the preceding copies, viz. the *Tayyibāt*, the early ghazals, the *Badā'i'*, and the *Khawātim*, on fol. 223^b, beginning: اول دفتر بنام ایند الخ. Exactly the same combination of the minor lyrical poems of Sa'di is found in the following copy, No. 1121. These collected ghazals have been specially edited (together with the بهار دانش), Calcutta, about 1784, and 1811.
9. *Ṣāhibiyyah*, on fol. 372^b, beginning with the usual prose-introduction, thus: الحمد لله على فضائل نعمه الخ.

10. *Mulamma'āt* and *Mathnawiyyāt* (مثنویات), on fol. 384^b, beginning:

همه را ده چو مبدی مرسوم
نه یکی را ده و دگر محروم

Short pieces in *mathnawi*-form at the end of the *Ṣāhibiyyah* are also noticed in Rieu's first copy, on fol. 322 sq., and in Nos. 682 and 692 of the Bodleian Cat., coll. 529 and 539.

11. *Muḥaṭṭa'āt*, on fol. 389^b, beginning, as in the preceding copy: تو آن نکردی از فعل الخ.

12. *Khabithāt*, or obscene poems, on fol. 391^a, beginning: قال السعد الومنی (السعدی الزمنی) بعض الخ.

13. *Hazliyyāt* (here wrongly styled *Mudhikāt* and *Hazliyyāt*, since the *Mudhikāt* appear immediately after as a special item), i.e. the three mock homilies, on ff. 399^a, 401^b, and 403^a, beginning: (read اللعن العن الشيطان الخ).

14. *Mudhikāt*, on fol. 404^b, beginning: شخصی از فقیهی الخ.

15. *Rubā'iyāt*, on fol. 405^b, beginning: ای چشم الخ, corresponding to the last but three in No. 1117 in this Cat., fol. 373^a, and to the initial *rubā'i* in No. 688 in the Bodleian Cat., col. 536. No. 11.

16. *Fardiyyāt*, on fol. 411^a, beginning: ورت غلام الخ.

Copied A.H. 1034 (A.D. 1624, 1625), by Maḥmūd the scribe of Shirāz.

No. 843, ff. 414, 2 centre-coll., each ll. 19, and a third on the margin, ll. 12; clear and distinct Nasta'lik; luxurious illuminations throughout, the most splendid ones on ff. 2^b, 3^a, 34^b, 35^a, 115^b, 116^a, 175^b, 176^a, 183^b, 184^a, 223^b, 224^b, 372^b, 373^a, 405^b, and 406^a; pictures on ff. 1^b, 2^a, 20^b, 42^b, 48^b, 57^a, 68^b, 86^a, 117^a, 140^b, 151^b, 160^a, 232^a, 246^a, 291^a, 322^a, 339^a, 392^a, 413^b, and 414^a; size, 13 in. by 7½ in.

1121

The same.

Contents:

1. The collector's preface, on fol. 1^b, beginning as usual. There is an index, on fol. 2^b, according to which this collection is to be divided into seven risālas and sixteen kitābs, the latter consisting of (1) سعدی; (2) ملامعات ومثلثات; (3) قصائد عربی; (4) ملامعات ومثلثات; (5) ترجیعیند; (6) مرثیاتی وترجیع مرثیاتی; (7) مرثیاتی وترجیع مرثیاتی; (8) غزلیات قدیم; (9) بدائع; (10) خواتیم; (11) طیببات; (12) خبیثات ومطایبات; (13) مقطعات; (14) صاحبیه; (15) مفردات; (16) رباعیات. The preliminary words of this index (comp. on the various modifications of the text, Rosen, Persian MSS., pp. 176-180) run here in a very short and inconsistent way, thus, on fol. 2^a margin: بدان که این دیوان مشتمل است بر هفت (هشت) رساله و شانزده کتاب چنانچه در افواه عوام منتشرست و ازین است که گویند دیوان شیع بیست و چهار کتاب است پس بدین ترتیب بنیاد کرده بولا نهاده شد. In the copy itself no trace

of this division is found, beyond the seven risâlas, the Gulistân, and Bûstân.

2. Seven risâlas, i. e. the usual *six* and the مجلس هزل, or the first of the three mock homilies counted as seventh; *first* risâlah, on fol. 2^b margin; *second* (here must be read رسالة دوم instead of رسالة اول), in five majlis, on ff. 5^b, 7^a margin, 10^a, 11^a, and 13^a; *third*, on fol. 17^a margin; *fourth*, on fol. 18^b (در عقل وعشق), or as it is styled in the index: در عقل وعشق ورجحان; *fifth*, on fol. 20^a; *sixth*, containing in this copy the *second story* only, در نصیحت انکیانو, on fol. 26^a; *seventh*, on fol. 27^a margin, beginning (as in No. 683 in the Bodleian Cat., col. 530, No. 7): چنین فرماید صاحب السیف والفرس الخ.

3. Gulistân, on fol. 30^b.

4. Bûstân, or Sa'dinâma, on fol. 86^b, beginning: بنام جهاندار جان آفرین الخ.

5. Diwân (دیوان), consisting of:

a. Kaşidas, the first of which is an Arabic one, beginning, on fol. 167^b: الحمد لله رب العالمین علی الخ. The second, or first Persian one, begins in the usual way: شکر و سپاس و ممتت الخ.

b. Marâthi, on fol. 191^b, beginning like the Tarji'ât in the preceding copy: غریبانرا دل از مهر تو خونست الخ.

c. Tarji'ât, on fol. 200^a, beginning: ای زلف تو الخ.

d. Ghazals, in alphabetical order, comprising the Tayyibât, Badâ'i', Khawâtim, and early ghazals, exactly as No. 8 in the preceding copy, on fol. 206^b margin. Beginning: سپاس و حمد بی بابان خدارا الخ (which is usually the initial bait of the Khawâtim, see No. 1118 in this Cat., fol. 412^b).

e. Muḳaṭṭa'ât, in alphabetical order, on fol. 338^b, beginning:

سخن بذكر تو آراستن مراد آنست
که بیش اهل ادب منصبی بود مارا

This poem is included in some copies in the Şâhibiyyah, see, for instance, No. 694 in the Bodleian Cat., col. 540, and W. Pertsch, p. 97, No. 70. The initial kiṭ'ah of No. 1117 in this Cat., is found here on fol. 340^a, l. 3 sq.

f. Rubâ'is (not separated by a special heading from the Muḳaṭṭa'ât), beginning apparently, on fol. 348^b margin, with a quatrain in the metre of هزج (مفاعیلن) خداوندی است (خداوندیست) تدبیر: (مفاعیلن فعولن) جهانرا الخ (see the same initial rubâ'i further down in No. 1127 in this Cat.); the first rubâ'i, in the orthodox metre, begins, on fol. 349^a, as in No. 687 of the Bodleian Cat., col. 535, No. 23: عشاق بدرگه تو (بدرگهت) اسیرند بیا الخ.

g. Muṭâyahât or Khabithât (here incorrectly styled غزلیات), on fol. 356^a margin; beginning of the prose-preface: قال السعدی الزمینی بعض الخ. The first

poem is identical with that in No. 1117 in this Cat.:

خوش بود عیش الخ.

h. Short mathnawis (see No. 1120 in this Cat., in the part of the Mulamma'ât and the remark thereupon), here styled Naş'âih (نصائح), or admonitions, and beginning, on fol. 360^a margin:

سری اندر فیله ما بود - که جهان دنده تر ز عنقا بود

There are wanting in this copy the Arabic kaşidas, except the one at the beginning of No. 5, the Mulamma'ât, the Şâhibiyyah, the Hazliyyât, the Mufradât, and the Muḳhikât. It is dated the 20th of Ramaḍân, A. H. 1039 (A. D. 1630, May 3), by Hasan Muḥammad ibn Shîr Muḥammad ibn Muḥammad Jîw ibn Yûsuf. The copy was formerly in the possession of Sayyid Kuṭbi-khân, who bought it for twenty-five rupees.

No. 178, ff. 364, 2 centre-coll., each ll. 14, and a third on the margin, ll. 13; Nasta'liq; illuminated frontispieces on ff. 1^b, 30^b, 86^b, and 167^b; size, 11 in. by 6½ in.

1122

The same.

Another splendid copy of Sa'di's Kullîyyât, very carefully written, and tolerably old, but not dated.

Contents:

1. The collector's preface, on fol. 2^b.

2. Six risâlas of the usual contents; *first*, on fol. 4^b; *second*, in five مجلس, on ff. 8^a, 10^b, 14^a, 15^b, and 19^a; *third*, on fol. 25^a; *fourth*, on fol. 26^b; *fifth*, on fol. 29^a; *sixth*, containing the three stories (حکایات), viz. the رساله ملاقات اباقا, on fol. 38^a; the نصیحت انکیانو, on fol. 39^a; and the حکایت ملک شمس الدین, on fol. 41^a.

3. Gulistân, on fol. 42^a.

4. Bûstân, on fol. 128^b.

5. Arabic kaşidas, on fol. 260^b, preceded by a فهرست, on fol. 259^b; beginning: ملک الهوی قلبی وجاش مغیر: الخ (corresponding to fol. 342^b, last line, in No. 1117 in this Cat.).

6. Persian kaşidas, on fol. 272^b, preceded by a فهرست; beginning: شکر و سپاس الخ.

7. Marâthi, on fol. 311^b, beginning: دل شکسته الخ.

8. Mulamma'ât, on fol. 317^b, beginning: دو خون خلق الخ.

9. Tarji'ât, on fol. 324^a, beginning: ای زلف تو الخ.

10. Tayyibât, on fol. 339^b, preceded by a فهرست, on fol. 333^a; beginning: اول دفتر بنام الخ.

11. Badâ'i', on fol. 464^b, preceded by a فهرست, on fol. 461^a; beginning: الحمد لله رب العالمین الخ.

12. Khawâtim, or as they are called here more fully, Ghazaliyyât-i-Khawâtim (غزلیات خواتیم), on fol. 523^b, preceded by a فهرست, on fol. 522^a; beginning: سپاس و حمد بی پادان الخ.

13. Early ghazals, on fol. 544^a, preceded by a فهرست, on fol. 543^a; beginning: ای نار ناگزیر الخ.

14. Šāhibiyyah, beginning, on fol. 554^a, with the usual short prose-introduction; the first poem begins here thus:

ثنا وحمد بی پایان خدارا
که صنعتش در وجود آورد مارا

(see the same initial bait in Nos. 681 and 683 of the Bodleian Cat., coll. 528 and 530).

15. Muḳaṭṭa'ât, on fol. 586^a, beginning: تو آن نکرده‌ای.

16. Khabithât, on fol. 589^b, beginning with the usual prose-preface; the first initial poem begins thus: عارفی چشم دل بروی داشت الخ (identical with the beginning in No. 1118 in this Cat., fol. 462^b).

On fol. 600^a there are added (as part of the Khabithât) the Hazliyyât, beginning: (read اللعن اللعين) الشيطان الخ.

17. Rubâ'iyyât, on fol. 606^a, beginning: هر ساعت اندرون الخ.

18. Mufradât, on fol. 617^b, beginning: وکلّ بالغ (وکلّ عدوّ بالغ) (corresponding to fol. 374^a, last line, in No. 1117 in this Cat.).

The Muḍḥikât are wanting in this copy. An index on the fly-leaves.

No. 407, ff. 623, 2 centre-coll., each ll. 17; clear and distinct Nasta'lik; the first four pages luxuriously ornamented; splendidly illuminated frontispieces or smaller headings at the beginning of each part; size, 9½ in. by 5¾ in.

1123

The same.

Another excellent copy, splendidly illustrated, without a date; unfortunately this copy is injured and spoilt in many places.

Contents:

A. Centre-column:

1. The collector's preface, on fol. 3^b.
2. The usual six risâlas (کتاب رسائل); *first*, on fol. 8^b; *second*, in five مجلس بنجگانه) مجلس, on fol. 18^b; *third*, on fol. 64^b; *fourth*, on fol. 68^a; *fifth*, on fol. 73^a; *sixth* (without a heading), in three risâlât or stories, in the same order as in the preceding copy, on ff. 95^a, 97^b, last line, and 102^b.

3. Gulistân, on fol. 104^b.

4. Hazliyyât (here wrongly styled Muḍḥikât, see No. 1120 in this Cat., fol. 399^a sq.), beginning, on fol. 296^b: اللعن (اللعين) الشيطان الخ.

B. Margin-columns:

5. Bûstân, on fol. 4^b, beginning: بنام خداوند جان آفرین الخ.

6. Arabic ḳaṣidas, on fol. 96^b, beginning, as usual: حسب الخ.

7. Persian ḳaṣidas, on fol. 104^b, beginning: شکر و سپاس الخ.

8. Marâthî, on fol. 131^b, beginning: دل شکسته الخ.

9. Mulamma'ât, on fol. 135^b, beginning: تو خون خلق الخ.

10. Tarji'ât, on fol. 139^b, beginning: ای زلف تو الخ.

11. Ṭayyibât, on fol. 145^b, beginning: اوّل دفتر الخ.

12. Badâ'î, on fol. 221^b, beginning: الحمد لله ربّ الخ.

13. Khawâtim, on fol. 256^b, beginning: سبّاس وحمد الخ.

14. Early ghazals, on fol. 268^b, beginning: ای یار ناگزیر الخ.

15. Šāhibiyyah, on fol. 273^b, beginning: الحمد لله على نعمه الخ.

16. Muḳaṭṭa'ât, on fol. 292^b, beginning: تو آن نکرده‌ای.

17. Muṭāyabât (or Khabithât), on fol. 294^b, beginning: قال السعدی الخ.

18. Rubâ'iyyât, on fol. 303^b, beginning: هر ساعت اندرون الخ.

19. Fardiyyât, on fol. 313^b, beginning: ورتّ علام الخ.

The real Muḍḥikât are wanting in this copy, which was transcribed by Muḥammad bin Kiwâm of Shirâz.

No. 1391, ff. 316, 1 centre-col., ll. 10, 2 margin-coll., each ll. 24; Nasta'lik; four large pictures, surrounded by gilt frames, on ff. 1^b, 2^a, 315^b, and 316^a, smaller pictures on ff. 21^b, 22^a, 27^b, 47^a, 53^b, 61^b, 62^a, 72^b, 95^a, 148^b, 149^a, 168^a, 175^b, 183^b, 184^a, 215^b, 219^b, 237^b, 251^a, 306^b, and 307^a; ff. 2^b, 3^a, 3^b, and 4^a illuminated in the most luxurious manner, and the finest Eastern workmanship; other almost equally splendid illuminations throughout; particularly grand frontispieces, on ff. 96^b, 104^b, 131^b, 135^b, 139^b, 145^b, 221^b, 256^b, 268^b, 273^b, 292^b, 294^b, 296^b, 303^b, and 313^b; size, 13¼ in. by 8½ in.

1124

The same.

Another exquisitely written and most splendidly ornamented copy, likewise without a date.

Contents:

1. Six risâlas, in the following curious arrangement: the *first* corresponds to the second of the usual copies, i. e. the مجلس خمسہ or five homilies, on ff. 4^b, 6^a, 9^a, 10^b, last line, and 13^b, beginning: الحمد لله الذي خلق الخ; the *second* is identical with the usual third, styled here در بیان صاحب دیوان وجواب; the *third* is the usual fourth (therefore correctly called here (رساله) چهارم), styled here در علم و عشق; the *fourth* (called correctly (رساله) بنجم) corresponds to the usual fifth, styled here در نصیحت ملوک; the *fifth* to the *second story* of the usual sixth (therefore called here در نصیحت ملک انکیانو), beginning: (رساله) دوم در نصیحت ملوک; the *sixth* to the *third story* of the same (called here (رساله) سیوم در مدح), beginning: در زمان حکومت (ملک شمس الدین تازیگو), (ملک عادل الخ). There are consequently missing the

collector's preface, the usual *first* risâlah در تقریر دیباچه, and the *first story*, رسالة ملاقات ابنا, of the usual *sixth* risâlah.

2. Gulistân, on fol. 34^b.
3. Bûstân, on fol. 96^b.
4. Arabic *kašidas*, on fol. 166^b.
5. Persian *kašidas*, on fol. 173^b.
6. Marâthi, on fol. 197^b.
7. Mulamma'ât, on fol. 201^b.
8. Tarjî'ât, on fol. 205^b.
9. Tayyibât, on fol. 211^b. All these parts begin as in the preceding copy.
10. Badâ'i', on fol. 288^b, beginning: ای که انکار کنی (corresponding to No. 1117 in this Cat., fol. 254^a, first line).
11. Khawâtim, on fol. 322^b.
12. Early ghazals, on fol. 335^b. Beginning of both parts as usual.
13. Šāhibiyyah, on fol. 342^b, with the usual prose-preface. The initial poem is the same as in Nos. 1118 and 1119 in this Cat., viz. نگیں ختم رسالت الخ.
14. Muḳaṭṭa'ât, on fol. 357^b, beginning: تو آن نکرده الخ.
15. Muṭâyabât (or Khabithât), on fol. 359^a margin, beginning: قال السعدی الخ.

The Rubâ'iyyât, Mufradât, and Muḍḥikât are wanting here.

No. 332, ff. 366, 2 centre-coll., each ll. 19, and a third on the margin, ll. 14; small, but clear Nasta'lik; the whole copy beautifully embellished throughout; illuminated frontispieces, with luxurious ornaments on the same and the following page, on ff. 4^b, 34^b, 96^b, 166^b, 173^b, 211^b, 288^b, 322^b, 335^b, and 342^b; very carefully drawn pictures on ff. 1^b (Sa'di's likeness), 2^b, 3^a, 4^a, 18^a, 66^b, 100^b, 130^b, 181^b, 209^a, 228^b, 233^b, 250^a, 285^a, 310^b, 359^b, 363^b, 364^b, 365^a, and 366^a; size, 10½ in. by 6½ in.

1125

The same.

Contents:

1. The collector's preface, on fol. 1^b.
2. Five risâlas, i.e. risâlas 2-6 of the usual copies (the *first*, در تقریر دیباچه, is wanting here, just as in the preceding copy); the first (*second* risâlah), in five مجلس, on ff. 5^a, 7^a, 10^a, 11^b, and 14^a; the second (*third* risâlah), on fol. 18^b; the third (*fourth* risâlah), on fol. 19^b (here entitled: از سؤال مولانا شمس الدین, and beginning: سؤال مولانا شمس الدین نطنزی از شیخ سعدی منظومه (سالك راه خدا الخ); the fourth (*fifth* risâlah), on fol. 21^a; the fifth (*sixth* risâlah), containing the three stories, on fol. 27^b.

A fihrist of the following sixteen parts (or books) of this copy, on fol. 30^b.

3. Gulistân, on fol. 31^a.
4. Bûstân, on fol. 89^b.
5. Arabic *kašidas*, on fol. 154^a.
6. Persian *kašidas*, on fol. 160^a.
7. Marâthi, on fol. 184^b.
8. Mulamma'ât, on fol. 189^b, beginning here: وقتها

(corresponding to the initial bait in No. 782 of the Berlin Cat., Pertsch, p. 805, and No. 683 of the Bodleian Cat., col. 530).

9. Tarjî'ât, on fol. 194^a, beginning here: ای سرو بلند (corresponding to the initial bait in No. 1117 in this Cat.).

10. Tayyibât, on fol. 200^b.
11. Badâ'i', on fol. 279^b.
12. Khawâtim, on fol. 332^a, beginning here: گرماء من بر افکند نقابرا الخ.
13. Early ghazals, on fol. 351^b, beginning here: و که گرم من باز بینم روی یار خویش را الخ (corresponding to No. 1121 in this Cat., fol. 208^a margin).

14. Šāhibiyyah, on fol. 367^b, with the usual prose-preface; the first poem begins here: با رب تو هرچه بهتر (see the same initial bait in No. 692 of the Bodleian Cat., col. 539).

15. Muḳaṭṭa'ât, on fol. 378^b, beginning: گویند سعدیا الخ.

16. Khabithât (or Muṭâyabât), on fol. 386^a, beginning with the usual prose-lines; the initial bait of the first poem corresponds to that in Nos. 1118 and 1122 in this Cat. On the margin of ff. 386^b-389^b there are added the Hazliyyât, styled: المجالس الثلاثة فی الهزل.

17. Rubâ'iyyât, on fol. 395^b.

18. Mufradât, on fol. 406^a.

The Muḍḥikât are wanting in this copy. One leaf at the end seems to be missing. No date. The right order of ff. 400-410 is: 400, 409, 402, 403, 407, 404-406, 401, 408, and 410.

No. 775, ff. 410, 2 coll., each ll. 21 (on ff. 89^b-153^b, 3 coll.); Naskhi, many pages injured; an illuminated heading at the beginning of nearly every part; size, 9½ in. by 5½ in.

1126

The same.

A great number of leaves in this copy, especially in the beginning and towards the end, are so firmly glued together, that it is impossible to separate them without tearing them to pieces. The contents, so far as they can be ascertained, are as follows:

A. Centre-columns:

1. The collector's preface, on fol. 2^a.
2. Seven risâlas, as it seems; the first, the beginning of which can be quoted, is the *third* of the usual copies, on fol. 48^b (رسالة سیوم در جواب صاحب دیوان); the *fourth*, در عقل و عشق, begins (without a heading) on fol. 52^a; the *fifth* در نصیحة الملوك, on fol. 56^b; the *sixth*, containing the *second story* only of the three, viz. the نصیحت انکیانر (just as No. 1121 in this Cat.), begins on fol. 77^a with the simple heading رسالة ملك; the *seventh* is the *third story* (شمس الدین) of the usual *sixth* risâlah, beginning, on fol. 81^a: در زمان حکومت ملك الخ.

3. Gulistân, on fol. 83^b.
4. Tayyibât, on fol. 230^b.
5. Hazliyyât, on fol. 428^b (first heading: المجلس الأول بالهزل).
6. Rubâ'iyyât and Fardiyyât, on fol. 445^b, beginning: هر ساعت اندرون آید.
- B. Margin-column:
7. Persian *qasidas*, on fol. 2^b.
8. Marâthi, on fol. 45^b.
9. Mulamma'ât, on fol. 55^b.
10. Tarjî'ât, on fol. 65^d. All four parts begin in the usual way.
11. Bûstân, on fol. 78^b, beginning: بنام خداوند جان آفرین آید.
12. Badâ'i', on fol. 281^b, beginning as in No. 1124 in this Cat.: ای که انکار کنی آید.
13. Khawâtim, on fol. 370^b.
14. Early ghazals, on fol. 401^b.
15. Şâhbiyyah, on fol. 412^b, beginning with the initial poem of Nos. 1118 and 1119 in this Cat.: نگن ختم رسالت محمد عربی آید.

An index on the fly-leaf. There are wanting in this copy the *first* story of the *sixth* risâlah, the Arabic *qasidas*, the *Khabithât*, *Muqatta'ât*, and *Mudhikât*. No date.

No. 1260, ff. 472, 2 centre-coll., each ll. 10, and a third on the margin, ll. 20; Nasta'lik; splendid ornaments throughout the copy; beautifully illuminated frontispieces on ff. 83^b, 230^b, 370^b, 401^b, 412^b, and 428^b; size, 11½ in. by 6½ in.

1127

The same.

This collection is different from all the preceding ones, since a considerable number of the usual items are entirely missing, and some altogether new parts have been introduced.

The copy contains:

1. Bûstân, on fol. 1^b, beginning: بنام جهاندار جان آفرین آید.
2. Gulistân, on fol. 74^b.
3. Diwân, consisting of:
 - a. Persian *qasidas*, on fol. 131^b, beginning: اول دفتر آید.
 - b. Tarjî'ât, on fol. 153^a margin, beginning: در عهد تو ای نگار دل بند - بس عهد که بشکند و سگند (corresponding to the second poem in No. 1117 in this Cat., fol. 346^b).
 - c. Ghazals, in alphabetical order, on fol. 158^b, comprising, as the same part in Nos. 1120 and 1121 in this Cat. does, the Tayyibât, Badâ'i', Khawâtim, and early ghazals; the initial ghazal is the second in No. 1121, fol. 207^a:
ای نفس خرم باد صبا - از بریار آمده مرچبا
 - d. Muqatta'ât, on fol. 278^a, beginning likewise as in No. 1121: سخن بذكر تو آید.
 - e. Rubâ'is, on fol. 285^b, beginning, as in No. 1121: (in No. 1121 چهارا دهانرا تدبیر دهانرا).

4. The *second risâlah*, in five مجلس, on fol. 293^b, beginning: الحمد لله الذى خلق الوجود آید.

5. Another *risâlah*, on fol. 304^b, which contains, like the usual *third risâlah*, a story not by Sa'di himself, but referring to the poet's intercourse with renowned personages (see Bacher's remark in his 'Sa'di-Studien,' p. 85), but different in wording from the *third* in the preceding copies; it begins: ای دل مجرّد طریقت طریقت و سالک کوی حقیقت شهباز جان باز همای ره شیراز مصلح الدین سعدی شیرازی علیه الرحمة والغفران میگوبد بگوش هوش بشنو آید.

6. The *fifth risâlah*, در نصیحة الملوك, on fol. 307^b, beginning here: الحمد لله وهو الى من حمد ثم الصلوة على رسول الله افضل آید.

7. Pandnâma (بندنامه), or book of counsels, also called, from the word with which it begins, Karimâ (کریم) or Kitâb-i-Karimâ; beginning, on fol. 313^b: کریم! بخشای بر حال ما - که هستم اسر کمند هوا

The authorship of Sa'di with regard to this didactic mathnawî, which is apparently composed after the model of Farid-aldin 'Attâr's Pandnâma, has been much disputed; it is not included in Bisutûn's (or *Ibn Bisutûn's*) edition; on the other hand, as Rieu ii. p. 865^b has shown, it has been ascribed to Sa'di as early as A. H. 842 (A. D. 1438, 1439), and it is found in the Calcutta edition (fol. r. sq.); other text-editions (printed or lithographed): in Gladwin's Persian Moonshiee (with English translation), 1801; revised edition, by W. C. Smyth, 1840; see also Rousseau, *Flowers of Persian Literature*, London, 1801, and the *Persian Reader*, vol. i, Calcutta, 1835, pp. 78-97; *Persian and Hindûstânî*, ib., 1829; *Persian*, with Latin translation, by Geitlin, Helsingfors, 1835; Calcutta, A. H. 1242 and 1270 (with Rekhta translation); in the 'Persian Primer,' Lucknow, A. H. 1263, 1264, etc.; Lahore, 1887; Bombay, 1887; Agra, 1887; Cawnpore, 1888, etc. An older English translation, Calcutta, 1788. French translation, by Garcin de Tassy, in his 'Exposition de la foi musulmane,' Paris, 1822, and in the same author's 'Allégories, récits poétiques et chants populaires,' 2nd ed., Paris, 1876, pp. 197-200. A metrical German translation of select passages of the Pandnâma is found in the notes to K. H. Graf, Rosengarten, Leipzig, 1846, pp. 239, 244, 253, 260, 281, 293, and 297-298; comp. besides Zenker i. 418 sq. and 1468, ii. 480 sq.; Bodleian Cat., Nos. 688. 12 and 748; Rieu ii. p. 865^b; W. Pertsch, Berlin Cat., pp. 803 and 825; A. Sprenger, Catal., p. 549.

8. Short mathnawîs, on fol. 317^b, beginning:

نامه آغازم بنام ذو الجلال
آنکه بیرون ذاتش از وهم و خیال

9. *Khabithât* (or *Muṭāyabât*), here wrongly styled *Hazliyyât*, on fol. 324^b, beginning with the usual prose-preface: قال السعدی الزمینی آید.

No date. There are wanting in this copy the usual *risâlahs*, except the second and the fifth; the *Marâthi*,

Mufradât, Hazliyyât, Şâhibiyyah, Mulamma'ât, Muḥbi-kât, and the Arabic ḳaṣidas.

No. 143, ff. 330, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lik; illuminated frontispieces and small headings on ff. 1^b, 74^b, 131^b, 293^b, 304^b, 313^b, and 317^b; size, 11½ in. by 7 in.

1128

A defective copy of the same.

This excellent but defective copy contains:

1. Arabic ḳaṣidas (كتاب القصائد العربی), on fol. 1^b, beginning as usual; they break off on fol. 8^b in consequence of a lacuna after that page, in a poem rhyming in l, which corresponds to the ḳaṣidah, on fol. 345^a, in No. 1117 in this Cat., beginning: با ملوك الجمال الخ. The last bait here is the last on fol. 345^a in that copy.

2. Some ghazals, on ff. 9 and 10, defective both at the beginning and end; the first bait:

گر ما مفقریم تو بسپار رحمتی
عمری که میرود بامید وفای تست

corresponds to No. 1121 in this Cat., fol. 230^a, l. 4, and belongs in fact to the usual initial poem of the 'early ghazals' (which begins: ای یار ناگزیر الخ); it would seem, therefore, as if these two leaves were part of a fuller collection of the غزلیات قدیم but, strange to say, these very 'early ghazals' follow further down, on fol. 145^b sq., in an absolutely complete form with no visible lacuna, into which these stray leaves might fit.

3. Mulamma'ât and Muthallathât, on ff. 143^a-144^b and 11^a-13^a, beginning as in No. 1125 in this Cat., fol. 189^b: وقتها یکدم الخ.

4. Tarjî'ât (or Murabba'ât, as they are called at the end), on fol. 13^b, beginning: ای زلف تو الخ.

5. Tayyibât, in alphabetical order, on fol. 19^b, beginning: اول دفتر الخ. There is a lacuna after fol. 27; the last bait on fol. 27^b corresponds to No. 1121 in this Cat., fol. 221^a, l. 3 ab infra, the first complete poem, on fol. 28^a to fol. 220^b, last line, in the same copy. Ff. 50 and 51 are turned upside down, and must be read from 51^b backward to 50^a.

6. Badâ'i', likewise in alphabetical order, on fol. 83^b, beginning: الحمد لله رب العالمین الخ (see No. 1117 in this Cat.). There is a lacuna after fol. 84; the last bait on fol. 84^b corresponds to No. 1117, fol. 247^a, l. 5 ab infra, and the first complete poem, on fol. 85^a to fol. 263^a, l. 17 in the same copy. There is a second lacuna after fol. 92; the last bait on fol. 92^a corresponds to No. 1121 in this Cat., fol. 286^b, last line but one (in No. 1117 it cannot be traced): the first complete poem, on fol. 93^a to No. 1117, fol. 253^a, l. 14 (this again cannot be traced in No. 1121).

7. Khawâtim, on fol. 96^b, beginning: سپاس وحمد الخ.

8. Şâhibiyyah, on fol. 108^b, with the usual prose-

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preface, beginning here thus: الله الکافی حسب الثلاثی وحده الحمد لله نعمة الخ. The first poem begins here (as in Rosen, Persian MSS., p. 196): ما هذه الدنيا بدار مخلد الخ.

9. Muḳaṭṭa'ât, on fol. 123^b, beginning: گر اهل معرفتى هر چه بنگری خوشست الخ. The initial poem of No. 1117, گویند سعدیا الخ, is found here, on fol. 130^a.

10. Khabîthât, on fol. 131^b, beginning with the usual prose-preface. The initial poem begins:

آن شنیدی که در بلاد شمال الخ

(corresponding to No. 1117 in this Cat., fol. 362^a). They break off on fol. 134^b in consequence of a lacuna.

11. Kit'as, short mathnawis, rubâ'is, and fards, all mixed together, on ff. 135^a-142^b; the kit'as probably belong either to the Şâhibiyyah or the Muḳaṭṭa'ât (Nos. 8 and 9).

12. Early ghazals, on fol. 145^b, beginning: با جوانی سر خوشست ابن پیری تدبیر را الخ (corresponding to No. 1121 in this Cat., fol. 209^a margin, l. 6 ab infra, where, however, با جوانان is read instead of با جوانی); the second poem here begins like the Khawâtim in No. 1125 in this Cat., fol. 332^a, but in a metrically more correct form: گرماه من برافکند از رخ نقابرا الخ.

13. The end of the Bûstân, on fol. 179^a, beginning: نکو نام را کس نکیرد اسیر الخ. It comprises the last twenty-nine or thirty verses of the *ninth* and the whole tenth bâb, corresponding to Graf's ed., p. 429, l. 5 to p. 444, l. 5.

No date. Bibliotheca Leydeniana.

No. 2762, ff. 182, ll. 23; excellent Nasta'lik; small illuminated headings on ff. 1^b, 13^b, 19^b, 83^b, 96^b, 108^b, 123^b, 131^b, 143^a, and 145^b; all the columns framed with gilt edges; size, 9½ in. by 6½ in.

1129

Another still more defective copy of the same.

This very old copy is unfortunately very incomplete, and only contains:

1. Gulistân, on fol. 1^b.

2. Tayyibât, on fol. 47^b, beginning as usual: اول دفتر الخ.

3. Khabîthât, on fol. 153^b, beginning with the usual prose-preface. The initial poem is the same as in the preceding copy.

4. Şâhibiyyah, on fol. 162^a, beginning with the *fiṭh* risâlah of the usual copies, which, exactly as in the Gotha copy (W. Pertsch. No. 70. see Bachier's remark on it in his 'Sa'di-Studien,' p. 95), has been prefixed here to the Şâhibiyyah; the first words of this risâlah are identical with those of the same treatise in No. 1127 in this Cat., viz. الحمد لله تعالى وهو لى من حمد الخ.

The first initial poem of the proper Şâhibiyyah, viz. ما هذه الدنيا بدار مخلد الخ, appears on fol. 169^a, and is the

x x

same as in the immediately preceding copy, on fol. 108^b. The proper order of leaves in this part is: ff. 162-174, 183-190, 175-182, 191-193, 195-197; fol. 194, which clearly belongs to the same part, cannot be properly located; there are clearly mixed up here with the *Sāhibiyyah*, as in many other copies, including some of the preceding ones, portions of the *Mukatta'āt*, *Fardiyyāt*, short *mathnawis*, and at the end also fragments of the *Tarji'āt*. A lacuna after fol. 197.

5. The latter half of the *Būstān*, beginning abruptly on fol. 198^a. The first bait here corresponds to p. 297, l. 6, in Graf's edition, that is about the middle of the *fifth* *bāb*; the *sixth* begins here on fol. 200^a; the *seventh*, on fol. 204^b; the *eighth*, on fol. 213^a; the *ninth*, on fol. 219^a; the *tenth*, on fol. 225^a; this last *bāb* breaks off, on fol. 227^b, with the bait: *گنه عفو کرد آل* *يعقوب را اله*, corresponding to p. 443, last line in Graf's edition, so that the last six verses of the latter are wanting here; on fol. 228^a, one fragmentary and one complete *ghazal* by Sa'di are added; fol. 228^b contains in a very bad handwriting two *ghazals* by *فرطوسی* (sic! perhaps *فردوسی*!); but they are partly injured, and partly quite illegible.

The really very old character of the copy is evident from the use of *ذ* instead of *د* almost always at the end of words, as *ندارد*, *سپارد*, *گمارد*, *باز آمد*, *نشاید*, *آبزد*, *افتاد*, *نرزد* (together with *نرزد* in the same poem, on fol. 104^b etc.).

No date.

No. 465, ff. 228, 2 coll., each ll. 23; good old *Naskhī*; vignettes on ff. 1^a, 47^a, 153^a, and 162^b; small illuminated, but rather effaced headings, on ff. 1^b, 47^b, 153^b, and 162^b; size, 9½ in. by 6½ in.

1130

A small fragment of the same.

This fragment comprises only a part of the collector's preface and a defective set of the usual *risālas*, viz. *Bisutūn's* (or *Ibn Bisutūn's*) preface, beginning as usual, on fol. 1^b; but already on the margin of the next page, fol. 2^a, the copyist has suddenly jumped from this preface into the middle of the *first risālah*, در تقریر دیباجه; ll. 8 and 9 belong likewise to the preface; but the words in l. 14, *که دل شخص انسان بود اله*, are part of the *first risālah*, corresponding to No. 1121 in this Cat., fol. 3^a margin, l. 13. A second jump from the middle of the *first risālah* into that of the *second* (the five *مجلس*) is made on fol. 5^a margin; l. 2 also belongs to the *first risālah*, corresponding to No. 1121, fol. 5^a margin, lin. penult.; l. 3 already forms part of the first *majlis* of the *second risālah*, corresponding to No. 1121, fol. 6^b, l. 9. The second *majlis* begins on fol. 6^a, the third on fol. 8^b margin, the fourth on fol. 10^a margin, the fifth on fol. 13^a; the *third risālah*, on fol. 18^b margin; the *fourth*, on fol. 20^a; the *fifth*, on fol. 21^b; the *sixth*, comprising the *first story* only (*نصیحت حضرت شیخ سلطان اباقا*), on fol. 31^a; the *seventh*, comprising the *third story* of the usual sixth

risālah, حکایت ملک شمس الدین, on fol. 32^a; towards the end of this story the copy breaks off, the last words corresponding to No. 1126 in this Cat., fol. 82^b, l. 6.

No. 1725, ff. 32, centre-col., ll. 12; margin-col., ll. 26; small *Nasta'lik*; illuminated frontispiece; the first two pages splendidly adorned; small illuminations throughout; a picture on fol. 18^a size, 9½ in. by 5½ in.

1131

Diwān-i-Sa'di (دیوان سعدی).

Sa'di's minor poems, arranged in a way which differs from all the other collections of the same title, both in the preceding copies (see Nos. 1121 and 1127) and in those of other libraries (see, for instance, Bodleian Cat., Nos. 692-697, and Rieu ii. p. 601^b). It contains merely the usual parts of a common *diwān*, i. e. *kašidas* (on ff. 1^b-44^a), *tarji'bands* (on ff. 44^a-48^a), and *ghazals* in alphabetical order, with a few *mathnawi-baits* at the end (on ff. 48^a-232).

The so-called *kašidas* practically agree with the *Tayyibāt* of other copies, beginning in the usual way: *اول دفتر بنام ایزد دانا اله*.

The *tarji'bands* begin: *در عهد تو ای نگار دل‌بند اله* (corresponding to the initial bait in No. 1127 in this Cat.).

The *ghazals* open with the rhyme-letter *ب*, and begin:

زمن مهرس که از دست او دلم چونست
ازو مهرس که انگشتهاش بر خونست

No date.

No. 59, ff. 232, 2 coll., each ll. 15; *Nasta'lik*; illuminated frontispiece, the margin sprinkled with various colours; size, 9½ in. by 5¼ in.

1132

Intikhab-i-diwān-i-Sa'di (انتخاب دیوان سعدی).

Short extracts from Sa'di's minor poems, consisting of *kašidas* and *ghazals*, with a few *kit'as* and *rubā'is* at the end.

Beginning: *شکرو سپاس و نعمت و منت خدا را*! (the usual beginning of the *قصائد فارسیه*, see the preceding copies).

No date.

No. 609, ff. 215^b-244, 2 centre-col., each ll. 15, and a third on the margin, ll. 24-28; *Nasta'lik*; illuminated frontispiece; the first two pages richly ornamented; a drawing on fol. 244^b; size, 9½ in. by 5½ in.

1133

Three works of Sa'di.

This splendid copy, illuminated throughout in the most gorgeous style, contains:—

a. In the centre-column of ff. 1^b-144^b, Sa'di's *Gulistān*, slightly imperfect at the end (a few lines of the conclusion being missing in consequence of a lacuna after fol. 144). *Bāb I*, on fol. 12^a; *II*, on fol. 44^b; *III*, on fol. 69^a; *IV*, on fol. 97^a; *V*, on fol. 101^a; *VI*, on fol. 117^a; *VII*, on fol. 122^a; *VIII*, on fol. 129^b.

b. In the margin-column of ff. 1^b-144^b, Sa'di's *Bûstân* (at the end fifteen verses missing according to Graf's edition, in consequence of the same lacuna). Bâb I, on fol. 8^a; II, on fol. 41^a; III, on fol. 58^b; IV, on fol. 71^b; V, on fol. 89^b, last line; VI, on fol. 97^a; VII, on fol. 103^b; VIII, on fol. 119^b; IX, on fol. 129^b; X, on fol. 141^a.

c. In the centre-column of ff. 145^a-155^a, Sa'di's *Pandnâma*, defective at the beginning (owing to the before-mentioned lacuna). There are five baits wanting; the first that appears here corresponds to the last on fol. 1^b in the following copy.

On the margin of ff. 145^a-155^a there is found the well-known religious mathnawî on the duties of a Muslim, styled رسالة نام حق (as it is called here), likewise defective at the beginning; the first bait, which is the eighth in the usual copies (for instance, No. 1345 of the India Office Collection, fol. 56^b), runs thus:

روز و شب طالب قبول ویم - ببری امت رسول ویم
comp. on this poem, which is usually styled مقدمة القلوب, Bodleian Cat., Nos. 1767 and 1768. The date of composition, viz. 693 of the Rihlat, or A.H. 703 (A.D. 1303), is contained in the last verse.

The whole MS., written throughout by the same hand, was transcribed at the request of Nawwâb 'Abd-almuhsinkhân, son of Nawwâb 'Abd-alnabikhân, by Mihr 'Ali, son of Muhammad Ibrâhim, and finished the 12th of Rabi'-alawwal, A.H. 1165 (A.D. 1752, Jan. 29). On fol. 1^a is a seal of John Henry Peile, جان هنری پیل, with the date A.H. 1220 (A.D. 1805), and a statement in English, 'that this MS. was the gift of Mr. Sanders, 1811, that it was presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818, transferred to Civil College (i.e. Haileybury), 9 Aug., 1819.'

No. 3299, ff. 155, ll. 11, and an additional margin-col., ll. 30; large and distinct Nasta'lik; splendid frontispiece on fol. 1^b, every page, from first to last, adorned with gold borders round each line of the centre-column, and three corner-vignettes in various colours and designs; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1134

Pandnâma.

Another copy of Sa'di's Pandnâma, beginning:

کریم بخشای بر حال ما - که هستم اسیرکمند هوا
comp. Nos. 1127 and 1133 in this Cat.

Dated the 14th of Shawwâl, A.H. 1209 (A.D. 1795, May 4).

No. 1345, ff. 1-10^b, 2 coll., each ll. 13; Nasta'lik; size, 7 $\frac{1}{2}$ in. by 4 $\frac{5}{8}$ in.

1135

The same.

Beginning:

کریم به بخشای بر حال ما
که هستم اسیری (!) کمند هوا

Quite modern copy, dated the 16th of Rajab (without any year), by a scribe with the name of Muhammad.

No. 3083, ff. 1-9, ll. 14; Nasta'lik; size, 7 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

1136

Bûstân.

Another copy of Sa'di's Bûstân, not dated, but old, probably belonging to the end of the tenth century of the Hijrah.

Beginning: بنام خداوند جان آفرین الخ.

Bâb I, on fol. 5^b; II, on fol. 40^a; III, on fol. 58^a; IV, on fol. 70^b; V, on fol. 88^a; VI, on fol. 95^a; VII, on fol. 101^a; VIII, on fol. 115^b; IX, on fol. 124^b; X, on fol. 131^b.

No. 3485, olim 20, J. 10, ff. 135, 2 coll., each ll. 15; very neat and distinct Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

1137

The same.

Dated A.H. 1019 (A.D. 1610, 1611).

No. 286, margin-col., ff. 1-116, ll. 36-38; Nasta'lik; illuminated frontispiece.

1138

The same.

This copy was written by Kamâl; one half of the date is torn away, but what is left, viz. ۴۳, seems to indicate A.H. 1043 (A.D. 1633, 1634).

No. 472, ff. 150, 2 coll., each ll. 14; excellent Nasta'lik; illuminations on the first two pages; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

1139

The same.

Beginning, the usual one: بنام خداوند جان آفرین الخ. but the various reading of جهاندار for خداوند (as in fact many copies read) has been suggested on the margin. The last bait of Graf's edition is here the last but two; the additional two baits are:

هزاران درود و هزاران سلام - زمان بر محمد علیه السلام
ترافتی و دولت همیشه مدام - بحق محمد علیه السلام

Copied A.H. 1081 (A.D. 1670, 1671) by 'Abd-alrasûl ibn Maulânâ 'Ali. Collated. Bibliotheca Leydeniana. On the fly-leaf at the back the following note: 'The Bostan of Sadi; Palgatacherri, Aug., 1805; J. Leyden.'

No. 2713, ff. 150, 2 coll., each ll. 15; Nasta'lik; size, 9 $\frac{5}{8}$ in. by 5 $\frac{5}{8}$ in.

1140

The same.

Another excellent copy, written A.H. 1082 (A.D. 1671, 1672) by Muza'ffar Husain alhusaini; the poem begins on fol. 2^b. Instead of the usual *ten* bâbs this copy contains *eleven*, the ninth bâb having been split into two, the second headed on fol. 169^b: در موعظه و تنبیه.

No. 154, ff. 179, 2 coll., each ll. 12; very large and distinct Nasta'lik; the margin sprinkled with various colours; two large pictures on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{8}$ in.

1141

The same.

This copy is dated the 21st of Dhû-alhijjah, A. H. 1156 (A. D. 1744, Feb. 5), the 26th year of Muḥammadshâh's reign, by Rûḥ-allâh ibn Shaikh Zind ibn Shaikh Muhibb 'Ali Mâlik. A few various readings and annotations on the margin.

No. 1561, ff. 134, 2 coll., each ll. 15-17; Nasta'lik; size, 9½ in. by 5½ in.

1142

The same.

A most splendid copy, written at the request of Nawwâb Ahmadrâh Bahâdur bin Ghadānfar-aldaulah Bahâdur by Râm Pirshâd, and finished at Shâhjahânâbâd the 14th of Rabî'althâni, A. H. 1171 (A. D. 1757, Dec. 26).

No. 1779, ff. 58, 4 coll., each ll. 21; clear and distinct Nasta'lik; large illuminated frontispiece; very fine and carefully executed illustrations on ff. 2^b, 3^a, 3^b, 5^a, 8^a, 21^a, 27^b, 47^b, 50^a, 54^a, 57^b, and 58^a; size, 12½ in. by 8½ in.

1143

The same.

Beginning: *بنام جهاندار جان آفرین الخ*.

Dated the 19th of Dhû-alḥa'dah, A. H. 1197 (A. D. 1783, Oct. 16) = 3rd of the month *آسن*, of the year 1190 of the Bangālî era, by the *محرر مکرّم* of Bahila (بهيله). in the Parganah of Amirpûr Balanda (امیرپور بلنده). Bibliotheca Leydeniana. Occasional notes in English on the margin.

No. 2743, ff. 130, 2 coll., each ll. 17; clear Nasta'lik; size, 8½ in. by 6½ in.

1144

The same.

A modern copy, dated the 7th of January, 1804. Beginning: *بنام جهاندار الخ*.

College of Fort William, 1825.

No. 2317, ff. 168, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 5½ in.

1145

The same.

Splendid copy, without a date. On the first and the last page of this MS. there is an index of—as it seems—Farîd-al-dîn 'Aṭṭâr's *Pandûnâma* and Ḥusainî's *Kanz-alrumûz*.

No. 1288, ff. 50, 4 coll., each ll. 23; Nasta'lik; illuminated frontispiece; size, 10½ in. by 6 in.

1146

The same.

Another copy without a date. Many marginal and interlinear glosses, for the greater part written in red ink. The *Bûstân* concludes on fol. 137^a; a few lines in prose are added by the transcriber on fol. 138^a. Fol. 12 must be read after fol. 13.

No. 390, ff. 138, 2 coll., each ll. 15-16; Nasta'lik; size, 10 in. by 6½ in.

1147

The same.

Good copy, not dated.

No. 209, margin-col. on ff. 1^b-148^b, ll. 26, and an additional centre-col. on ff. 136^a-149^a, ll. 11; clear Nasta'lik; illuminations on ff. 1^b and 2^a; size, 9½ in. by 5½ in.

1148

Extracts from the *Bûstân*.

Select verses from Sa'dî's *Bûstân*, beginning with the usual initial bait: *بنام خداوند جان آفرین الخ*.

Similar extracts were made by Shâh Kâsim-i-Anwâr (died A. H. 837 = A. D. 1433, 1434), see Bodleian Cat., Nos. 743 and 744. As title to these extracts is given, on fol. 1^a: *جزوی از بوستان سعدی*.

Copied in Shawwâl, A. H. 959 (A. D. 1552, Sept.-October).

No. 268, ff. 24, 2 coll., each ll. 11; excellent Nasta'lik; beautiful illuminations on the first two pages; size, 9½ in. by 5½ in.

1149

A fragment of the *Bûstân*.

Beginning: *بنام جهاندار الخ*; it breaks off, on fol. 38^b, in the second half of Bâb I, with the bait:

بخاک اندرش عقد بگسیخته - گهرهای دندان فرو رخته
corresponding to p. 118, last bait, in Graf's edition.

This MS. belonged formerly to Sir Barry Close, Bart.

No. 1340, ff. 1-38^b, 2 coll., each ll. 11-15; large, unequal Nasta'lik; size, 9½ in. by 5½ in.

1150

Sharḥ-i-Bustân (شرح بوستان).

'Abd-alwâsi' Hânsawi's commentary on the *Bûstân*, beginning, on fol. 41^b: *رتبًا لا تواخذنا إن نسینا أو اخطانا*; *وصل علی نبیک ورسولک محمد سیدنا و مولانا وعلی آله واصحابه الخ* میگوید معترف بعجز و نادانی در فهم الفاظ و درک معانی عبد الواسع هانسوی که الخ. comp. A. Sprenger, Catal., p. 552. 'Abd-alwâsi' of Hânsi (see above, col. 403) is also the author of the *غرائب اللغات*, an alphabetical glossary of Hindi words with Persian explanation, improved and re-edited by Sirâj-al-dîn 'Ali Ârzû, and of a Persian Grammar, printed 1851 in Cawnpore, comp. Rieu iii. pp. 1030^a and 1096^b.

The text of the *Bûstân* (introduction) begins, on fol. 42^b: *بنام جهاندار جان آفرین*; Book I, on fol. 61^a; II, on fol. 106^b; III, on fol. 130^a; IV, on fol. 149^a; V, on fol. 171^a; VI, on fol. 182^a; VII, on fol. 188^b; VIII, on fol. 206^b; IX, on fol. 216^a; X, on fol. 218^a. Fol. 50^b is left blank, but there is no lacuna.

Not all verses, but only the difficult ones, are explained by the commentator.

This copy was finished after a careful collation by Muḥammad Naṣîr, the son of Sayyid Luṭf-allâh, who was also an inhabitant of Hânsi, the 8th of Şafar, A. H.

1140 (A. D. 1727, Sept. 25). On fol. 220 a fragment in Hindūstānī: خيال بزبان هندی.

No. 530, ff. 41-220, ll. 11; large and distinct Nasta'lik; the first two pages sprinkled with gold; size, 8½ in. by 4½ in.

1151

Kalid-i-Bustān (کلید بستان).

A short glossary to Sa'di's Bustān, arranged alphabetically, except the five first words; beginning: حلب نام مقام ماخولیا خلل دماغ غور مقام . . . اقواء دهنها استعانت یاری خواستن آگنده بر شده الخ.

The whole letter l from اقواء to the beginning of the letter b quite agrees with the short glossary to Hāfiz' diwān, contained on ff. 38-48 of this same MS., see the second glossary further down in this Cat. under 'Hāfiz'; but all the rest from b down to the end of ی is different from that. It concludes on fol. 97^b, and is dated the 12th of Dhū-alka'dah, in the first year of Jahāndārshāh's reign (= A. H. 1124, A. D. 1712, Dec. 11). As this little glossary follows in the same MS. immediately upon the مفتاح گلستان, by Uwais bin 'Alā-aldin Ādam (see Nos. 1176-1179 in this Cat.), it may be due to the same author, who flourished about A. H. 900 (A. D. 1494, 1495).

This is followed, on ff. 98-106^b, by another short glossary, likewise to the Bustān, arranged without alphabetical order, according to the single chapters of Sa'di's poem; but there are quoted only eight chapters; the last two seem to be missing. Beginning: پوزش عذر (عزیز). MS. ومعذرت الخ. At the end a fragment of a تعمیر نامه.

Copied A. H. 1148 (A. D. 1735, 1736).

No. 1840, ff. 91-107, ll. 13; clear Nasta'lik; size, 8½ in. by 6 in.

1152

Sharḥ-i-Bustān (شرح بوستان).

A very short commentary on Sa'di's Bustān, in which only the difficult verses and phrases are explained, by an anonymous author, who, however, judging from the immediately following commentary on the Gulistān in this same MS. (see No. 1180 in this Cat.), seems identical with Muḥammad 'Abd-alrasūl bin Shihāb-aldin, who wrote both his small explanatory works on Bustān and Gulistān in the same year, viz. A. H. 1073 (A. D. 1662, 1663), see Rieu ii. p. 604; A. Sprenger, Catal., p. 552, etc.

The present copy begins, without any introduction, at once with the initial bait of the poem: بنام جهاندار

جان آفرن . . . جهان بمعنی روزگار مصحح است از خدمت امر شهاب الدین حکیم الخ.

Bāb I begins on fol. 231^a.

No date.

No. 212, ff. 225-254, ll. 20; Nasta'lik; size, 9½ in. by 6 in.

1153

Gulistān.

Another copy of Sa'di's Gulistān, not dated, but old and especially valuable, as, according to the statement in the colophon, it has been copied from and collated with the poet's autograph.

No. 1598, ff. 92, ll. 14-15; ff. 1, 2, 32, and 56 supplied by a modern hand; Nasta'lik; size, 9 in. by 5 in.

1154

The same.

This copy, rich in marginal and interlinear glosses, was transcribed from a good old copy of A. H. 805 (A. D. 1402, 1403) at Lakhnau, A. H. 1183, and finished the 24th of Rabi'-althānī in that year (A. D. 1769, Aug. 27). It ends on fol. 90^a, and is followed on the same and the following page by the transcriber's report about the source of his copy.

No. 820, ff. 1-90, ll. 16; Nasta'lik; size, 8½ in. by 4½ in.

1155

The same.

This copy was transcribed from one of Miyān Muḥammad Ṣāliḥ, which through several intermediate transcripts traced its origin back to an autograph of the poet himself, by Muḥammad Murid bin Muḥammad Rashid, for his son Rashid Muḥammad, in the first or tenth year of Shāh 'Ālam's reign (A. H. 1173 or 1182 = A. D. 1760 or 1768, 1769). On ff. 1^b-2^b a full index of the Gulistān, supplied by another hand; the work itself begins on fol. 3^b.

No. 235, ff. 135, ll. 11; clear Nasta'lik; illuminated frontispiece on fol. 3^b; size, 9 in. by 5½ in.

1156

The same.

Dated the 15th of Jumādā-alawwal, A. H. 1019 (A. D. 1610, Aug. 5).

No. 286, centre-col., ff. 119, ll. 15; distinct Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1157

The same.

This copy, rather uncouth and dirty, but provided with numerous interlinear paraphrases in Hindūstānī, is dated the 10th of Ramaḍān, A. H. 1138 (A. D. 1726, May 12). Bibliotheca Leydeniana.

No. 2735, ff. 112, ll. 14; written in a very peculiar style of Nasta'lik, mixed with Shikasta, by several hands, as it seems; size, 9½ in. by 5½ in.

1158

The same.

Dated the 5th of Rabi'-alawwal, in the thirteenth year of Muḥammadshāh's reign (= A. H. 1144, A. D. 1731, Sept. 7).

No. 1481, ff. 1-147^b, ll. 13; large Nasta'lik; size, 6½ in. by 3½ in.

1159

The same.

Dated the 4th of Sha'bân, A. H. 1147 (that is 1147 = 1147, A. D. 1734, Dec. 30).

No. 1553, ff. 97, ll. 14; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

1160

The same.

This copy, with numerous marginal and interlinear glosses and explanations, was written by Muḥammad Wāṣili Ghāzi in the reign of the emperor Aḥmadshāh (A. H. 1161-1167 = A. D. 1748-1754).

The proper order of ff. 72-77 is: 72, 74, 73, 76, 75, 77.

No. 1689, ff. 105, ll. 13; Nasta'lik; illuminated frontispiece; size, 8 $\frac{5}{8}$ in. by 4 $\frac{3}{8}$ in.

1161

The same.

Copied A. H. 1185 (A. D. 1771, 1772). Occasionally some interlinear glosses. Bibliotheca Leydeniana.

No. 2808, ff. 1-71, ll. 14; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1162

The same.

A beautifully written copy, interleaved throughout; dated by Sayyid 'Aziz-allāh alḥusaini Zanjāni Kādīri the 21st of Jumādā-alawwal, A. H. 1196 (A. D. 1782, May 4). Fol. 37 must be read before fol. 36.

No. 1541, ff. 136, ll. 11; large and distinct Nasta'lik; illuminated frontispiece; pictures on ff. 13^b, 34^a, 56^b, 71^b, 78^a, 94^b, 108^a, and 101^a; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

1163

The same.

This copy, which is not dated, was written by Muḥammad Yahiya bin Muḥammad 'Umar, and formerly belonged to the Marquess of Hastings, to whom it was given by his most esteemed and learned friend, Antonio Viegna, 1786 (A. H. 1200, 1201), according to a note on the fly-leaf.

The right order of ff. 68-73 is: 68, 72, 70, 71, 69, 73.

No. 3159, ff. 227, ll. 11; large, but unequal Nasta'lik; the first two leaves supplied later, ll. 13; splendid binding in red and gold; size, 8 in. by 4 $\frac{1}{2}$ in.

1164

The same.

This copy is dated by Bimcānd, who calls himself a ملازم عدالت دوانی, a servant or official of the civil court, the 14th of Šafar, A. H. 1208 = 8th of the month Āsin, in the year 1200 of the Bangālī era = A. D. 1793, Sept. 21. It was presented by W. B. Smith, Esq., March 30, 1816.

No. 3431, ff. 143, ll. 7; very clear and distinct Nasta'lik; size, 7 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

1165

The same.

This copy is dated by Aḥsan-allāh, in the month Dhū-alḥijjah, A. H. 1213 (A. D. 1799, May), in the time of Nawwāb Mu'in-aldaulah Dīlirjang Bahādūr, the son of Nawwāb Mubārak-aldaulah Bahādūr (the latter probably identical with Mir Ja'far 'Alīkhān, the Nawwāb or Nāẓim of Bangālāh's youngest son, who succeeded his brother Saif-aldaulah, March, 1770, and died at Murshidābād, September, 1793). College of Fort William, 1825.

No. 2210, ff. 114, ll. 15; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1166

The same.

Another copy of the Gulistān, not dated, but stated to have been purchased by J. H. Peile, Esq., at Mysore, 1800, and presented by him the 19th Sept., 1818; transferred to Civil College, Aug. 9, 1819. This copy is difficult to read in many parts; there are some various readings on the margin, and occasional remarks, written in pencil (by Mr. Peile), as well as corrections of the text.

No. 3338, olim 20. J. 6, ff. 1-146, ll. 9; Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

1167

This copy is dated the 7th of Muḥarram, A. H. 1219 (A. D. 1804, April 18).

No. 1340, ff. 39^b-148, ll. 15; Nasta'lik; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{4}$ in.

1168

The same.

Another excellent copy, not dated.

No. 209, centre-col., ff. 1^b-135^b, ll. 11; clear Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1169

The same.

Good copy, not dated.

No. 3110, ff. 92, ll. 13; clear and distinct Nasta'lik; size, 8 $\frac{1}{8}$ in. by 6 in.

1170

The same.

Another copy with a few interlinear glosses, not dated. Bibliotheca Leydeniana.

No. 2488, ff. 108, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 in.

1171

The same.

Good modern copy, not dated.

No. 1554, ff. 151, ll. 11; large and clear Nasta'lik; illuminated frontispiece; size, 8 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

1172

The same.

No date.

No. 1373, ff. 110, ll. 15-17; Nasta'lik, written by at least three different hands; size, 8 $\frac{1}{8}$ in. by 4 $\frac{3}{8}$ in.

1173

The same.

Another copy with occasional interlinear and marginal Persian paraphrases of Arabic words and quotations.

No date. Modern transcript. Bibliotheca Leydeniana.

No. 2731, ff. 1-99, ll. 18; Naskhi; size, 10 in. by $5\frac{5}{8}$ in.

1174

The same.

The first thirty-two leaves with marginal and interlinear English paraphrases. The copy was written by Khwājah Ghafūr; but as date, only the 2nd of Rajab is given, without a year.

Bibliotheca Leydeniana.

No. 2797, ff. 96, ll. 13-14; Nasta'lik; size, $8\frac{3}{8}$ in. by $5\frac{7}{8}$ in.

1175

A defective copy of the same.

This copy lacks the introduction, and begins at once with Bāb I. on fol. 1^b: بادشاهی را شنیدم که بکشتن. Bāb II, on fol. 24^a; III, on fol. 35^b; IV, on fol. 47^b; V, on fol. 50^a; VI, on fol. 55^a; VII (not marked by a heading), on fol. 58^b, first line; VIII, on fol. 62^a.

No date.

No. 2720, ff. 1-68, ll. 9-10; Shikasta; size, 9 $\frac{1}{2}$ in. by $5\frac{7}{8}$ in.

1176

Miftāḥ-i-Gulistān (مفتاح گلستان).

Short commentary on and glossary to Sa'di's Gulistān, composed by Uwais bin 'Alā-aldin, known as Ādam, a pupil of Khwājah Abū-alfaiḍ Abū-alfadl Amir-aldin Shāh Nīmat-allāh Muḥammad bin Muḥammad al-Hasani, and dedicated to the Bahmanī Sultān of the Dakhan, Maḥmūdshāh bin Muḥammadshāh (who reigned A. H. 887-924 = A. D. 1482-1518, see above, No. 449). According to the last words in No. 3338 (1179 in this Cat.), the work was completed by the author on the day عاشور, i. e. the 10th of Muḥarram, A. H. 900 (A. D. 1494, Oct. 11). It is divided into two kisms, the *first kism* being a glossary, arranged alphabetically, of the difficult words (قسم اول مبوّب از حروف مقطعات در بیان لغات), the last letter constituting the bāb, the first the faṣl or subdivision; the *second kism* containing an explanation of the difficult phrases, verses of the Kurān, traditions and sayings of Shaikhs, Arabic baits and invocations of God, etc., which occur in the Gulistān (قسم دوم در تفسیر و معانی آیات و کلام قدسی و احادیث و اقوال و ادعبات و اشعار تازی که در کتاب گلستان مذکور است).

Beginning: فاتحه مرفتاحی را که افتتاح کلام خود بفاتحه: الکتاب مخصوص گردانید الخ.

First kism, on fol. 6^b; *second kism*, on fol. 57^b.

The copy ends on fol. 69^b, and is dated the 6th of Sha'bān, A. H. 1052 (A. D. 1642, Oct. 30). On ff. 71^b-

75^a there are written by another hand some fragments of theological tracts in Arabic, on Muḥammad, the Kurān, etc.

No. 104, ff. 75, ll. 13; Naskhi; size, $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

1177

Another copy of the same.

Beginning as in the preceding copy; *first kism*, on fol. 5^b; *second kism*, on fol. 49^b. Copied A. H. 1070 (A. D. 1659, 1660).

No. 103, ff. 56, ll. 12-13; carelessly written in a mixture of Nasta'lik and Shikasta; size, $7\frac{5}{8}$ in. by $4\frac{1}{2}$ in.

1178

The same.

This copy begins: کتاب مفتاح گلستان حضرت سعدی شیرازی، فاتحه مرفتاح (sic!) را که افتتاح کلام خود الخ.

First kism, on fol. 55^b; *second kism*, on fol. 83^b.

On fol. 51^a another title is given to this work, viz. کلید گلستان. Dated the 24th of Jumādā-alawwal, A. H. 1148 (A. D. 1735, Oct. 12).

No. 1840, ff. 51-90, ll. 13; large and distinct Nasta'lik; size, $8\frac{3}{8}$ in. by 6 in.

1179

The same.

This copy, written rather incorrectly and not dated, begins: فاتحه مرفتاحی که افتتاح کلام خود الخ.

First kism, on fol. 151^b; *second kism*, on fol. 192^a. last line. The date A. H. 900, 10th of Muḥarram, appears on fol. 203^a, ll. 5 and 6.

Purchased by J. H. Peile, Esq., at Mysore, 1800; received at the Library Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3338, olim 20. J. 6, ff. 147-203, ll. 13; Nasta'lik; size, $8\frac{3}{8}$ in. by 6 in.

1180

Sharḥ-i-Gulistān (شرح گلستان).

Another short commentary on the Gulistān, by Muḥammad 'Abd-alrasūl (or, as he is called here, by a confusion with his brother 'Abdallāh, 'Abdallāh alrasūl) bin Shihāb-almillat (Shihāb-aldin) bin Shaikh 'Abdallāh bin Shaikh Tāhir bin Shaikh Ḥasan alḡuraishī (or alḡuraishī) alḡashimi, who began this work after having completed his commentary on the Būstān (see No. 1152 in this Cat.) in A. H. 1073 (A. D. 1662, 1663): comp. Bodleian Cat., No. 724; Rieu ii. p. 604 and A. Sprenger, Catal., p. 550. It was printed in Lucknow. A. H. 1264.

Beginning: ساس بی قاس عیسی را که علم علم الاسماء کُلّها (Sūrah 2, v. 29) حرفی است از تخته تعلیم او الخ.

Every bāb of the Gulistān comprises in this commentary five explanatory parts, viz. 1. verses of the

Kurān (آیات الهی); 2. traditions of the Prophet, sayings of the Shaikhs, and Arabic proverbs (احادیث); 3. Arabic verses (نیموی و اقوال مشایخ و امثال عرب); 4. Persian verses (ابیات فارسیه); 5. difficult Arabic and Persian words and phrases, in alphabetical order (لغات عربیه و فارسیه برعادت ترتیب حروف). Occasional notes and additions on the margin.

Dated the 2nd of Ramadān, in the seventeenth year of 'Ālamgir's reign (= A.H. 1085. A.D. 1674, Nov. 30).

No. 212, ff. 255-284, ll. 20; Nasta'liq; size, 9½ in. by 6 in.

1181

Sharḥ-i-Gulistān (شرح گلستان).

Another commentary on the Gulistān, by Muḥammad Nūr-allāh Aḥrārī, see A. Sprenger, Catal., p. 550, beginning, on fol. 24^b: *مست مر خدا را عز وجل که زبان گویند را*. *بشکار دل دانا ساخت الخ*.

The author's name appears on fol. 25^a, l. 8. It is the same Nūr-allāh Aḥrārī who wrote a commentary on the mathnawī (see No. 1104 in this Cat.).

This copy is incomplete, one leaf seems to be missing at the end; it breaks off in the eighth chapter (which begins on fol. 96^a); the last words of the text are: *... پادشاه از برای (or rather: پادشاه از بهر ستمگاران دفع ستمگاران*, see No. 2797 (1174 in this Cat.), fol. 95^b, l. 7).

Bibliotheca Leydeniana.

No. 2787, ff. 24-103, ll. 15; Shikasta; size, 8¾ in. by 6 in.

1182

Farhang-i-Gulistān (فرهنگ گلستان).

A short Persian paraphrase of the difficult Arabic and Persian verses, the sentences of the Kurān, traditions of the Prophet, sayings of other great Shaikhs, and a great many single words, especially of Arabic origin, which occur in Sa'di's Gulistān, composed by Junaid bin 'Abdallāh, and beginning: *الحمد لله على نعمائه والصلوة على رسوله والسلام على اصحابه قال الخ*.

It is divided into three kisms:

قسم اول اشعار عربی و بعضی فارسی مشکل

قسم دوم در مرکبات معانی بعضی اقوال اکابر و حدیث نبوی و کلام ربّانی

قسم سوم در لغات مفردات و حروف تهجی

The third kism begins on fol. 158^a.

The Persian paraphrase is an interlinear one, and written in much smaller characters than the original words and phrases. Finished the 15th of Rajab, in the fourteenth year of Muḥammadshāh's reign (= A.H. 1145, A.D. 1733, Jan. 1).

No. 1481, ff. 149^b-171, ll. 18; Nasta'liq; size, 6¾ in. by 3½ in.

1183

Farhang-i-Gulistān (فرهنگ گلستان).

Another small glossary of the Gulistān, with the same title, chiefly explaining Arabic words by an interlinear Persian paraphrase; it is divided into two portions, the first of which is arranged alphabetically according to the *last* letter, viz. لغات مفردات بترتیب رضا, on fol. 1^a, beginning with *رضا* (= خشنودی); the second is headed لغات متفرقة, on fol. 18^b, beginning with *انابت* (= توبه).

No compiler's name appears. Dated, as it seems, the 9th of Šafar (? the word is entirely misspelt here), in the first year of Aḥmadshāh's reign (= A.H. 1162, A.D. 1749, Jan. 29). A seal, however, of the first owner, Ghulām Muhyi-al-din Rafi, bears the earlier date A.H. 1155 (A.D. 1742, 1743), on fol. 18^b, another of the same is found at the end of the copy.

No. 1605, ff. 21; careless Nasta'liq; size, 7¼ in. by 4¾ in.

1184

Tarjuma-i-Ash'ār-i-Gulistān (ترجمة اشعار گلستان).

A Persian translation of all the Arabic verses and sentences which occur in Sa'di's Gulistān, by an anonymous author, beginning: *الحمد لله المعبود که مناشیر* *تناسیر الخ*.

This paraphrase is divided into five faṣls, the first of which comprises the verses of the Kurān (در کتاب و آیات); the second, the traditions (در احادیث عظیم); the third, the sayings of the Shaikhs (در قول مشایخ); the fourth, all the rest of the Arabic verses (در اشعار); and the fifth, whole Arabic phrases and sentences (در لغات و کلمات تأملات). The third and fifth of these faṣls are entirely missing in this copy. The first begins on fol. 250^b, the second on fol. 252^a, and the fourth on fol. 253^b.

No. 2650, ff. 250-257, ll. 17; Nasta'liq; size, 12½ in. by 7 in.

1185

Risāla-i-duwum dar majlis-i-panjgāna (رساله دوم در مجلس پنجگانه).

Another copy of the *second risālah* or prose-treatise of Sa'di, containing the five homilies, see above, No. 1117, 2 sq.

It is divided into five majlis, and begins, on fol. 93^a: *خبرست از آن مفتدای زمره حقیقت و آن پهبشوی لشکر طریقت آن نگین خانم جلال الخ*.

Dated at Lakhnau the 24th of Rabi'-althāni, A.H. 1183 (A.D. 1769, Aug. 27), see No. 1154 in this Cat.

No. 820, ff. 93^a-114, ll. 16; Nasta'liq; size, 8½ in. by 4¾ in.

Poets who died between A.H. 700 and 800.

Amīr Khusrau (Nos. 1186-1222).

1186

Kulliyāt-i-Amir Khusrau (کلیات امیر خسرو).

The oldest collection of poetical works, by the greatest Persian poet of India, Yamin-al-din Abū-alḥasan Amīr

Khusrau, son of Lâjin (who afterwards assumed the title of Amir Saif-al-din Mahmūd Shamsi), born A.H. 651 (A.D. 1253) in Patyâli or Patiyâli, died in Dihli A.H. 725, either the 18th of Shawwâl, as the *Matlûb-altâlibin* states (see No. 3 in the list of Nizâm-al-din Auliya's pupils, col. 324 in this Cat.)=A.D. 1325, Sept. 27, or the 29th of Dhû-alka'dah=A.D. 1325, Nov. 6, as Rieu and Sprenger assert; comp. on his life and works Rieu i. pp. 240-242, and ii. p. 609 sq.; Bodleian Cat., Nos. 753-799; W. Pertsch, p. 74 (No. 43, 6), and Berliu Cat., p. 831 sq.; A. Sprenger, Catal., p. 465 sq.; Onseley, Biogr. Notices, pp. 148-163; Elliot, History of India, iii. pp. 524-566; Cat. des MSS. et Xylographes, pp. 350-352; G. Flügel i. p. 542; J. Aumer, pp. 21 and 22; comp. also Haft Iklim, No. 391 (coll. 404 and 405 in this Cat.); Butkhâna, No. 30 (Bodleian Cat., coll. 199 and 200); Âtashkada, No. 754 (ib., col. 288); and Khulâsat-alkalâm, No. 23 (ib., col. 297).

This collection, which was written A.H. 866 and 867 (A.D. 1462), contains the following parts:

A. *Centre-columns.*

1. Dībā'ca (ديباچه), or prose-preface to the *third* diwân, containing notices on the earlier Persian literature, and a detailed account of the poet's life and works, beginning, on fol. 1b: اطلع الله (other copies الله) ان العزيز (الغرر) من مطالع غرة الكمال الخ غرة كمال انسان از ديپاچه حمد مختصر عيسيت كه مطلع ديوان الخ.

2. Ghurrat-alkamâl (غرة الكمال), or the poems of maturity, the *third* of Amir Khusrau's diwâns (and the only one which is found complete in this copy); according to Rieu (ii. p. 610^a) it contains the poems written between A.H. 685 and 693 (A.D. 1286-1294), but according to No. 754 in the Bodleian Cat. it was not completed before A.H. 702 (A.D. 1302, 1303), and the latter date seems more correct, as this diwân contains, among others, *kaşidas* in honour of 'Alâ-al-din Muḥammadshâh Khilji, who reigned from A.H. 695 to 715 or 716 (A.D. 1296-1316).

Beginning, on fol. 45^b:

چون آفتاب روشن توحيد ذو الجلال
بنمود رخ زمطلع اين غرة کمال

The various distichs of this initial poem, which is not found in other copies (except No. 2073, 1192 in this Cat.) in its complete form, serve as introduction to each of the following poems, and represent the various links of the chain or 'silsilah' which binds the separate *kaşidas*, etc., together (see Rieu ii. p. 609, and Bodleian Cat., col. 554). The first two baits appear as heading of the second *kaşidah*, on fol. 48^a, which, in most other copies, is the first, beginning:

چو زهره خاک مسكين را كه توحيد خدا گوید
بدین آلودگی ذات مقدس را ثنا گوید

The third bait introduces the third *kaşidah*, on fol. 54^a; the fourth bait the fourth *kaşidah*, on fol. 60^a; and

IND. OFF.

so forth. This diwân consists of *kaşidas* (ff. 45^b-135^b), *tarjībānds* (ff. 136^a-145^b), beginning as in No. 754 of the Bodleian Cat.: ای دل جا مانده خیر الخ, and *muḥaṭṭa'ât* (ff. 146^a-164^b), beginning likewise as in the Bodleian copy: هر كه گوید كه من از عقل الخ. Other copies in Rieu ii. pp. 610^b, 613^b, and 614^a; Bodleian Cat., Nos. 754 and 755, and A. Sprenger, Catal., p. 468.

3. Ghazaliyyât (غزلیات), a collection of minor lyrical poems, gathered, as is usual in copies of Amir Khusrau's works, from all the four older diwâns of the poet (see similar collections in Rieu, W. Pertsch, Bodleian Cat., G. Flügel, etc., loc. cit.), introduced by a *kaşidah*, beginning, on fol. 164^b: حمد رانم بر زبان لله رب العالمين الخ. This is the initial poem of the *second* diwân (وسط الحیوة); see the following copy and A. Sprenger, p. 468; and of the general *ديوان امير خسرو* in No. 1193 below, in Rieu ii. p. 614^b, and Bodleian Cat., Nos. 758 and 759. From fol. 175^b onwards they are arranged in alphabetical order; beginning of the first alphabetical *ghazal*: بشكافت غم اين ريش جگر خواره مارا الخ.

4. Rubâ'iyât (رباعیات), on fol. 477^b, beginning:

صانع احدى كه ساخت نه چرخ كهن
نی عقل رسد بكنه وصفش نه سخن

This is the initial bait of the rubâ'is of the *fourth* diwân (بقية نقيّة) in No. 756 of the Bodleian Cat. and of the general selection from Khusrau's diwâns in No. 759 of the same.

5. Kīrān-i-Sa'dain (قران سعدین), usually called Kīrān-alsa'dain (قران السعدین), the conjunction of the two lucky planets, i.e. the meeting of Sulṭān Mu'izz-al-din Kaikubād of Dihli (who reigned from A.H. 686 to 689=A.D. 1287-1290, see col. 320 in this Cat.), with his father, Sulṭān Nāṣir-al-din Bughrākhān of Bangālāh. in A.H. 688 (A.D. 1289), at Dihli; it was completed in the month of Ramadān, in the same year (A.D. 1289, Sept., October); comp. Rieu ii. pp. 611^b and 612^a; Bodleian Cat., Nos. 773-775; A. Sprenger, Catal., p. 470; W. Pertsch, Berliu Cat., pp. 838 and 839; Elliot, History of India, iii. pp. 524-534 (where extracts in English translation are given), and Cowell's account of the poem in the Journal of the Asiatic Society of Bengal, 1860, vol. 29, pp. 225-239. The mathnawī has been lithographed in Lucknow, A.H. 1259 and 1261 (the latter edition compiled by Maulawī Kudrat Aḥmad and accompanied with glosses). Three commentaries of the same are described in A. Sprenger, Catal., p. 471, one by Nūr-allaḥ, styled نور العین (see another copy in Rieu ii. p. 617^b), and composed A.H. 1014 (A.D. 1605, 1606); another by 'Abd-alrasūl Kāsim, and a third by an anonymous writer.

Beginning of the mathnawī, on fol. 506^a:

حمد خداوند سرانم نخست
تا شود این نامه زنامش درست
y y

This is the third bait in most copies where two initial verses in a different metre are prefixed to the poem (beginning: *شکر گویم که بتوفیق خداوند* (جهان الخ). From fol. 506 to fol. 514^a this poem is only written in the centre-columns, like the preceding parts, but from fol. 514^b to the end (on fol. 520) also on the margin.

B. *Margin-column.*

6. *Maṭla'-alanwār* (مطلع الانوار), or the rising of the lights, a mystical mathnawi in imitation of Nizāmi's *Makhzan-alasrar*, being the *first* part of Amir Khusrau's *Khamsah*, and beginning, on fol. 1^b:

بسم الله الرحمن الرحيم - خطبة قدسست بملك قدم

This poem was composed A.H. 698 (A.D. 1298, 1299), and dedicated, like the *second*, *third*, and *fifth* part of the *Khamsah*, to 'Alā-aldin Muḥammadshāh (see above under No. 2).

7. *Shirīn u Khusrau* (شیرین و خسرو), or the loves of Khusrau and Shirin, completed in the beginning of Rajab of the same year, A.H. 698 (A.D. 1299, 4th of April); it was written in imitation of Nizāmi's *Khusrau u Shirin* and forms the *second* part of Amir Khusrau's *Khamsah*.

Beginning, on fol. 91^b:

خداوندا دلم را چشم بگشای - بمعراج یقینم راه بنمای

8. *Majnūn u Lailā* (مجنون و لیلی), or the loves of Lailā and Majnūn, an imitation of Nizāmi's *Lailā u Majnūn*, forming the *third* part of Amir Khusrau's *Khamsah*. It was composed, like the two preceding poems, in A.H. 698, and begins, on fol. 203^b:

ای داده بدل خزینۀ راز - عقل از تو شده خزینۀ پرواز

This poem has been printed in Calcutta 1811, 1818, and A.H. 1244 (A.D. 1828, 1829), in Lucknow A.H. 1286 (A.D. 1869); it is also published in Lumsden's *Persian Selections* (Calcutta, 1828); Zenker (ii. 550) cites besides an edition of 1848, without any specification of place.

9. *Hasht Bihisht* (هشت بهشت), or the eight paradises, containing the love-adventures of Bahrām-gūr in imitation of Nizāmi's *Haft Paikar*. It forms in some copies the *fourth* part of Amir Khusrau's *Khamsah*, in others the *fifth*, and was composed A.H. 701 (A.D. 1301, 1302).

Beginning, on fol. 274^b:

ای گشاینده خزائن جود - نقش پیوند کارگاه وجود

10. *Ā'ina-i-Iskandari* (آئینۀ اسکندری), or the mirror of Alexander, composed A.H. 699 (A.D. 1299, 1300) in imitation of Nizāmi's *Iskandarnāma*, and forming the *fifth* (or more commonly the *fourth*) part of Amir Khusrau's *Khamsah*.

Beginning, on fol. 359^b:

جهان پادشاهما خدائی تراست

ازل تا ابد پادشاهی تراست

Other copies of this *Khamsah* (besides the five described below in Nos. 1196-1200) are noticed in Bodleian Cat., Nos. 766-771; Rieu ii. pp. 611 (Nos. VII-XI) and

615 sq.; W. Pertsch, *Berlin Cat.*, pp. 834-838; A. Sprenger, *Catal.*, pp. 468-470, etc.

11. *Miftāh-alfutūḥ* (مفتاح الفتوح), or the key of victories, a mathnawi in praise of the first campaigns of Sultān Jalāl-aldin Firūzshāh, from his accession in A.H. 689 to his return to Dihli in Jumādā II, A.H. 690 (A.D. 1290 to June 1291), completed immediately after the latter event; this poem was originally included in the *third* diwān (غزوة الکمال), see Rieu ii. pp. 611^a and 614^a; Bodleian Cat., No. 754 (where it is styled *نامۀ فتح*), and No. 1190 below in this Cat.

Beginning, on fol. 478^b:

سخن بر نام شاهی کردم آغاز
که بر شاهان در دولت کنم باز

An account of this poem is given in Elliot, *History of India*, iii. pp. 536-544. The margins are left blank on ff. 285^b, 378^b, 379^a, and 463^b-472^a. There are two dates, viz. 1st of Dhū-al-ḥijjah, A.H. 866 (A.D. 1462, Aug. 27), on fol. 91^a margin, at the end of the *مطلع الانوار*, and 8th of Šafar, A.H. 867 (A.D. 1462, Nov. 2), on fol. 359^a margin, at the end of the *هشت بهشت*.

No. 51, ff. 520, 2 centre-coll., each ll. 21, and a third on the margin, ll. 38; excellent Nasta'liq; illuminated headings at the beginning of each part; size, 9½ in. by 6 in.

1187

Another copy of the same.

This copy of Amir Khusrau's *Kulliyāt* is much younger than the preceding one, but considerably richer in contents. It consists of the following parts:

A. *Centre-columns.*

1. *Tuḥfat-al-sighar* (تحفة الصغر), or the poems of youth, the *first* of Amir Khusrau's diwāns, which was completed about A.H. 670 or 671 (A.D. 1272), with a preface in prose.

Beginning of the preface, on fol. 1^b: *حمدی که از اول زادن زاد وجود بود و تنای که از شیر خوارگی الخ*

Beginning of the poetry, on fol. 4^b:

خدای عز و جل ذو الجلال کن فیکون
بری زحیرت و مستغنی از چرا وجون

It consists of *ḡasidas*, *kit'as* (beginning on fol. 48^b), and a short mathnawi, which begins on fol. 50^b: *هی ای تیرۀ رای الخ*; other copies are described in Rieu ii. pp. 609^b and 613^a, and A. Sprenger, p. 467.

2. *Wasaf-al-hayāt* (وسط الحیات), or poems of middle life, the *second* of Amir Khusrau's diwāns, which was completed about A.H. 685 (A.D. 1286), with a preface in prose.

Beginning of the preface, on fol. 55^b: *نفضل الله قد سطر هذه الصفحات وجعلتها واسطة لبقاء الذات بعد الممات الخ*

Beginning of the poetry, on fol. 63^b: *حمد رانم بر زبان لله رب العالمین الخ*; see the preceding copy, No. 3.

This diwân consists of *kaşidas*, *tarkilbands* (beginning on fol. 123^b), and *kit'as* (on fol. 139^b). Blanks on fol. 83. Other copies are described in Rieu ii. pp. 610^a and 613^a; Bodleian Cat., No. 753, and A. Sprenger, Catal., pp. 467 and 468.

3. Ghurra-alkamâl (غرة الكمال), or the poems of maturity, the *third* of Amir Khusrau's diwâns, see Nos. 1 and 2 in the preceding copy; the preface begins here thus, on fol. 145^b: (read ديباجة احمد (حمد) مستخرج است الخ

Beginning of the poetry, on fol. 194^b: چه (چو) زهره: خاك مسكين را الخ, agreeing with the second *kaşidah* of this diwân in the preceding copy. It contains *kaşidas*, *tarkilbands* (on fol. 292^a sq.), and *kit'as* (on fol. 302^a sq.). A blank on fol. 149^a.

4. Bakīyya-i-nakiyyah (بقية نقيّة), or the poems of old age, the *fourth* of Amir Khusrau's diwâns, completed A. H. 718 (A. D. 1318), with a preface in prose.

Beginning of the preface, on fol. 317^b: حمدی که بقية حيوۃ در تحرير آن بر جرائد وجود بشمار آيد و ثنای حليه الخ.

Beginning of the poetry, on fol. 328^a:

زبان که بر در معنی کلید گفتار است
زهر شکر و سپاس یکی جهاندار است

This diwân (which is called in A. Sprenger, Catal., کتاب بقية نقيّة, and in Cat. des MSS. et Xylographes کتاب بقية نقيّة) contains *kaşidas*, *tarkilbands* (on fol. 377^a sq.), short *mathnawis* (on fol. 385^b sq.), *kit'as* (on fol. 390^a sq.), and a very extensive collection of *ghazals*, followed by a series of *rubâ'is*. The *ghazals* (which have here the special heading of بقية نقيّة) are arranged alphabetically, except the first twelve poems, and begin, on fol. 407^b:

ای زخیال ما برون در تو خیال کی رسد
با صفت تو غفل را لاف کمال کی رسد

This initial poem is the first *ghazal* of the غرة الكمال, or *third* diwân in Nos. 754 and 755 of the Bodleian Cat., and of the various selections from Khusrau's diwâns and *ghazals* in Nos. 760 and 763-765 of the same; it appears likewise as beginning in the general collections, described in W. Pertsch, Berlin Cat., pp. 714, 831, and 832, and in J. Aumer, p. 21. The *rubâ'is* begin, on fol. 824^b: پاکست خداوند کریم اکبر الخ,

likewise agreeing with the initial quatrain in the *third* diwân in Nos. 754 and 755 of the Bodleian Cat., and in the general collection, No. 758, of the same. Blanks on ff. 323, 341, 489^b, 611, and 629; a lacuna besides after fol. 781. Other copies of this diwân are described in Rieu ii. pp. 610^b and 613^a; Bodleian Cat., No. 756; A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 833, and Cat. des MSS. et Xylographes, p. 351. These four diwâns have been printed, Lucknow, 1874.

The *fifth* diwân, styled نهاية الكمال, and containing poems of the last years of Amir Khusrau's life (see

Rieu ii. p. 613^b, and Bodleian Cat., No. 757), is not found in the India Office Collections.

B. Margin-column.

5. Matla'-alanwâr (مطلع الانوار), on fol. 1^b, beginning:

خطبة قدسست بملك قديم - بسم الله الرحمن الرحيم
see No. 6 in the preceding copy. Fol. 83 is left blank.

6. Khusrau u Shirin (خسرو و شیرین), on fol. 97^b, beginning as in No. 7 of the preceding copy. Fol. 149 left blank.

7. Lailâ u Majnûn (للی و مجنون), on fol. 217^a, beginning as in No. 8 of the preceding copy.

8. Hasht Bihisht (هشت بهشت), on fol. 292^b, beginning as in No. 9 of the preceding copy.

9. Ā'ina-i-Iskandari (آئینه اسکندری), on fol. 391^a, beginning as in No. 10 of the preceding copy. The greater part of fol. 489^b is left blank, but there seems to be no interruption in the text.

10. Kirân-alsa'dain (قران السعدین), on fol. 520^b, beginning as in No. 5 of the preceding copy.

11. Nuskha-i-Khidrkhâni (نسخه خضرخانی), i.e. Kissa-i-Khidrkhân u Duwalraui (قصه خضرخان و دولرانی), or as the author himself styles it: Duwalraui Khidrkhân (دولرانی خضرخان), see Rieu ii. p. 612^b, the love-story of Khidrkhân, son of Sultân 'Alâ-aldin Muhammadshâh Khilji (reigned A. H. 695-715 or 716 = A. D. 1296-1316, see No. 2 in the preceding copy), with Duwalraui, the daughter of the Râjah of Gujarât, completed A. H. 715, 6th of Dhû-alka'dah (A. D. 1316, Feb. 1). It is often merely called قصه خضرخانی, or even خضرخانی, and also bears the title of 'Ishkiyyah (عشقیه), see below, No. 1216. Beginning, on fol. 623^a:

سر نامه بنام آن خداوند
که دلها را بخوبان داد پیوند

Ff. 629 (partly), 646^a-653^b, and 678^a-701^a are left blank. Comp. on this poem Rieu ii. pp. 612, 617, and 618; Bodleian Cat., Nos. 777-779; A. Sprenger, Catal., p. 470; J. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Elliot, History of India, iii. pp. 544-557, where extracts are given in English translation; Elphinstone, History of India, 5th ed., p. 395, and E. Thomas, Pathan Kings, p. 176.

12. Nuh Sipihr (نُه سپهر), or the nine spheres, another *mathnawi* which gives a poetical description of the court of Kutb-aldin Mubarakshâh Khilji (who was killed A. H. 720 or 721 = A. D. 1320 or 1321, see col. 320 in this Cat.), and of certain events of his reign. It was completed end of Jumâdâ II, A. H. 718 (A. D. 1318, Aug. 28), comp. Rieu ii. p. 612^b; Bodleian Cat., No. 776, and Elliot's History of India, iii. p. 557, where an analysis of the poem is given. Beginning, on fol. 701^b:

خدا را کنم بر سر نامه یاد
کد بر بنده درهای معنی گشاد

It breaks off on fol. 781^b in consequence of a lacuna.

13. Miftah-alfutûh, incomplete at the beginning, in

consequence of the same lacuna; the first bait which appears here, on fol. 782^a:

همی زد تیره سر بر آسمانها
ستاره چشم میزد بر سنانها

corresponds to the first distich on fol. 483^a margin in the preceding copy.

14. A series of short mathnawis, containing poetical descriptions of various kinds; the *first*, on fol. 798^a, is headed: این نامه بر کسیست که جانرا زدوستیش (supplied from No. 2073, 1192 in this Cat.), and begins:

این نامه که جان درو سرشتم
هر حرف بخون دل نبشتم

corresponding to the first mathnawi in the *third* diwân of the Bodleian Cat., No. 754, fol. 216^a; the *second*, on fol. 805^b, is headed: این بیتهای قصر که مهر خانه کرد. Other headings on ff. 806^b, 811^b, 812^a, 813^a (bis), 813^b, 814^b, 815^a, 815^b, and 817^b; the last of these mathnawis concludes on fol. 825^a; the remaining leaves are left blank.

This copy is dated the 2nd of Rabi'-alawwal, A.H. 1008 (A.D. 1599, Sept. 22). A fihrist on the fly-leaf.

No. 412, ff. 845, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-825, ll. 38; clear and distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

1188

The same.

This copy of Amir Khusrau's Kulliyât is much older than the preceding one, but defective both at the beginning and end.

Contents:

A. *Centre-columns.*

1. Tuhfat-al-shighar, the *first* diwân, defective at the beginning; it opens abruptly in the middle of a *kaşidas*: گفتم درین گرنه بیابم امید عفو الی: corresponding to No. 356 (1190 in this Cat.), fol. 5^a margin, last bait, and consists of *kaşidas*, *tarkibbands*, *muqatta'at* (on fol. 44^b sq.), and the same mathnawi as in the preceding copy, beginning, on fol. 46^b: هی هی ای تیره: رای الی.

2. Wasat-al-hayât, the *second* diwân, with the prose-preface. Beginning of the preface, on fol. 51^b (different from that in the preceding copy): حمدی که از میان جان بر آید و نثائی که از وسط دل گره گشاید حکیم حاکم را الی.

Beginning of the poetry, on fol. 60^a: حمد رانم بر: زبان الی. This diwân consists of *kaşidas*, *tarkibbands*, *tarji's*, and *kit'as* (on fol. 136^b sq.).

3. Kitâb-alkamâl (کتاب الکمال), that is the *third* diwân, usually styled Ghurrat-alkamâl, with the prose-preface. Beginning of the preface, on fol. 142^b: غرّة کمال انسانی از دیباجه حمد الی.

Beginning of the poetry, as in the preceding copy on fol. 193^b: چه زهره خاک مسکین را الی. It consists of *kaşidas*, *tarkibbands*, and *kit'as* (on fol. 282^b).

4. Baqiyya-i-Naqiyyah, the *fourth* diwân, with the prose-preface. Beginning of the preface, on fol. 296^b: حمدی که بقیه نقیه الی.

Beginning of the poetry, on fol. 306^b: زبان که بر در: معنی الی. It consists of *kaşidas*, *tarkibbands*, and *kit'as* (on fol. 385^a).

5. Ghazaliyyât and ruhâ'iyyât, a very large collection, gathered from all four diwâns, but incomplete at the end. The ghazals are arranged alphabetically, except the first twelve. Beginning of the initial ghazal, on fol. 402^b: ای زخیال ما الی, corresponding to the first ghazal of the *fourth* diwân in the preceding copy and that of the *third* diwân in No. 356 below (1190 in this Cat.), in Nos. 754 and 755 of the Bodleian Cat., etc., see the full references in No. 4 of the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 405^b:

چه اقبالست این یا رب که دولت داد رو مارا
که در کوی فراموشان گذر شد یار زیبارا

agreeing with the first in a smaller selection from Amir Khusrau's ghazals in No. 763 of the Bodleian Cat.

Beginning of the *rubâ'is*, on fol. 874^b: پاکست خداوند الی, see No. 4 in the preceding copy; they break off on fol. 877^b with a quatrain, beginning:

قدرت ملکا زآسمان بیشتر است
هر لحظه دل دشمن تو بیشتر است

corresponding to No. 356 (1190 in this Cat.), fol. 405^b, l. 3.

B. *Margin-column.*

6. Maṭla'-alanwâr, defective at the beginning; the first verse on fol. 1^a is not found in No. 51 (1186 in this Cat.), but the second, مردمک چشم قمر شد ز نور الی, corresponds to fol. 6^b margin, first line, in that copy.

7. Khusrau u Shirin, on fol. 94^b.

8. Majnûn u Lailâ, on fol. 214^b.

9. Hasht Bihisht, on fol. 274^b.

10. Iskandarnâma (اسکندرنامه), i.e. Â'ina-i-Iskandari, on fol. 388^b.

11. Qirân-alsa'dain, on fol. 516^b.

12. Kitâh-i-Khidrkhânî (کتاب خضرخانی), i.e. Khidr-khân u Duwalrânî, on fol. 623^b.

13. Nuh Sipîhr, on fol. 702^b.

14. Fath-alfutûḥ (فتح الفتوح), i.e. Miftâḥ-alfutûḥ, on fol. 827^b.

15. The same series of short mathnawis as in No. 14

of the preceding copy, the *first* of which, on fol. 848^a, has the same heading and beginning as there.

This copy is dated A. H. 933 (A. D. 1526, 1527); the right order of ff. 82-88 is: 82, 87, 83-86, 88; that of ff. 224-370: 224, 361-369, 352-360, 256-263, 248-255, 241-247, 233-240, 225-232, 264-351, 370; and that of ff. 413-418: 413, 416, 417, 414, 415, 418.

Nos. 1950 and 1951, *first* vol. ff. 1-401, *second* vol. ff. 402-877, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-875^a, ll. 36; good Nasta'lik; an illuminated heading at the beginning of each part, except the first, the sixth, and the last; size, 9½ in. by 6½ in.

1189

Amir Khusrau's four diwāns.

Another copy of the four diwāns of Amir Khusrau, viz.:

1. Tuhfat-alsighar, the *first* diwān; beginning of the prose-preface, on fol. 1^b, as in No. 412 (1187 in this Cat.): حمدی که از اوّل النّج. Beginning of the poetry, on fol. 8^a margin: خدای عزّ وجلّ النّج.

It consists here of *qasidas*, *ghazals*, and *kit'as*; the same *mathnawi* as in the two preceding copies, beginning, on fol. 48^b margin: همی ای تیره رای النّج; and a series of *rubā'is* (on fol. 51^b sq.). The right order of ff. 1-9 is: 1-3, 8, 4-7, 9.

2. Wasaf-alhayāt, the *second* diwān; beginning of the prose-preface, on fol. 63^b: بفضل الله قد سطر النّج. Beginning of the poetry, on fol. 68^b margin: شاید از هنگام نقش این ثنای کبریا النّج.

It consists here of *qasidas*, *kit'as*, *ghazals* (on fol. 125^a sq.), and two series of *rubā'is* (on ff. 158^b-164^b margin, and 182^a-188^a margin).

3. Ghurrat-alkamāl, the *third* diwān, without the prose-preface. Beginning of the poetry, on fol. 189^b: چه زهره خاک النّج.

It consists here of *qasidas*, short *mathnawis*, *kit'as*, *ghazals*, and *rubā'is* (on fol. 292^a margin).

4. Bakiyya-i-Nakiyyah, the *fourth* diwān; the prose-preface here is the usual one of the *third* diwān, beginning, on fol. 305^b: الله اطلع الغر من مطلع النّج. Beginning of the poetry, on fol. 337^b:

بقیّه ایست نقیّه زفیض طبع من این

که چون طبائع افلاک محکم است متین

As a comparison with No. 756 of the Bodleian Cat. and Rieu ii. p. 613^a shows, this is the introductory distich or verse of the 'Silsilah,' see above, No. 1186, 2.

This diwān consists of *qasidas*, *ghazals*, a series of short *mathnawis*, *kit'as*, and *rubā'is* (on fol. 476^a).

Both the margin and the inner side of the pages are injured in many places. Two dates appear, viz. 16th of Shawwāl, A. H. 1011 (A. D. 1603, March 29), at the end of the first diwān, and 24th of Rabi'-alākhar, A. H. 1012 (A. D. 1603, October 1), at that of the third; the

transcriber's name was Madārī, son of Hājī Shāhin of Dihli (العبد الكاتب مداری ولد حاجی للرمین الشریفین) (حاجی شاهن دهلوی).

No. 338, ff. 481, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; clear Nasta'lik; illuminated frontispieces on ff. 1^b, 63^b, 305^b, and 337^b; size, 10½ in. by 6½ in.

1190

Another copy of the same four diwāns.

Contents:

1. Tuhfat-alsighar, the *first* diwān, preceded by the usual prose-preface of the *second*, beginning, on fol. 1^b: بفضل الله قد سطر هذه الصفحات النّج. Beginning of the poetry, on fol. 4^b: خدای عزّ وجلّ النّج.

The first poem has the following introductory quatrain (or first instalment of the 'Silsilah'):

لوحی که بر صحیفه گردون مصوّست
توقيع آن بنام خداوند اکبرست
شد تحفة الصغر چو خطاب این سواد را
از ذکر ذو الجلال سوادى منوّست

The diwān consists here of *qasidas*, *kit'as*, the usual short *mathnawi* (beginning, on fol. 33^a: همی ای النّج), *ghazals* (which begin, on fol. 35^b margin: تیره رای النّج), and *rubā'is* (on fol. 52^b margin).

2. Bakiyya-i-Nakiyyah, the *fourth* diwān, without a preface. It consists of *qasidas* and *ghazals*, begins, on fol. 65^b, زبان که بر در معنی النّج, and is incomplete at the end, in consequence of a lacuna after fol. 91.

3. Wasaf-alhayāt, the *second* diwān, defective at the beginning, in consequence of the same lacuna; it opens on fol. 92^a in the middle of the same prose-preface, which in No. 1950 (1188 in this Cat.) is prefixed to the *second* diwān, and which differs entirely from the usual one; the first words, میان چندین غوّاصان گوهر سخنم, correspond to No. 1950, fol. 53^b, l. 4 ab infra. Fol. 95 must be placed before fol. 94. Beginning of the poetry, on fol. 94^b: حمد رانم بر زبان النّج.

This diwān consists here of *qasidas*, *ghazals*, *kit'as*, short *mathnawis* (the first of which begins, on fol. 142^b: (چون همای رایش پرواز کرد النّج), a second large collection of *ghazals* (beginning, on fol. 151^b margin: ای بدرماندگی پناه همه النّج, see Bodleian Cat., top of col. 554), and *rubā'is* (beginning, on fol. 223^b: صانع ملکی: الله اطلع الغر من مطلع النّج, see Bodleian Cat., loc. cit.).

4. Ghurrat-alkamāl, the *third* diwān; beginning of the preface, on fol. 232^b: الله اطلع الغر من مطلع النّج.

Beginning of the poetry, on fol. 264^a: چه زهره خاک : مسکین را الخ.

This *kašidah* is preceded by the same two initial baits of the 'Silsilah' as in No. 1186, 2: چون آفتاب روشن الخ. This *diwân* consists here of *kašidas*, *tarkibbands*, *kit'as*, *mathnawis* (the first of which, on fol. 343^a, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; and 1188, 14; the second, on fol. 355^b, agrees with the first short *mathnawi* in No. 1187, 14), *ghazals* (the first of which, on fol. 369^b margin, begins: ای زخیال, see the remarks in Nos. 1187, 4, and 1188, 5), and *rubā'is* (beginning, on fol. 403^a: پاکست خداوند الخ, see *ibidem*).

No date; but a seal from A.H. 1167 and an entry from A.H. 1168 (A.D. 1753-1755) are found on fol. 1^a. The title given to this copy, کتبات امیر خسرو, is incorrect, as it only contains the four *diwāns*.

No. 356, ff. 418, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lik; an illuminated frontispiece at the beginning of the first, second, and third *diwān*; size, 10½ in. by 6½ in.

1191

Wasaf-alhayât (وسط الحیات).

Another copy of Amir Khusrau's *second* *diwân*, containing:

Kašidas, on fol. 1^b, beginning: حمد رانم بر زبان الخ.

Tarjifât, on fol. 62^a; *kit'as*, on fol. 80^b. A lacuna after fol. 85.

Short *mathnawis*, on fol. 86^a; the first begins: چون همای رایش پرواز کرد الخ. See No. 3 in the preceding copy.

Ghazals, without alphabetical order, beginning: ای بدزماندگی بنه همه الخ, agreeing with the initial poem of the second collection of *ghazals* in No. 3 of the preceding copy.

Rubā'is, on fol. 228^b, beginning: صانع ملکی الخ, see *ibidem*.

No date. Worm-eaten. The last page injured.

No. 1457, ff. 242, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

1192

Ghurrat-alkamâl (غرة الکمال).

Another copy of Amir Khusrau's *third* *diwân*, with the usual prose-preface, on fol. 1^b, beginning: غرة کمال انسانی الخ.

There is a large lacuna between ff. 31 and 32, which comprises, according to the Arabic paging, eight leaves, and corresponds to ff. 28^a, first line, to 34^a, l. 5 ab infra, middle, in No. 51 (1186 in this Cat.).

Beginning of the poetry, on fol. 44^b, with the same chain-*kašidah* as No. 51: چون آفتاب روشن توحید ذو: اللیل الخ, written throughout in red ink. All the following *kašidas* have, as in No. 51, as headings the various

distichs of this poem; the second *kašidah* is identical with the second in that copy, and so forth. The *diwân* consists of *kašidas*, *tarkibbands* (on fol. 153^b), *kit'as* (on fol. 166^b, with a large lacuna after fol. 168, comprising six leaves and corresponding to ff. 147^b, lin. penult., to 154^a, l. 5 in No. 51), and short *mathnawis*, the first of which, on fol. 181^b, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; 1188, 14; and 1190, 4; the second and third, on ff. 203^b and 211^b respectively, are identical with the first two *mathnawis* in No. 1187, 14. No date.

No. 2073, ff. 225, 2 coll., each ll. 17; distinct Nasta'lik; size, 8½ in. by 5½ in.

1193

Diwân-i-Amir Khusrau (دیوان امیر خسرو).

A large selection of *ghazals*, with some *kit'as* and *fards* at the end, made from all the four *diwāns*, as in Rieu ii. pp. 610^b, 614^b, and 615^a; Bodleian Cat., Nos. 758-765; W. Pertsch, Berlin Cat., pp. 831 and 832; G. Flügel i. p. 542; J. Aumer, p. 21 (Nos. 63 and 64), etc. It begins, on fol. 1^b, with the same *kašidah* as the *Ghazaliyyât* in No. 1186, 3: حمد رانم بر زبان الخ; then follow a few *ghazals* without alphabetical order, and on fol. 80^a the alphabetical order begins.

First alphabetical *ghazal*:

ای باد برقع بر فگن آن روی آشنایک را الخ

corresponding to the first alphabetical poem in No. 759 of the Bodleian Cat.

No date. The proper order of the leaves is: 1, 2, 75-82, 3-74, 83-164, 166, 165, 168, 167, 169-526, 529, 528, 527, 530-619; a few pages injured.

No. 512, 2 centre-coll., ff. 619, ll. 12; Nasta'lik; the first two pages richly illuminated; size, 7½ in. by 5½ in.

1194

The same.

A similar, but much smaller collection of *ghazals*, *kit'as*, and *rubā'is*, from the four *diwāns* of Amir Khusrau, beginning, as in Nos. 1187, 4; 1188, 5; and 1190, 4: ای زخیال ما برون در تو خیال کی رسد الخ.

From fol. 2^b onwards the *ghazals* are arranged alphabetically. Beginning of the first alphabetical poem:

ایرمی یارد و من می شوم از یار جدا
چون کنم دل بچنین وقت زلدنار جدا

corresponding to the first alphabetical *ghazal* in No. 762 of the Bodleian Cat. This copy was transcribed near Akbarābād by Munshi کنکاش عبودیت مقترن for Mr. Robert Watherston, and finished the 10th of Shawwāl, A. H. 1204 (A. D. 1790, 23rd of June). It came into Mr. Watherston's possession the 30th of July, 1790. Bibliotheca Leydeniana.

No. 2470, ff. 91, 2 coll., each ll. 15-19; the last bait of each *ghazal* usually written in red ink; large and distinct Nasta'lik; size, 9½ in. by 6½ in.

1195

Kašida-i-Amir Khusrau (قصیده امیر خسرو).

Amir Khusrau's great *kašidah* on the subject of

Firdausi's *Shāhnāma* (قصیده امیر خسرو دهلوی متضمن)، introduced and concluded by a rubā'i.

Heading: بنام انزد بخشایندۀ بخشایشگر مهربان دادگر.

Beginning of the *qasidah*:

آمد نگار من بسر از ناز افترا
با قامتی چو از چمن خلد عرعر

No date.

No. 183, ff. 21, 2 coll., each ll. 15; large and distinct Nasta'lik; size, 11½ in. by 6½ in.

1196

Khamsa-i-Amir Khusrau (خمسة امیر خسرو).

Another copy of the five mathnawis which Amīr Khusrau wrote in imitation of Nizāmi's *Khamsah*:

1. *Matla'-alanwār*, on fol. 1^b.
2. *Shirin u Khusrau*, on fol. 42^b.
3. *Lailā u Majnūn*, on fol. 94^b.
4. *Ā'ina-i-Iskandari* (or as it is here styled at the beginning, in analogy to Nizāmi's poem: خردنامۀ اسکندری), on fol. 126^b.
5. *Hasht Bihisht*, on fol. 181^b.

Dated the last of Dhū-alka'dah, A. H. 980 (A. D. 1573, April 3), by *کتاب الله بن کیومشاه*.

No. 345, ff. 223, 4 coll., each ll. 21; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawī; the first two pages luxuriously adorned; size, 11½ in. by 7½ in.

1197

Another copy of the same.

Contents:

1. *Matla'-alanwār*, on fol. 1^b; the conclusion of this mathnawī is found on ff. 383-387, the leaves being misplaced.
2. *Shirin u Khusrau*, on fol. 61^b.
3. *Lailā u Majnūn*, on fol. 140^b.
4. *Hasht Bihisht*, on fol. 212^b.
5. *Ā'ina-i-Iskandari*, on fol. 304^b; this poem concludes on fol. 382^b margin.

A short account of Amīr Khusrau's life in English on the fly-leaf. This copy is dated by 'Abd-alkā'if Sayyid Kāsim ibn Sayyid Jalāl, the 1st of Muharram, A. H. 1004 (A. D. 1595, Sept. 6). Many headings are omitted.

No. 2381, ff. 387, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-138 and 304-387, ll. 16; Nasta'lik; size, 7½ in. by 4½ in.

1198

The same.

Contents:

1. *Matla'-alanwār*, on fol. 1^b.
 2. *Shirin u Khusrau*, on fol. 67^b.
 3. *Lailā u Majnūn*, on fol. 146^b.
 4. *Ā'ina-i-Iskandari*, on fol. 198^b.
 5. *Hasht Bihisht*, on fol. 284^b.
- Copied A. H. 1081 (A. D. 1670, 1671) by Taqi bin Mahmūd Kādiri (the name of the scribe appears only at

the end of the fourth mathnawī). Large waterspots throughout.

No. 3336, olim 7. J. 1, ff. 347, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; small Nasta'lik; size, 10¼ in. by 6 in.

1199

The same.

Contents:

1. *Matla'-alanwār*, on fol. 1^b.
2. *Lailā u Majnūn*, on fol. 48^b.
3. *Shirin u Khusrau*, on fol. 84^b.
4. *Ā'ina-i-Iskandari*, on fol. 142^b.
5. *Hasht Bihisht*, on fol. 202^b.

A few pages a little injured, especially the last one. No date.

No. 3436, olim 7. J. 2, ff. 248, 4 coll., each ll. 19; clear and distinct Nasta'lik; an illuminated frontispiece at the beginning of each mathnawī; size, 11½ by 6½ in.

1200

The same.

Contents:

1. *Matla'-alanwār*, on fol. 2^b.
2. *Shirin u Khusrau*, on fol. 90^a.
3. *Lailā u Majnūn*, on fol. 206^a.
4. *Hasht Bihisht*, on fol. 281^a.
5. *Ā'ina-i-Iskandari*, on fol. 380^b.

The last mathnawī concludes on fol. 454^b, and on ff. 455-468 some parts of the same are repeated; but these parts are not coherent (comp. No. 976 in this Cat.). No date.

No. 387, margin-col., ff. 468, ll. 34; beautiful Nasta'lik; a small illuminated heading at the beginning of each mathnawī.

1201

Matla'-alanwār.

Another copy of the *first* part of Amīr Khusrau's *Khamsah*, dated the 12th of Shawwāl, A. H. 989 (A. D. 1581, Nov. 9), by Mahmūd bin Ahmad Zāhidī. A few various readings on the margin.

No. 418, ff. 98-243, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1202

Another copy of the same.

This copy is dated the 14th of Dhū-alka'dah, A. H. 1169 (A. D. 1756, Aug. 10); it was written for Amīr Sirāj-al-din.

No. 279, ff. 99, 2 coll., each ll. 17; Nasta'lik; size, 7½ in. by 4 in.

1203

Shirin u Khusrau.

Another copy of the *second* (in No. 1199 above the *third*) part of Amīr Khusrau's *Khamsah*, not dated. An entry on fol. 1^b margin (and also at the end) gives A. H. 1124 (A. D. 1712) as the year in which this copy was bought at 'Abbāsābād by 'Abdallāh ibn Hāji Maḥsūd. More recent owners of the same were Edward Galley and Sir Barry Close, the latter of whom presented it to the Library.

No. 1946, ff. 149, 2 coll., each ll. 14; very clear and distinct Nasta'lik; several blanks left for pictures; size, 9½ in. by 5½ in.

1204

Lailâ u Majnûn.

Another excellent copy of the *third* (in No. 1199 above the *second*) part of Amir Khusrau's Khamsah, dated by Sultân 'Alî almashhadi the first of Şafar, A. H. 912 (A. D. 1506, June 23). The right order of ff. 89-94 is: 89, 91, 90, 93, 92, 94.

No. 383, ff. 111, 2 coll., each ll. 12; very large and distinct Nasta'lik; the first two pages splendidly illuminated; the margin throughout speckled with gold; size, 10 $\frac{3}{4}$ in. by 7 in.

1205

Hasht Bihisht and Â'ina-i-Iskandari.

Another copy of the *fourth* and *fifth* parts of Amir Khusrau's Khamsah, without a date.

1. Hasht Bihisht, on fol. 270^b.

2. Â'ina-i-Iskandari (here simply styled اسکندر نامه), on fol. 306^b.

All the chapter-headings are left blank.

No. 736, ff. 270-353, 4 coll., each ll. 25; distinct Nasta'lik; an illuminated frontispiece at the beginning of either mathnawî; size, 15 $\frac{1}{2}$ in. by 9 $\frac{1}{2}$ in.

1206

Another copy of the Hasht Bihisht.

This copy is dated the 9th of Muḥarram, A. H. 1030 (A. D. 1620, Dec. 4).

No. 64, ff. 1-39, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; small Nasta'lik; illuminated frontispiece; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1207

The same.

This copy, many leaves of which are worm-eaten or otherwise damaged, was finished the 8th of Rabi'-alawwal, A. H. 1102 (A. D. 1690, Dec. 10). The first three pages have been supplied by another hand.

No. 96, ff. 141, 2 coll., each ll. 12-13; Nasta'lik; size, 6 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1208

Kirân-alsa'dain.

Another copy of Amir Khusrau's mathnawî, 'the conjunction of the two lucky planets,' dated, as it seems (the colophon is a little injured), Sha'bân, A. H. 907 (A. D. 1502, February).

It begins with the introductory rubâ'i (see the remark in No. 1186, 5):

شکرگویم کہ بتوفیق خداوند جهان
بر سر نامہ زتوحید نوشتم عنوان
نام این نامہ والست قران السعدین
کز بلندیش بسعدین سپهرست قران

after which the initial bait of all the preceding copies, viz. حمد خداوند الخ, follows. College of Fort William, 1825.

No. 2252, ff. 138, 2 coll., each ll. 14; distinct Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1209

Another copy of the same.

Good copy, dated the 17th of Rajab, A. H. 1072 (A. D. 1662, March 8), and beginning with the same introductory rubâ'i as the preceding copy.

No. 1633, ff. 155, 2 coll., each ll. 13; Nasta'lik; illuminated frontispiece; size, 7 $\frac{3}{4}$ in. by 4 $\frac{5}{8}$ in.

1210

The same.

Beginning as in the two preceding copies. It is dated at Shâhjahânâbâd the 27th of Şafar, in the 28th year of 'Âlamgir's reign (which is called by mistake A. H. 1099, instead of 1096=A. D. 1685, Febr. 2).

Bibliotheca Leydeniana.

No. 2840, ff. 117, 2 coll., each ll. 17; Nasta'lik; size, 6 $\frac{1}{2}$ in. by 3 $\frac{3}{4}$ in.

1211

The same.

Dated the 10th of Dhû-alka'dah, A. H. 1135 (fourth year of Muhammadshâh's reign)=A. D. 1723, Aug. 12, at Aurangâbâd. Beginning the same as in the three preceding copies. This copy belonged formerly to Sir Barry Close (with the date 14th March, 1813). Collated.

No. 3350, olim 19. J. 5, ff. 118, 2 coll., each ll. 17; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1212

The same.

This copy, although not dated, is extremely valuable on account of the endless number of elaborate glosses and annotations, both marginal and interlinear, that it contains. Beginning as in the four preceding copies.

No. 1334, ff. 147, 2 coll., each ll. 13 (on ff. 1-106), ll. 15 (on ff. 107-147); Shikasta; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1213

The same.

No date. Collated and annotated; but unfortunately there is a lacuna of two leaves after fol. 7. The mathnawî ends on fol. 116^b; the last two leaves are filled with a detailed pedigree of all the Shi'ite Imâms, descendants of 'Alî. Beginning as in all the preceding copies.

A seal from A. H. 1183 (A. D. 1769, 1770), on fol. 1^a. Bibliotheca Leydeniana.

No. 2396, ff. 118, 2 coll., each ll. 17; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

1214

The same.

A very bad copy, without a date. Beginning as in all the preceding copies. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 1-133, 2 coll., each ll. 15; Shikasta; size, 8 $\frac{1}{2}$ in. by 5 in.

1215

Khidrkhân u Duwalrâni.

Another copy of Amir Khusrau's love-story of Khidrkhân and Duwalrâni, beginning as in No. 1187, 11. No date. Eleventh century of the Hijrah. The proper

order of the leaves is: ff. 1-52, 56-95 (lacuna of one leaf), 96-102, 53-55, 103-162.

Bibliotheca Leydeuiana.

No. 2796, ff. 162, 2 coll., each ll. 14; some of the first leaves slightly injured; ff. 158-162 added by a later hand; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

1216

Another copy of the same.

This copy, which is dated the 8th of Dhû-al-hijjah, A. H. 22. (i. e. 1220=A. D. 1806, Feb. 27), bears the title of عشقیة امیر خسرو (see No. 1187, 11).

No. 188, ff. 128, 2 coll., each ll. 18; Nasta'lik; size, 9 in. by 5 in.

1217

A fragment of the same.

This fragment of Amir Khusrau's Kişsa-i-Khidr-khāni (as it is styled here) comprises less than one third of the whole poem; it begins with the following heading (corresponding to No. 2796, 1215 in this Cat., fol. 25^a): قلم زدن نخست در شرع تیغ زدن جمهور: سلاطین ماضیه علی الخصوص در آثار ذو الفقار محمد علاء الدنیا و الدین.

First bait (not found in No. 2796):

کنون از باغ اصلی نوکنم بر- زشاخ خشک ریزم میوه نر

گرم شدن (on ff. 72^a and 76^b): چشم دولرانی در روی شمس الحلق و الدین خضرخان واز ناب مهر آب در چشمش گشتن و مهربان گشتن آن چشمه مهربان نیلوفر هندی و چون شعاع خورشید چشمه مهربان زمین افتادن (=No. 2796, ff. 48^a and 57^a).

The initial bait of the latter is:

بمهمانی بزی شد کهنه میشی
ببھلو خارش بر پشت ریشی

The final bait of the fragment (not found in No. 2796) is:

بفردوس حرم با غیب دلکش
که فردوس ارم نبود چنان خوش

No date. Eleventh and twelfth centuries. Bibliotheca Leydeniana.

No. 2511*, ff. 32^b-78^a, 2 coll., each ll. 15; small, but distinct Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

1218

Nuh Sipihr.

Another copy of Amir Khusrau's mathnawi, 'the nine spheres,' introduced by a so-called chain-distich:

اول نگر نگارش توحید کردگار
کین نه سپهر گشت بفرمانش آشکار

Beginning of the mathnawi itself as usual: خدا را کنم
بر سر نامه یاد الی

IND. OFF.

The date of composition, viz. A. H. 718 (see No. 1187, 12 above), appears here on the last page:

در گشاده کنم این نقش و نگار
سال بر مقصد و هزده بشمار

No date. Two seals of former owners from A. H. 1179 and 1180 (A. D. 1765-1767), on fol. 1^a.

No. 386, ff. 132, 2 coll., each ll. 17; clear Nasta'lik; size, 10 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

1219

Rasā'il-al-i'jāz (رسائل الاعجاز).

Amir Khusrau's famous work on epistolography and elegant prose-writing, with numerous specimens both of official documents and of the author's own letters, entitled رسائل الاعجاز or اعجاز خسروی, and completed according to the statement in Rieu ii. p. 527, A. H. 719 (A. D. 1319); an earlier date, at least for the completion of the second risālah, is given in W. Pertsch, Berlin Cat., p. 1006, viz. A. H. 716, 7th of Shawwāl (A. D. 1316, Dec. 23); see besides these two references, No. 1337 of the Bodleian Cat., and Elliot, History of India, iii. p. 566. It consists of a preface, an introduction (دیباچه), and five risālas, each of which is subdivided into several khaṭṭs (خط), harfs (حرف), etc.

Contents:

Preface, on fol. 1^b, beginning: هذا الكتاب بفضل الله
ذی الکرم انشأت سحرًا لصید الخ

Introduction, on fol. 10^a, last line (ديباچه كتاب)
رسائل الاعجاز).

First risālah, in ten khaṭṭs (الرسالة الاولى في المفردات), on fol. 15^a.

Second risālah, in nine khaṭṭs (الرسالة الثانية في المركبات), on fol. 53^b. In the Berlin copy (W. Pertsch, loc. cit.) this risālah has ten khaṭṭs, like the first.

Third risālah, in two khaṭṭs (الرسالة الثالثة في اللطائف من المصنوعات يشتمل على خطين), on fol. 149^b.

Fourth risālah, in five khaṭṭs (الرسالة الرابعة في البدائع من المعنويات تشتمل على خمسة خطوط), on fol. 182^b.

Fifth risālah, in six khaṭṭs (الرسالة الخامسة في السوابق من المنشآت تشتمل على ستة خطوط), on fol. 277^b. Numerous marginal glosses and additions, written by the same hand as the text. The headings, given here, are taken from the following copy. Dated Shawwāl, A. H. 1084 (A. D. 1674, January-February), by Sayyid Ja'far ibn Sayyid Tāhir Kādiri. The first risālah of the رسائل الاعجاز has been lithographed in Lucknow, 1865; the whole work, under the title of اعجاز خسرو, in the same place, 1876.

No. 570, ff. 324, ll. 21; careless Nasta'lik; illuminated frontispieces at the beginning and at the top of the last four risālas; size, 12 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1220

Another copy of the same.

Preface, on fol. 1^b, beginning as in the preceding copy.

Introduction, on fol. 16^a.

First risâlah, on fol. 23^b; second, on fol. 88^b; third, on fol. 255^b; fourth, on fol. 309^b; fifth, on fol. 449^b.

Many valuable glosses, various readings, and other additions on the margin. No date. The proper order of ff. 337-341 is: 337, 339, 340, 338, 341.

No. 1024, ff. 531, ll. 15-17; irregular Nasta'lik, written by different hands; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

1221

Inshâ-i-Amir Khusrau (انشاء امير خسرو).

Letters on Sûfic topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, intermixed with numerous verses, by Amir Khusrau, forming a sequel to the preceding work on epistolography, the رسائل الاعجاز.

The first letter is headed (on fol. 2^a): عجیب و غریب نامه که خود قاصد شده و اظهار حال عاشق بمعشوق نموده و پاسخ از زبان معشوق شنوده الی.

Occasional short interlinear glosses. The copy appears to be incomplete at the end. The first owner was Muhammad Darwish.

No. 1786, ff. 83, ll. 13; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

1222

A biography of Amir Khusrau, with specimens from his diwâns (احوال امیر خسرو و معه اشعارها), beginning: خواجه امیر خسرو دهلوی امیر شعرا و خسرو بلغاست شرح کمالاتش زناده از آنست که درین اوراق الی.

No date.

No. 3337, olim 14. J. 13, ff. 33-43, ll. 17; clear and distinct Nasta'lik; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1223

Diwân-i-Hasan Dihlawi (دیوان حسن دهلوی).

Lyrical poems by Amir Najm-al-din Hasan Sanjari of Dihli, the friend of Amir Khusrau, and, like him, a pupil of Nizâm-al-din Auliya; he was called the Sa'di of India (see Haft Iklim, No. 392, col. 405 in this Cat.), and probably died A.H. 727 (A.D. 1327); later dates of his death are A.H. 738 (A.D. 1337, 1338), see Khulâsat-alafkâr, No. 73 (Bodleian Cat., col. 305), and A.H. 745 (A.D. 1344, 1345) according to Takî Kâshi; the date given in the Mirât-alkhayâl, No. 31 (Bodleian Cat., col. 208), viz. A.H. 707 (A.D. 1307, 1308), is due to a mistake, as the poet began in this year the memoirs of Nizâm-al-din Auliya, styled فوائد الفوائد, which he completed A.H. 720 (A.D. 1320); comp. Bodleian Cat., Nos. 780-783; Rieu ii. p. 618; W. Pertsch, p. 73, and Berlin Cat., p. 841; A. Sprenger, Catal., p. 18, No. 70, and p. 418; Cat. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc. According to the preface in prose, on fol. 1^b sq., in this copy, the author

collected the poems of this diwân in his sixty-third year, A.H. 715, and completed it the 20th of Dhû-alka'dah of that year (A.D. 1316, Feb. 15), see fol. 2^b, l. 3. He tells us moreover, that he began composing poetry already in his thirteenth year, and continued it for fifty years, writing works both in prose and verse. He was consequently born A.H. 652 (A.D. 1254).

Contents:

Preface in prose, on fol. 1^b (the heading prefixed to it, کتاب قصائد سعدی, seems to refer to the poet's epithet of the Indian Sa'di).

Kāşidas, on fol. 2^b, beginning:

ای حاکم جهان و جهان داور حکیم
محدث همه بدائع و تو مبدع قدیم

From the sixth kāşidah onwards (on fol. 8^a, last line) the arrangement is alphabetical.

Ghazals, on fol. 57^b, beginning:

ای سرهر نامه نقش نام تو - نام ما در دفتر انعام تو

The alphabetical order begins, on fol. 60^b, with the thirteenth ghazal, the same which is quoted in Bodleian Cat., No. 783; A. Sprenger, and W. Pertsch, Berlin Cat.: ای بر فراز سرو بر آورده ماه را الی.

At the end a few kit'as. Some of these ghazals have been edited by Bland in his 'Century of Persian Ghazals.' pp. 5-8.

Rubâ'is, on fol. 228^a.

Copied A.H. 943 (A.D. 1536, 1537), according to the colophon on fol. 230^a. Another date appears on fol. 227^a, viz. 903 (سنه ثلاث و تسعمائة), no doubt a mistake for 943 (ثلاث و اربعین و تسعمائة). College of Fort William, 1825.

No. 2174, ff. 230, 2 coll., each ll. 15; very clear and distinct Nasta'lik; illuminated frontispiece on fol. 1^b; a smaller illuminated heading on fol. 57^b; pictures on ff. 22^b, 34^b, 62^a, 133^a, 149^b, and 190^a; size, 9 in. by 6 $\frac{1}{2}$ in.

1224

Another copy of the same.

This copy, which is injured and greatly effaced in many places, contains no kāşidas, but has instead a series of short mathnawis which are not found in the preceding copy.

Contents:

Ghazals, in alphabetical order, except the first, which begins, on fol. 1^b:

مطلع دیوان بنور غیب بین آراسته
یکبیک ابوابش از فتح مبین آراسته

The second (or first alphabetical) ghazal is identical with the initial ghazal in No. 782 of the Bodleian Cat., viz.: با رب بکش خط کرم الی.

Rubâ'is, on fol. 65^b; the third rubâ'i agrees with the initial one in No. 780 of the Bodleian Cat.: ای فضل تو: تخته شوی نادانیه الی.

Mathnawiyât, on fol. 71^b; the first, in honour of Sulţân 'Alâ-al-din Khilji, begins: شما ای گهرجوی دریای

غیب الـ (see Rieu, loc. cit., and No. 783 of the Bodleian Cat.); another mathnawī, in honour of Shaikh Nizām-aldīn Auliya, noticed in No. 780 of the Bodleian Cat., is found here on fol. 85^a, and begins: بنام پادشاه بنده پرور الـ.

No date. Tenth century of the Hijrah. This copy was bought at Lucknow and formerly belonged to Mr. Richard Johnson.

No. 3314, olim 19. J. 8, ff. 86, 4 coll., two in the centre, each ll. 25, and two on each side in diagonal lines, ll. 18; Nasta'liq; a small illuminated frontispiece, slightly injured; size, 10½ in. by 6½ in.

1225

The same.

This copy, a few pages of which are injured, contains only:

Ghazals, in alphabetical order, except the first two, with some kit'as, rubā'is, and a short mathnawī at the end. Beginning of the initial ghazal, on fol. 2^b, corresponding to No. 2174, 1223 in this Cat., fol. 57^b:

ای رقم رانده بر سپید و سیاه - وز درون و برون ما آگاه

The right order of ff. 1-83 is: 1, 2, 75-82, 3-74, 83; and of ff. 164-169: 164, 166, 165, 168, 167, 169. No date.

No. 512, margin-col., ff. 1-226^a, ll. 24-26; small Nasta'liq; illuminated heading on fol. 2^b.

1226

The same.

Another undated copy, containing:

Ghazals in alphabetical order, except the first three. Beginning of the initial ghazal, on fol. 1^b:

بنامت می گشایم نامه را بند
که جانم را بیاد تست پیوند

The second ghazal corresponds to the initial one in the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 2^b:

ای خط خوش از مشک تر انگیخته مه را
در دفتر طاعت رقم رانده گنه را

The first alphabetical ghazal of No. 2174 (1223 in this Cat.) is found here on fol. 5^a, but with some modifications in the first hemistich, viz.: ای بر فراز مهر روان. برده ماه را الـ.

Rubā'is, on fol. 157^b.

Colophon: هذا دیوان من تصنیف حضرت حسن دهلوی همعصر حضرت امیر خسرو که از خلفای رشید حضرت سلطان الاولیا نظام الدین محبوب الهی است.

No. 1639, ff. 161, 2 coll., each ll. 12-13; Nasta'liq; illuminated frontispiece; large waterspots throughout; size, 7½ in. by 5 in.

1227

The same.

No date. Contents:

Ghazals, in alphabetical order, except the first two;

the initial ghazal, on fol. 1^b, agrees with that in No. 512 (1225 in this Cat.): ای رقم رانده بر سپید و سیاه الـ.

The first alphabetical ghazal, on fol. 2^b, begins:

ای روی تو ماه محفل را
جز عشق تو نیست در دل ما

Rubā'is, on fol. 270^a.

No. 1637, ff. 275, 2 coll., each ll. 9-10; Nasta'liq; size, 7½ in. by 5½ in.

1228

Jām-i-Jam (جام جم).

The cup of Jamshid, a mathnawī in imitation of Sanā'is Hadīkah (see Nos. 914-925 in this Cat.), by Rukn-aldin Auhadi Marāghī Iṣfahānī (so according to the majority of authorities, i.e. a native of Marāgha near Tabriz and resident of Iṣfahān; comp. Butkhāna, No. 31, Bodleian Cat., col. 201; Ātashkada, No. 136, ib., col. 266; Khulāsat-alkalām, No. 4, ib., col. 295; Khulāsat-alafkār, No. 29, ib., col. 303; Makhzan-algharā'ib, No. 32, ib., col. 317; only in the Haft Iklim, No. 874, coll. 441 and 442 in this Cat., it is distinctly stated that he ought to be designated Iṣfahānī, and not Marāghī, and that view is followed in the Safinat-alauliyā, No. 349, col. 309 in this Cat.), who died in Marāgha, A.H. 738 (A.D. 1337, 1338); comp. Bodleian Cat., Nos. 785-789; Rieu ii. p. 619; W. Pertsch, Berlin Cat., pp. 713 and 839-841; A. Sprenger, Catal., pp. 362, 363; G. Flügel i. p. 543; Hammer in Wiener Jahrbücher, vol. 65, Anzeigeblatt, p. 67; H. Khalfa ii. p. 498, No. 3856, etc. Auhadi was a pupil of Shaikh Auhad-aldin Kirmānī (who died A.H. 697 = A.D. 1298), with whom he is often confounded. Besides the present mathnawī, he composed a diwān (copies of which are described in Rieu ii. p. 619; W. Pertsch, p. 72, etc.; see also H. Khalfa iii. p. 264) and a *deh* name (see Rieu, loc. cit., and H. Khalfa iii. p. 239). The Jām-i-Jam was composed A.H. 733 (A.D. 1332, 1333), see here, fol. 137^b, l. 3 (in one copy of the British Mus. Or. 333 there appears as date A.H. 732), and divided into three daurs, viz. *dawr-awāl* در مبداء, and *dawr-dum* در کیفیت معاش جمهور; *āf-rīnīsh* on fol. 21^a; and *dawr-dum* در معاش اهل دنیا, on fol. 34^b; (b) *dawr-dum* در شرح معاد, on fol. 79^b; *dawr-dum* در شرح معاد, on fol. 79^b; *khālātīq* و احوال آخرت, on fol. 121^b.

Beginning:

قال (قُلْ) هو الله لامره (لامرء) قد قال
من له الحمد دائما متوال

On fol. 8^b the praise of Sultān Abū Sa'īd Bahādur-khān, the reigning sovereign (A.H. 716-736 = A.D. 1316-1335), begins, and on fol. 14^a the dedication of the poem to the wazīr Khwājah Ghiyāth-aldin Muḥammad bin Rashid.

Dated by Mir Najm-aldin alḥusaini, who transcribed this excellent copy for his friend Mir Sirāj-aldin, the 23rd of Rabi'-althānī, A.H. 1169 (A.D. 1756, Jan. 26).

College of Fort William, 1825.

No. 2223, ff. 138, 2 coll., each ll. 17; small, but very distinct Nasta'lik; size, 7½ in. by 4 in.

1229

Another copy of the same.

Beginning: قل هو الله امرء قد قال الخ.

Daur I, on fol. 29^a; II, on fol. 47^b; III (در شرح خلائق و احوال اهل آخرت), on fol. 171^b.

No date.

No. 1222, ff. 195, 2 coll., each ll. 12; large Nasta'lik; size, 7 in. by 4½ in.

1230

Diwān-i-Ibn Yamin (ديوان ابن يمين).

An incomplete copy of the poetical works of Amir Fakhr-al-din Mahmūd bin Amir Yamin-al-din Muhammad Mustaufi of Faryūmad (three days' journey from Sabzwār), commonly known as Ibn Yamin, who died in Faryūmad, A.H. 745 (A.D. 1344, 1345); see Haft Iklim, No. 770 (col. 434 in this Cat.); Bodleian Cat., Nos. 790-792; A. Sprenger, Catal., pp. 433, 434; G. Flügel i. p. 545; Rieu ii. p. 825^b; W. Pertsch, Berlin Cat., p. 86, etc.; and Cat. des MSS. et Xylographes, p. 358. The statement made in the last-named Catalogue, that the poet (according to the preface of his diwān) wrote or collected his poems in A.H. 756 (A.D. 1355) is probably due to some kind of error, as according to one of Sprenger's copies already in A.H. 753 (A.D. 1352) one of the poet's friends compiled a preface to the collected diwān.

The present collection contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning, Ghazals, in alphabetical order, on fol. 1^b, beginning, غزلیات، به ترتیب الفبائی، از ابتدای مکتبم بنام خدا (the second hemistich is torn away), agreeing with the beginning of No. 791 in the Bodleian Cat.; the second bait of this initial ghazal, viz.

ای خداوند قادر یکتا - مبداء کون خالق اشبا

corresponds to the beginning of No. 790 in the Bodleian Cat., and of the second copy in Sprenger's Catal., p. 434, l. 12.

One tarji'band, on fol. 91^a, beginning (as in No. 790 of the Bodleian Cat.):

چو نور ذات در تابد زذرات
دو عالم محو گردد در بکی ذات

A few rubā'is, one mukhammas, and some fards, on fol. 94^b; beginning of the first poem:

طلب کن تا خبر از گنج یابی
تو کی این گنج را بی رنج بابی

Three mystical mathnawis, the first of which begins, on fol. 99^b:

بیش از آندم که نبود (نَبْد) کون و مکان
بود آن گنج گرانمایه نهان

corresponding to the first mathnawī in No. 791 of the

Bodleian Cat., and seems to contain six majlis; the second, on fol. 111^a, is headed:

نسخه دلفریب جان سوز است
نام ابن نسخه مجلس افروز است

from which it is evident that its title is مجلس افروز (which also appears in the last bait on fol. 124^a); the third, on fol. 124^a (like the first without any heading), begins with the initial bait of the preceding section (on fol. 94^b), viz. طلب کن تا خبر از گنج یابی الخ; this mathnawī breaks off on fol. 125^b; there are besides two lacunas, one after fol. 2 and the other after fol. 51, and some leaves are severely injured.

No. 466, ff. 125, partly 3 coll., the first and third ll. 10, the middle in diagonal lines, ll. 6; and partly 2 coll., each ll. 13; irregular Nasta'lik; size, 8½ in. by 5½ in.

1231

Another copy of the same.

This collection of Ibn Yamin's poems, styled اشعار ابن يمين, and considerably smaller than the preceding one, contains principally the famous Kit'as of the poet (which have been translated into German by Schlecht-Wssehrl, 'Ibn Jemin's Bruchstücke,' Vienna, 1852; new ed., Stuttgart, 1879), preceded by a few short mathnawis.

Beginning of the first mathnawī, on fol. 1^b:

بنام خدای که هستی ازوست
زبردستی و زبردستی ازوست

Beginning of the first kit'ah, on fol. 7^b:

الهی مرا چون سرای سپنج - سرانجام باید بغیری سپرد

No date.

No. 277, ff. 49, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 8½ in. by 5½ in.

1232

Diwān-i-Badr-i-Cāc (ديوان بدر جاج).

The lyrical poems of Badr-al-din (or according to Khwashgū, Fakhr-al-din) Muhammad of Cāc or Shāsh (the modern Tāshkand, also called Banākit), usually called Badr-i-Cāc, the full moon of Cāc, who was the panegyrist of Sultān Muhammad bin Tughluq (A.H. 725-752 = A.D. 1325-1351), and died after A.H. 746 (A.D. 1345, 1346); see Haft Iklim, No. 1532 (col. 495 in this Cat.); Bodleian Cat., No. 793; Rieu iii. pp. 1031^b, 1032^a, 1046^a; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. pp. 567-573 (where some of his poems are translated). Besides his lyrical poems, he composed a شاهنامه in honour of the exploits of his patron, completed A.H. 745 (A.D. 1344, 1345), see Rieu iii. p. 1032^a; the same date occurs in his diwān. see A. Sprenger, loc. cit.; the last date that can be traced in his ḡasidas is A.H. 746, see Rieu iii. p. 1046^a.

The diwān contains chiefly ḡasidas, with a few ghazals, kit'as, and rubā'is at the end; beginning:

حمد آن سلطان عالم را که عالم پرور است
 انس او در راه وحدت انس و جانرا رهبر است

According to A. Sprenger, Catal., p. 368, the whole diwân has appeared in a lithographed edition, with glosses and a vocabulary, Lucknow, A.H. 1261; the *kaşidas* have besides been lithographed in Cawnpore, A.H. 1261, and (with a commentary) in Râmpûr, A.H. 1289.

No date. Some marginal glosses on the first pages.

No. 90, ff. 96, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5 in.

1233

Another copy of the same.

A smaller collection of the *kaşidas* of Badr-i-Câc, without any rubâ'is; the special value of this copy lies in the numerous marginal and interlinear glosses which elucidate the text. Beginning as in the preceding copy.

Dated the 26th of Muḥarram, A.H. 1077 (ninth year of 'Ālamgir's reign) = A.D. 1666, July 29, at Patna, by Muḥammad Sharif, who made this copy for the Nawwâb Lashkarkhân.

No. 2697, ff. 57, 2 coll., each ll. 17; Nasta'lik; size, 11 in. by 6½ in.

1234

Humâi u Humâyûn (همای و همایون).

One of the famous mathnawis of Kamâl-al-din Abū-al-aṭā Maḥmūd bin 'Alī Murshidi, usually called Khwājū Kirmāni (or Bammi, see Haft Iklim, No. 286, col. 398 in this Cat., where his name is given as Muḥammad instead of Maḥmūd), who was born A.H. 679, the 5th of Shawwâl (A.D. 1281, Jan. 28), and died probably A.H. 753 (A.D. 1352); the usual date of his death, viz. 745, is impossible, see Rieu ii. pp. 621^b and 623^a. On the poet's life and works, comp. Erdmann in Zeitschrift der D. M. G. ii. pp. 205-217; Bodleian Cat., Nos. 794-796; Rieu ii. p. 620 sq.; A. Sprenger, Catal., pp. 471-473; W. Pertsch, pp. 6 and 70; G. Flügel i. pp. 544, 545; Cat. des MSS. et Xylographes, p. 357; Schefer, Chrestomathie Persane, vol. ii, Paris, 1885, pp. 251, 252. This mathnawi was composed in Baghdād, and completed A.H. 732 (A.D. 1331, 1332). Beginning:

بنام خداوند بالا و بست
 که از هستیش هست شد هر چه هست

No date.

No. 77, ff. 149, 2 coll., each ll. 15-16; unequal Nasta'lik, occasionally mixed with Shikasta; size, 9 in. by 5½ in.

1235

Sâmnâma (سامنامه).

This strange mathnawi, which is styled on fol. 1^a (afterwards changed into سام نامه), and in the colophon سامنامه, a full account of which has been given by Spiegel in Zeitschrift der D. M. G. iii. pp. 245-261, is like the poem of the same title and contents, described in Rieu ii. pp. 543, 544 (where, however, the beginning differs, comp. also ib. iii. p. 1089^b), merely

a close imitation or rather reproduction of Khwājū Kirmāni's همای و همای in the preceding copy, in which, simply for the purpose of deceiving the reader, the names of Humâi, Humâyûn, etc., have been changed into Sâm, son of Narīmân, Paridukht, etc.; comp. also Khulâsat-alkalâm, No. 24 in Bodleian Cat. (col. 297). With the real Sâmnâma this work has nothing whatever to do. Beginning the same as in the preceding copy:

بنام خداوند بالا و بست
 که از هستیش هست شد هر چه هست

Dated the first of Rabi'-alawwal, A.H. 1085 (A.D. 1674, June 5).

No. 190, ff. 148, 2 coll., each ll. 17; inelegant and careless Nasta'lik; size, 9 in. by 5½ in.

1236

Sindbâdnâma (سندبادنامه).

The extremely rare poetical version of the book of Sindbâd, which closely agrees with the Greek Sintipas (see 'Essai sur les fables indiennes,' by Loiseleur de Longchamps, pp. 93-137) and the prose-version of Bahâ-al-din Muḥammad (see Rieu ii. p. 748 sq.), and has been fully described by F. Falconer in the Asiatic Journal, vols. 35, p. 169 sq., and 36, pp. 4 sq. and 99 sq. The present copy is undoubtedly the same which Falconer describes so minutely, and has on the second fly-leaf the following entry:

'Purchased at an old bookstall for £1, June 1857, by me.' Edwin Greenwood.

'It is called Sindibad Namah. It is a collection of exceedingly interesting tales. An analysis, accompanied with extracts, appeared in the Asiatic Journal, vols. 35 and 36, 1841. Neither the *East India House* nor the British Museum possess a copy. I am told this is the only copy in Europe, therefore it is very valuable.'

To rectify Mr. Greenwood's statement, H. H. Wilson has added, March 1859, to the above remarks the following of his own, proving that this copy originally belonged to the India House, and must have been stolen from there and sold:

'A curious fiction—the MS. belongs to the Library of the East India House, as is evident from Mr. Falconer's description.'

Mr. W. A. Clouston, who has based his 'Book of Sindibâd from the Persian and Arabic, with introduction, notes, and appendix' (privately printed, 1884), to a great extent on this copy, and given a description of it in the Introduction, p. xi sq., has added on the first fly-leaf, April 1884, a list of the lacunas and the misplaced leaves in this MS., according to the original Arabic paging. This Persian version was composed A.H. 776 (A.D. 1374, 1375), see fol. 8^b, l. 5 (جو بر هفصد) (افزود هفتاد و شش), and begins, on fol. 2^b:

بنام خداوند لوح و قلم — که زو نام اول بنامش رقم

No date.

Lacunas after ff. 16, 26, 41, 44, 56, 61, 85, and 155.

No. 3124, ff. 166, 2 coll., each ll. 16; clear and distinct Nasta'lik; illuminated frontispiece on fol. 2^b, ff. 2^b and 3^a

luxuriously adorned; excellent pictures (some of full size) on ff. 1^b, 2^a, 11^b, 13^b, 14^b, 18^b, 20^b, 21^b, 22^a, 23^b, 28^a, 29^b, 31^a, 32^b, 34^b, 35^a, 36^b, 40^b, 43^a, 45^a, 47^b, 48^a, 48^b, 50^b, 54^b, 57^b, 60^b, 64^b, 68^a, 69^a, 73^a, 74^b, 75^a, 76^a, 78^a, 80^a, 82^a, 85^b, 87^b, 91^b, 94^b, 97^a, 99^a, 102^a, 106^a, 108^a, 109^b, 114^b, 116^b, 119^b, 120^a, 121^b, 123^b, 125^a, 126^a, 128^b, 129^b, 132^a, 134^b, 135^b, 137^a, 138^a, 138^b, 142^a, 143^b, 149^b, 151^b, 154^a, 158^a, 163^b, and 165^b; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

1237

Diwân-i-Salmân (دیوان سلمان).

The fullest copy in the India Office Collection of the lyrical poems of Khwājah Jamāl-al-din Muḥammad Salmân of Sāwa, the son of Khwājah 'Alā-al-din Muḥammad, see Haft Iklim, No. 1008 (col. 452 in this Cat.). He was born about A.H. 690 (A.D. 1291), enjoyed the favour of the Ilkânî rulers, Amir Shaikh Ḥasan Buzurg (A.H. 736-757 = A.D. 1335-1356) and his son, Shaikh Uwais (A.H. 757-776 = A.D. 1356-1374), and died A.H. 778 or 779 (A.D. 1376 or 1377); see Erdmann in Zeitschrift der D. M. G. xv. pp. 758-772; Bodleian Cat., Nos. 807-810; Rieu ii. p. 624 sq.; Ouseley, Biogr. Notices. p. 117; A. Sprenger, Catal., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer, Christomathie Persane, vol. i, Paris, 1883, pp. 114, 115. Some select poems are published in Bland's 'Century of Persian Ghazals,' No. 4, and in Erdmann's article in the Zeitschrift, loc. cit.; the ḡasidab, edited there on pp. 760-762, has been metrically translated into German by K. H. Graf, in 'Festgruss an die Mitglieder der Philologen und Orientalisten-Versammlung in Meissen,' 1863.

Contents:

Ḡasidas, tarjībānds, and ḡas, mixed together without any alphabetical arrangement, on fol. 1^b, beginning:

هر دل که در هوای هویت مجال یافت
عنقای همیش دو جهان زربال یافت

Ghazals, in alphabetical order, on fol. 201^b, beginning:

اگر حسن تو بگشاید نقاب از چهره دعوی را

Muḡaṭṭa'āt (including some ḡasidas and ghazals), on fol. 302^b, beginning:

حلقهٔ عنبر و بازار گل آشفته کنی

Rubā'is, on fol. 330^b, beginning:

ای دوست کجائی که نئی کجائی

No date. A great number of leaves severely damaged, and consequently some poems destroyed. Ff. 304 and 305 left blank.

No. 2778, ff. 335, 2 coll., each ll. 17; Nasta'liq; small illuminated frontispiece; size, 8 in. by 4 $\frac{1}{4}$ in.

1238

A somewhat smaller copy of the same.

Contents:

Ḡasidas, tarjībānds, ḡas, and ghazals, all mixed together, on fol. 1^b, beginning:

هر دل که در هوای الح
ای کارگذاران درت
شمس و زحل الح
part, in No. 807 of the Bodleian Cat.

On ff. 230^b-244^b a complete index of the poems contained in this copy, styled (somewhat insufficiently) فهرست قصائدات سلمان.

Fol. 180 and a part of fol. 182^b left blank. Various readings and additions are occasionally found on the margin.

No date.

No. 1041, ff. 244, 2 coll., each ll. 19; Nasta'liq, written by three different hands (as it seems), viz. ff. 1-56 by the first, ff. 57-229 by the second, and ff. 230-244 by the third; size, 9 $\frac{1}{2}$ in. by 5 in.

1239

The same.

This copy is again smaller than the preceding one, but is the only one which has an exact date, viz. 4th of Rajab, A.H. 1023 (A.D. 1614, August 10); the transcriber's name is Hārūn 'Abd-alsalām.

Contents:

Ḡasidas, tarjībānds, tarkībānds, and ḡas, for the greater part (ff. 10^a-114^b) in alphabetical order, on fol. 1^b; beginning as in the preceding copies.

Ghazals, in alphabetical order, on fol. 146^b, beginning:

اگر حسن تو بگشاید

A few rubā'is and fards at the end, on ff. 222-225.

College of Fort William, 1825.

No. 2236, ff. 225, 2 coll., each ll. 15-16; Nasta'liq; size, 11 in. by 6 in.

1240

The same.

This splendid copy contains:

Ḡasidas and tarkībānds, on fol. 2^b, beginning:

هر دل که در هوای الح

Ghazals, in alphabetical order, on fol. 127^b, beginning:

اگر حسن تو

Tarjībāt, on fol. 203^b, beginning:

با مردان کوی خماریم - سر بمسجد فرو نمی آرم

Marāthi, on fol. 207^b, beginning:

بس از عزم آهو
گرفتن الح

Muḡaṭṭa'āt, on fol. 217^a, beginning:

حبذا صدر صقّه که بهشت - بهمه پای از بهشت برون

Rubā'is, on fol. 241^b, beginning:

ای کارگذاران درت
شمس و زحل الح

Fards, on fol. 254^b, beginning:

خدانرا بطلب هر کجا
که می باشی الح

No date.

No. 407, margin-column, ff. 1-261^b, ll. 44; small, but clear and distinct Nasta'liq; illuminated headings at the beginning of each poem, and other ornaments throughout.

1241

The same.

This copy, which appears to have been made from one of the earliest collections of Salmân's poems, but has unfortunately a lacuna after fol. 11, begins with

a long artificial *kaşidah* (قصیده مصنوعه), on fol. 1^b, of the same manner of *taushih* as those poems of Ahlī Shirāzī, described at length in the Catalogue of the Bodleian Library, coll. 652, 653. The chief subtlety is, that all the words of two and two, or three and three baits, written in red ink, form together a new distich, usually a *mathnawi-bait*, and every bait of this kind represents a different metre and a different tropical figure; for instance, from the first two baits of the *kaşidah*:

صوای صفوت روبت بر بخت آب بهار
هوای جنت کویت بمیخت مشک تزار
اگر خبر صفای تو گلستان دارد
گل از حیای رخت جاودان ندارد بار

there springs this *mathnawi-bait* in the metre of هزج الترمیع و الاشتقاق, and representing مثنیٰ سالم

صوای صفوت روبت صفات گلستان دارد
هوای جنت کویت حیات جاودان دارد

Besides, (1) all the initial letters of the baits give a *kit'ah* of three distichs, containing a dedication to the Wazir Ghiyāth-al-dīn Muḥammad; (2) from the *hushu*, i.e. specially-selected letters, of the words in all the first hemistichs springs a *kit'ah* of eight distichs, in which no *alif* appears; (3) from the *hushu* of the words in all the second hemistichs springs another *kit'ah* of seven distichs, in which no diacritical point appears; and (4) by another arrangement of select letters, a *ghazal* of five distichs is formed. Comparing this *kaşidah* of Salmān's with the above-mentioned three *kaşidas* of Ahlī Shirāzī, it is evident that the latter based his poems on that of his predecessor to such an extent that it may almost be called a plagiarism.

The other contents of the *diwān* are:

Kaşidas, *tarji'*bands, and *kit'as*, without any order, beginning abruptly, on fol. 12^a, in the middle of a poem (one leaf being left blank); the initial poem of the following copy (No. 2458), viz. در درج در عقبی الخ, is found here on fol. 30^a. *Ghazals*, likewise without any order, on fol. 202^b, beginning:

تا تو دل در بند جان داری و جان در بند تن
چون مرا در خویش گیری در کنار خوبستن

ای کار گزاران الخ: Rubā'is, on fol. 266^b, beginning:

Some words and whole lines are occasionally left blank, on ff. 19^a, 19^b, 84^a, and 268^b-274^a.

No date. A seal from A. D. 1799 on the last page.

No. 3213, ff. 274, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece on fol. 1^b; size, 9½ in. by 6 in.

1242

The same.

All the parts of this copy, which is likewise defective, begin with poems, different from the initial ones in the preceding copies, viz.:

Kaşidas, *tarji'*s, and *tarkibbands*, without any order, on fol. 1^b, beginning:

در درج در عقبی لبث نقد جان نهاد
جنس عزیز یافت بجای نهان نهاد

see Erdmann in Zeitschrift, xv. p. 763. A lacuna after fol. 109.

Kit'as, on fol. 170^b, beginning: ی زانار گرد موکب تو الخ.

Rubā'is, on fol. 194^b, beginning: شاها زو کار ملک و دین با نسق است الخ.

No date. Slight injuries here and there.

No. 2458, ff. 198, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

1243

Two *mathnawis* by Salmān of Sāwa.

1. Khwurshid u Jamshid (خورشید و جمشید) or Jamshid u Khwurshid (جمشید و خورشید), the love-story of the prince of China and the princess of Rūm, completed in Jumādā II, A. H. 763 (A. D. 1362. April), at the request of Sulṭān Uwais. Beginning, on fol. 261^b:

الهر برده بندار بگشای - در گنجینه اسرار بگشای

Extracts from this *mathnawi* are given in the *Khulāṣat-alkalām*, No. 35 (Bodleian Cat., col. 298).

2. *Firāḡnāma* (فراقنامه), the book of separation, completed A. H. 761 (A. D. 1360); beginning, on fol. 369^b:

بنام خدای که از تیره خاک
بر لمیخت این جوهر جان پاک

No date.

No. 407, margin-column, ff. 261^b-396^a, ll. 44; clear Nasta'lik; ornaments throughout.

1244

Mihri u Mushtari (مهر و مشتری).

A good and tolerably old copy of the romantic *mathnawi* 'Sun and Jupiter,' by Maulānā Shams-al-dīn Muḥammad 'Aṣṣār of Tabriz, who died A. H. 784 (A. D. 1382. 1383); the poem was completed the 10th of Shawwāl, A. H. 778 (A. D. 1377, Febr. 20); comp. expressly Fleischer's excellent treatise on the lifetime of the poet, and the date of the composition of this work, in: Zeitschrift der D. M. G. xv. pp. 389-396; Rieu II. pp. 626 sq. and 817; W. Pertsch, Berlin Cat., pp. 843-845 and 1066; Bodleian Cat., Nos. 811-814; A. Sprenger, Catal. p. 311; G. Flügel I. p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornberg, p. 111; Peiper, Comment. de Mihri et Musht. amoribus, Berlin, 1839. and Stimmen aus dem Morgenlande, Hirschberg, 1850. pp. 266, 449; Ouseley, Biogr. Notices, pp. 201-226. H. Khalfa VI. p. 277, No. 13471; Haft Iklim, No. 1321 (col. 476 in this Cat.); *Khulāṣat-alkalām*, No. 45 (Bodleian Cat., col. 298), etc. A Turkish translation of this poem is noticed in the Paris Cat., No. 313, 1, and in J. Aumer, *Turkische Handschriften*, No. 178.

Beginning:

بنام پادشاه عالم عشق
که نامش هست نقش خانم عشق

Dated the 27th of Dhū-alkā'dah, A. H. 969 (A. D. 1562, July 29), by Ākājan ibn Ḥāji Amir Husain, known as Arash Oghlū Arashi, of Arash, a town in Shirwān.

No. 107, ff. 213, 2 coll., each ll. 12; distinct Nasta'lik; illuminated frontispiece, the first two pages ornamented; size, 7½ in. by 4½ in.

1245

Another extremely defective copy of the same.

The leaves of this copy, which is dated the last of Rajab, A. H. 1021 (A. D. 1612, Sept. 26), are in a most bewildering confusion, and there are nine lacunas of considerable contents. A careful comparison with the preceding copy shows that the proper order of the leaves is as follows:

1. lacuna (=fol. 1^b, l. 3 ab infra, to fol. 9^b, lin. penult. in No. 1244), 38, 30-36, lacuna (=fol. 21^a, first line, to fol. 21^b, l. 4 in No. 1244), 87-90, lacuna (=fol. 26^b, l. 4, to fol. 27^b, lin. penult. in No. 1244), 42-58, lacuna (=fol. 47^a, l. 3 ab infra, to fol. 49^a, l. 7 in No. 1244), 59-61, lacuna (=fol. 52^b, last line, to fol. 54^b, l. 3 ab infra in No. 1244), 62, 63, 70-86, 91-147, lacuna (=fol. 146^a, l. 5, to fol. 146^b, l. 3 ab infra in No. 1244), 39-41, 11-16, lacuna of four baits (=fol. 157^b, lin. penult., to fol. 158^a, l. 2 in No. 1244), 17-29, lacuna (=fol. 175^b, l. 3 ab infra, to fol. 184^a, l. 5 in No. 1244), 2-10, 67-69, 64-66, 37, lacuna (=fol. 206^a, l. 7, to fol. 207^b, l. 6 in No. 1244), 148-152. On the other hand, this defective copy contains in several chapters a series of baits not found in the preceding copy; for instance, between ll. 6 and 7, on fol. 46^b in No. 1244, there are wanting forty-five verses (=fol. 57^a, l. 1, to fol. 58^a, last line in the present copy), and between ll. 1 and 2 of fol. 141^a in No. 1244 there are wanting twenty-three baits (=fol. 142^a, l. 4 ab infra, to fol. 143^b, l. 7 in the present copy).

Several pages of this copy are besides a little effaced or otherwise injured.

No. 1238, ff. 152, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first page richly adorned; three miniature paintings on ff. 3^a, 19^a, and 111^a; size, 8 in. by 4½ in.

Ḥāfiẓ (Nos. 1246-1274).

1246

Diwān-i-Ḥāfiẓ (ديوان حافظ).

The collected works of the greatest lyrical poet of Persia, Shams-al-din Muḥammad Ḥāfiẓ of Shirāz, who died, according to the best authorities, and the date engraved on the poet's tombstone, A. H. 791 (A. D. 1389); see Haft Iklim, No. 200, col. 393 above; a less trustworthy date is A. H. 792, an absolutely wrong one A. H. 794, found in Daulatshāh. On the life and works of Ḥāfiẓ, comp. De Sacy, in Notices et Extraits, iv. p. 238 sq. (a translation of Daulatshāh's article on the poet's life, which has also been edited, respectively translated by Wilken, in his Chrestomathia Persica, Leipzig, 1805, and in Vullers, Vitae Poetarum Persicorum); Ouseley, Biogr. Notices, pp. 23-42; Defrémery,

in Journal Asiat. xi. 1858, pp. 406-425; Rieu ii. p. 627 sq.; S. Robinson, Persian Poetry, 1883, p. 385 sq.; Wilberforce Clarke in the preface to his translation of Ḥāfiẓ (see further below), vol. i. preface, p. xxiii. sq.; Quarterly Review, 1892, Jan., pp. 33-62 sq.; other copies are described in Rieu, loc. cit.; Bodleian Cat., Nos. 815-853; W. Pertsch, p. 75, and Berlin Cat., p. 845 sq.; G. Flügel i. p. 551 sq.; A. Sprenger, Catal., p. 415; Cat. des MSS. et Xylographes, p. 362; Cat. Codd. Or. Lugd. Bat. ii. p. 118; Rosen, Persian MSS., pp. 205-209; A. F. Mehren, p. 38; J. Aumer, p. 23, etc. Principal text-editions: Calcutta, Fort William, 1791 (by Abū Ṭalibkhān), reprinted 1826; by H. Brockhaus (with the Turkish Commentary of Sūdi to the first eighty odes), Leipzig, 1854-1856; by Rosenzweig (text and German metrical translation), 3 vols., Vienna, 1856-1864; Calcutta, 1858 (with commentary by Faṭh 'Alī); by Major H. S. Jarrett, Calcutta, 1881; Odes of Ḥāfiẓ, with explanatory notes by Pistanji Kuvarji Taskar, Bombay (Education Society's Press), 1887; Persian text, with two Turkish commentaries (the second by Sūdi), Constantinople, 1870; Persian commentary, by Maulānā Sayyid Muḥammad Ṣādiq 'Alī, Lucknow, 1876 and 1886. Lithographed editions: Calcutta, 1826; Bombay, 1828, 1841, and 1883, besides A. H. 1267 and 1277; Cawnpore, 1831; Būlāk, A. H. 1250, 1256, and 1281; Constantinople, A. H. 1257 (1841); Tabriz, A. H. 1257 and 1274; Ṭahrān, A. H. 1258; Mashhad, A. H. 1262; Dihli, A. H. 1269, A. D. 1884 and 1888; Lucknow, A. H. 1283, 1285, A. D. 1876, 1879, and 1883; Lahore, 1888. Complete translations of the whole diwān by Hammer, Tübingen, 1812 (in German prose); Rosenzweig (in German verse), see above; and H. Wilberforce Clarke (in English prose, with copious notes and an exhaustive commentary), 2 vols., London, 1891.

Select poems have been translated: into *Latin*, by Meninski, Vienna, 1680 (the first ode); T. Hyde, Oxford, 1767 (the first ode); Revisky in 'Specimina Poeseos Persicae,' Vienna, 1771 (the first sixteen odes); into *German*, by Wahl, in 'Neue Arabische Anthologie,' Leipzig, 1791, pp. 46-74; Daumer, Hamburg, 1846, Nürnberg, 1852 (free adaptations of Ḥāfiẓ' ghazals); Nesselmann, Berlin, 1865; Bodenstein, Berlin, 1877; into *French*, by W. Jones, Works, vol. 5, London, 1799; into *English*, by J. Richardson (sixteen odes after Revisky), London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787; W. Jones in Asiatic Researches, vol. 3, 1792, and in his 'Works,' vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in 'Persian Miscellanies,' London, 1795, and 'Oriental Collections,' vols. 1-3, London, 1797-1800; J. Hindley, 1800; S. Robinson, A Century of Ghazals in Prose, London, 1873; Persian Poetry, 1883 (see above); H. Bicknell, Selections, London, 1875; E. H. Palmer, Song of the Reed etc., London, 1876; W. H. Lowe, Cambridge, 1878; E. P. Evans, in 'Atlantic Monthly,' 1884. An unknown ode by Ḥāfiẓ has been published by H. Blochmann, in Journal Asiat. Society of Bengal, vol. 46, p. 237, Calcutta, 1877; the ساقی نامه has appeared in English translation, in 'New Asiatic Miscellany,' vol. i. p. 327, Calcutta, 1789, and (together with a few odes) by Gulchin in Asiatic Journal, vol. 4, pp. 113, 215, and

550; a poem of Hâfiz in German translation by Rückert has been published by E. Bayer in *Magazin für die Litt. des Inn- und Auslandes*, Berlin, 1890, pp. 293-295; comp. also Zenker i. 559 sq. and ii. 517 sq.; and the preface to Wilberforce Clarke's translation, pp. xviii-xx.

The present copy contains:

The preface of Muḥammad Gulandām, who was a friend of Hâfiz, and collected after the poet's death his scattered works, on fol. 1^b, beginning: حمد بحدّ و ثنائی بی عدّ و سپاس بیقیاس خداوندی را الخ.

Kaṣidas, on fol. 6^b, beginning:

جوزا سحر نهاد حمائل برابرم

یعنی غلام شامم و سوگند میخورم

(= p. 395 in the Lucknow edition of A. H. 1285; see also No. 840 in the Berlin Cat.).

The second kaṣidah corresponds to Brockhaus, No. 692: ز دلبری نتوان الخ.

One tarji'band (entitled ساقی نامه), on fol. 14^b, beginning: ساقی اگر ت هوای ماهی الخ, see Bodleian Cat., No. 818.

One mukhammas, corresponding to Brockhaus, No. 693, and Rosenzweig iii. p. 534, on fol. 18^b, beginning: در عشق تو ای صنم الخ.

A short mathnawī of ten baits, on fol. 19^b, beginning: هر که آمد در جهان برزشور الخ.

Ghazals, in alphabetical order, on fol. 20^b, beginning with the usual bait: الا یا ایّها السّاقی الخ.

Muḥaṭṭa'ât, on fol. 175^b, beginning: دل منه بردنی: (Brockhaus, No. 574).

Mathnawis, the first of which, on fol. 180^b, styled ساقی نامه, begins: بیما ساقی آن می الخ, comp. Bodleian Cat., No. 816. The second, on fol. 183^a, begins: سرفتنه الخ, see ibidem (printed in Wahl's Arabische Anthologie ii. 38; in the Lucknow edition of 1285, p. 347 sq., it is styled, like the previous one, ساقی نامه; in Rosenzweig's edition iii. p. 500, it forms part of the مغتبی نامه; comp. W. Pertsch, Berlin Cat., p. 850, note 5). The third, on fol. 184^a, corresponds to Brockhaus, No. 685, beginning: الا ای آهوی الخ.

Rubâ'is, on fol. 185^b, beginning: اگر همچو من افتاده این دام شوی الخ.

Dated the 20th of Jumâdâ-alawwal, A. H. 1004 (A. D. 1596, Jan. 21). The copy belonged formerly to Sir Barry Close.

No. 1836, ff. 192, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 20^b; ff. 1^b, 2^a, 20^b, and 21^a splendidly adorned; size, 9½ in. by 5½ in.

1247

Another copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

الا یا ایّها الخ.

IND. OFF.

One tarkibband and one mukhammas (the latter = Brockhaus, No. 693), on fol. 186^a.

Mathnawis, on fol. 189^a; the first beginning: الا ای آهوی (Brockhaus, No. 685).

Muḥaṭṭa'ât, on fol. 194^b, beginning:

فساد چرخ نه بینیم و نشنویم همی
که چشمها همه کورست و گوشها همه کر

A short mathnawī of ten baits, on fol. 202^b, beginning:

هر که آمد در جهان برزشور
عاقبت می بایدش رفتن بگور

see fol. 19^b in the preceding copy.

Rubâ'is, on fol. 203^a, beginning: نه قصّه آن شمع (Brockhaus, No. 633).

Dated by Muḥammad Ḥusain in the month Ramaḍân, of the 23rd year (of whose reign is not stated; it must be either Shâhjahân's, A. H. 1059 = A. D. 1649, Sept.-Oct., or 'Âlamgir's, A. H. 1091 = A. D. 1680, Sept.-Oct.).

No. 2387, ff. 210, 2 coll., each ll. 15; Nasta'lik, by three different hands, the oldest on ff. 7-27, 68-79, 84, 85, and 90-210, the middle one on ff. 60-67, 80-83, and 86-89, the youngest on ff. 1-6 and 28-59; size, 8½ in. by 5 in.

1248

The same.

This copy contains only:

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few kit'as, on fol. 160^a.

One mathnawī (الا ای آهوی = Brockhaus, No. 685), on fol. 162^b.

A few rubâ'is, on fol. 163^a.

Dated the 2nd of Muḥarram, A. H. 1084 (A. D. 1673, April 19), by 'Abd-alnabi Kâdiri ibn Shaikh Ḥusain, a friend of the Imâm Miyânjân Muḥammad ibn Shaikh Mirânji. Bibliotheca Leydeniana.

No. 2764, ff. 164, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1249

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

The same short mathnawī of ten baits, as in Nos. 1246 and 1247 above, beginning, on fol. 186^a: هر که آمد در جهان الخ.

Muḥaṭṭa'ât, on fol. 186^b, beginning: فساد چرخ الخ.

Rubâ'is, on fol. 194^a, beginning:

جز نعلش تو در نظر نیاید مارا
جز کوی تو رهگذر نیاید مارا

see W. Pertsch, Berlin Cat., No. 849, p. 488.

This copy was presented to Major Robert MacKenzie by William Shep. Greene, 1709.

No. 80, ff. 198, 2 coll., each ll. 12; excellent Nasta'lik; illuminated frontispiece; ornaments throughout; size, 8½ in. by 5½ in.

1250

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few mathnawi-baits and a series of *kit'as*, the latter beginning, on fol. 233^b: *آصف عهد زمان* *الح*.

Rubā'is, on fol. 239^b, beginning: *امشب زغمت میان* *الح* (Brockhaus, No. 626).

Dated by Hidāyat-allāh at Multān the 5th of Sha'bān, A. H. 1147 (A. D. 1734, Dec. 31). College of Fort William, 1825.

No. 2305, ff. 245, 2 coll., each ll. 9; large Nasta'liq, written on paper sprinkled with gold; illuminated frontispiece; the first two pages adorned with gold arabesques; size, 9½ in. by 5½ in.

1251

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few *qasidas*, mathnawis, and tarkibbands, on fol. 141^b, beginning as in No. 1246: *جوزای سحر نهاده* *الح*.

A mukhammas, on fol. 153^a, beginning as in Nos. 1246 and 1247: *در عشق تو ای صنم* *الح*.

Muḥaṭṭa'āt and rubā'is, on fol. 154^a, beginning: *ای دل مجوی منصب دنیا که هیچ نیست* *الح*.

Dated the 17th of Sha'bān, A. H. 1184 (A. D. 1770, Dec. 6), by 'Azīm-al-dīn.

No. 3356, olim 7. J. 10, ff. 162, 2 coll., each ll. 19; Nasta'liq, the first page supplied later by another hand; size, 8½ in. by 5 in.

1252

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

Three *kit'as*, the first of which, on fol. 154^a, begins: *دل منه بر دنیای* *الح* (see No. 1246).

One *tarji'band*, on fol. 155^a, beginning: *ای داده بباد* *الح* (see Bodleian Cat., No. 816).

A mukhammas, on fol. 157^a, last line, beginning as in Nos. 1246, 1247, and 1251.

Mathnawis, on fol. 158^b, the first beginning: *الا ای* *الح*.

Rubā'is and fards, on fol. 168^a, beginning: *کاش* *الح*; the second (which in many copies heads this part) corresponds to Brockhaus, No. 617. *مردی* *الح*.

Colophon on fol. 175^a, giving the date of the copy as the first of Dhū-al-ḥijjah, A. H. 1198 (A. D. 1784, Oct. 16), and the name of the transcriber as Ghulām 'Alī bin Muhammad اروشی. On fol. 175^b (the last

page) the beginning of a *qasidah*: *در بدخشان لعل* *الح*.

No. 3509, ff. 175, 2 coll., each ll. 16; small Nasta'liq; illuminated frontispiece; size, 4½ in. by 3 in.

1253

The same.

Contents :

Muḥammad Gulandām's preface, on fol. 1^b, beginning: *محمد بیکد و ثنای بیعد* *الح*.

One *qasidah*, on fol. 6^b, beginning: *ننا گویم* *الح*.

One mathnawī, on fol. 8^a (Brockhaus, No. 685, *الا ای آهوی* *الح*); one mukhammas, on fol. 10^a (Brockhaus, No. 693, *در عشق* *الح*); and a second mathnawī, on fol. 11^a, *سرفتنه* *الح* (see No. 1246 above).

Ghazals, in alphabetical order, on fol. 16^b.

Some *kit'as*, on ff. 170^b–179^b.

A second *qasidah*, on fol. 179^b (Brockhaus, No. 692).

A *tarji'band*, on fol. 180^b, beginning as in No. 1246: *ساقی اگر ت* *الح*.

Rubā'is, on fol. 182^b, beginning: *مردی زکننده* *الح* (see No. 1252).

Two small lacunas, on ff. 90^b and 139^a. Copied A. H. 1212 (A. D. 1797, 1798), in Iṣfahān, by 'Alī Ridā, known as Mirzā Bābā of Shirāz, at the request of Ja'far 'Alikhān Bahādur.

No. 172, ff. 188, 2 coll., each ll. 15; large and distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 16^b; ff. 1^b, 2^a, 16^b, and 17^a richly adorned; size, 11½ in. by 6½ in.

1254

The same.

Contents :

Muḥammad Gulandām's preface, on fol. 1^b.

Two *qasidas*, on fol. 6^b (with some lines left partly or wholly blank); beginning of the first, *ننا گویم* *الح* (see the preceding copy); the second, on fol. 8^a, begins: *مفدّری که از آثار صنع کرد اظهار* *الح* (corresponding to the beginning of the Calcutta edition of 1791).

Ghazals, in alphabetical order, on fol. 9^b.

Kit'as, on fol. 195^a, beginning: *دل منه* *الح*.

The same *tarji'band* as in No. 1252, but beginning here, on fol. 205^a: *ای باد بگو بدوستداری* *الح*.

The usual mukhammas, on fol. 207^b.

Five short mathnawis, on fol. 209^a; the first begins: *بنشینم و با غم تو بازم – پنهان زتوبا تو عشق سازم* *الح*; the second, on fol. 210^b, is the usual one: *آهوی* *الح*.

Rubā'is, on fol. 219^a, beginning: *مردی زکننده* *الح*.

A few verses from the *نامه* *الح*, on fol. 227^b.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May, 1804.

No. 2863, ff. 228, 2 coll., each ll. 14; very large and distinct Nasta'lik; a gorgeously illuminated frontispiece on fol. 9^b; ff. 9^b and 10^a richly adorned; splendid Eastern binding, outside with flowers, inside with two large pictures, unfortunately severely injured on both sides; size, 13 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

1255

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Mathnawis, kit'as, and rubá'is, on fol. 248^b, beginning:

الا ای آهوی الخ

The usual mukhammas, on fol. 259^a.

No date. Presented by J. H. Peile, Esq., Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3467, olim 7. J. 13, ff. 271, 2 coll., each ll. 11; large Nasta'lik, by a modern hand; size, 8 $\frac{1}{2}$ in. by 6 in.

1256

The same.

Contents:

Muhammad Gulandâm's preface, on fol. 1^b.

Ḳašidas and tarkibbands, on fol. 5^b, beginning:

ز دلبری نتوان الخ (corresponding to the second ḳašidah in No. 1246 = Brockhaus, No. 692).

Ghazals, in alphabetical order, on fol. 14^b.

The usual mukhammas, on fol. 203^a.

Kit'as, mathnawis, and rubá'is, on fol. 204^b, beginning: دل منه الخ; the first mathnawi, on fol. 216^a,

سرفتنه الخ; the first rubá'i, on fol. 223^a, مردی

زکننده الخ.

No date. Some pages slightly injured, almost all soiled by water and partly effaced.

No. 3464, olim 7. J. 8, ff. 228, 2 coll., each ll. 14; Nasta'lik; illuminated frontispieces on ff. 1^b, 5^b, and 14^b; rather effaced pictures on ff. 53^a, 95^b, 147^a, and 197^b; small ornaments throughout; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

1257

The same.

Contents:

Muhammad Gulandâm's preface, on fol. 1^b.

Ḳašidas, on fol. 5^a, beginning: ز دلبری نتوان الخ.

Three mathnawis, on fol. 10^b; the first beginning:

الا ای آهوی الخ

Some tarkibbands and the usual mukhammas, on fol. 17^a.

Ghazals, in alphabetical order, on fol. 20^b.

Kit'as, on fol. 194^b, beginning as in No. 1250:

آصف عهد زمان الخ

Rubá'is, on fol. 204^b, beginning as in No. 1250:

امشب ز غمت الخ

No date. Some pages injured; various readings and additions on the margin.

No. 678, ff. 1-210, 2 coll., each ll. 15; Nasta'lik, the first two pages illuminated; size, 8 $\frac{7}{8}$ in. by 5 $\frac{1}{2}$ in.

1258

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Tarkibbands, a few mathnawis (the first beginning: الا ای آهوی الخ), and the usual mukhammas, on fol. 183^a.

Kit'as, on fol. 193^a, beginning: دل منه الخ.

Rubá'is, on fol. 201^b, beginning as in No. 1249: جز نقش تو الخ.

No date.

No. 1704, ff. 209, 2 coll., each ll. 14; clear and distinct Nasta'lik; illuminated frontispiece; size, 8 $\frac{1}{8}$ in. by 4 $\frac{7}{8}$ in.

1259

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

A few mathnawis, on fol. 204^b, the first begins: الا ای آهوی الخ; the second, a ساقی نامه, begins, on fol. 206^a, as the first mathnawi in No. 1246: ببا ساقی. آن می الخ.

Parts of ff. 207^b and 208 are left blank.

Kit'as, on fol. 209^a, beginning: زمانه گر گهر بآک الخ (= Brockhaus, No. 580).

A few rubá'is, on fol. 212^a, followed on fol. 214^a by a short account of Ḥāfiẓ. On ff. 215^a-217^b a tract on the various metres of epic poems, illustrated by those of Sanā'i, Nizāmi, Khusrāu, etc. (see a similar tract at the beginning of the autograph of Jāmi's *Kulliyāt* in Rosen, *Persian MSS.*, pp. 216-218).

On fol. 218^a some scattered poetry. *Bibliotheca Leydeniana*.

No. 2826, ff. 218, 2 coll., each ll. 13; Nasta'lik; size, 6 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1260

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Kit'as, rubá'is, and fards, on fol. 186^b, beginning: ای که از روزگار می طلبی الخ (corresponding to the first kit'ah in No. 66 of Rosen's Cat.).

No date. Occasionally various readings on the margin; some pages slightly injured at the corners.

No. 3466, olim 7. J. 12, ff. 201, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

1261

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

A few mathnawis, on fol. 164^b; the first beginning:
 الا ای آهوی الخ.

Kit'as and rubā'is, on fol. 163^a, beginning: دل منه الخ.
 Ff. 158-165 are misplaced, their proper order is:
 158, 164, 160-163, 159, 165.

No date.

No. 3344, olim 7. J. 14, ff. 168, 2 coll., each ll. 14; small, but clear Nasta'lik; illuminated frontispiece, the first two pages neatly adorned; size, 6½ in. by 3½ in.

1262

The same.

Contents:

Ghazals, in alphabetical order, on ff. 172-178 of No. 3358, and ff. 1-181^a of No. 3357. At the end, on fol. 181^b sq., a few mathnawis, beginning: سرفتنه الخ.

No date.

The first seven leaves have by mistake been bound at the end of No. 3358, instead of being put at the top of No. 3357.

No. 3358, olim 7. J. 15, ff. 172-178, and No. 3357, olim 7. J. 11, ff. 185, 2 coll., each ll. 12; clear Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1263

A defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Kit'as and ta'rikhs, on fol. 205^a, beginning: مسند
 نشین دولت جان شکوه شوکت الخ.

Three mathnawis, on fol. 211^a; the first begins:
 الا ای آهوی الخ; the second, on fol. 212^b: سرفتنه الخ;
 the third, on fol. 213^b: مغنی ملولم دو تازی بنز الخ;
 it breaks off on fol. 214^b.

On the last fly-leaf the following remark: From Exhibition of 1851.

No. 3511, ff. 214, 2 coll., each ll. 12; clear and distinct Nasta'lik; illuminated frontispiece on fol. 1^b; neat arabesques with flowers at the end, and sometimes even in the middle, of each ghazal, etc.; additional illuminations in gold, green, and other colours on ff. 23^b, 25^a, 44^b, 47^b, 52^b, and 65^a; some pages injured; pictures on ff. 3^b, 4^b, 6^a, 8^b, 11^a, 13^a, 14^a, 17^b, 24^a, 25^b, 29^a, 30^a, 33^b, 40^b, 45^a, 48^a, 49^b, 51^a, 53^a, 61^b, 65^b, 68^b, 76^b, 85^b, 87^b, 89^a, 101^a, 103^a, 110^a, 112^b, 114^a, 119^a, 121^a, 124^a, 127^b, 129^b, 136^b, 139^a, 141^a, 144^a, 154^a, 161^a, 163^b, 168^b, 171^a, 176^a, 180^a, 184^a, 188^b, 191^b, 193^b, 194^b, and 202^b; size, 7¼ in. by 4¼ in.

1264

Another defective copy of the same.

Contents:

Muhammad Gulandām's preface, on fol. 1^b.

Kasidas, on fol. 4^a, beginning: سپیده دم که صبا
 بوی زلف جان گیرد (corresponding to the initial
 kasidah in Bodleian Cat., No. 826, and Rosen, No. 66).

Ghazals, in alphabetical order, on fol. 9^b.

Kit'as, mathnawis, and a few rubā'is, on fol. 151^b,
 beginning: سرور اهل عمام الخ; this part is incomplete

and breaks off on fol. 162^b. Some pages slightly injured.

No. 3465, olim 7. J. 9, ff. 162, 2 coll., each ll. 16; Nasta'lik; size, 7½ in. by 4 in.

1265

A third defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. There is a lacuna of three leaves after fol. 2.

Four unalphabetical ghazals, on ff. 151^b-153^a.

The usual mukhammas, on fol. 153^a.

Mathnawis, kit'as, and rubā'is, on fol. 154^a, beginning:
 الا ای آهوی الخ.

Ff. 24 and 25 are misplaced and must be inserted after fol. 117.

No date. A few various readings and additions on the margin.

No. 3358, olim 7. J. 15, ff. 1-171, 2 coll., each ll. 16; Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1266

Extracts from the same diwān.

Contents:

Muhammad Gulandām's preface, on fol. 400^b.

Ghazals, in alphabetical order, on fol. 402^b.

Kit'as, on fol. 492^a, beginning: بر تو خوانم ز دفتر
 اخلاق الخ (= Brockhaus, No. 583).

Rubā'is, on fol. 494^a, with a few fards at the end,
 beginning: مردی ز کسندۀ الخ.

No. 407, margin-column, ff. 400^b-496^a, ll. 44; clear Nasta'lik; ornaments throughout.

1267

The ghazals of Hāfiz.

Ghazals, in alphabetical order, beginning as usual.

Dated by Shaikh Abū Turāb, living in Diwpur in the Pargana of بندق, the 1st of Dhū-al-hijjah, A.H. 1213 (1206 of the Bangālī era = A.D. 1799, May 6).

No. 2398, ff. 205, 2 coll., each ll. 13; Nasta'lik; size 8½ in. by 6½ in.

1268

Another copy of the same ghazals.

Ghazals, in alphabetical order.

No date. This copy is extremely worm-eaten.

No. 3512, ff. 189, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; size, 7½ in. by 3½ in.

1269

Sharh-i-Diwān-i-Hāfiz (شرح دیوان حافظ).

A Persian commentary on the ghazals of Hāfiz, by an anonymous writer, compiled A.H. 1026 (see fol. 248^b, l. 7) = A.D. 1617. It is the same commentary which is noticed by A. Sprenger, Catal., p. 416, l. 20, beginning: الا یا ایها الساتی . . . دانا و آگاه باش ای

رعنا كه الا حرف تنبيه است و يا حرف ندا ايها كلمه
ايست كه معرّف بلام الـح

The explanations given are very elaborate and of a decided Sûfie character.

No date. Bibliotheca Leydeniana.

No. 2490, ff. 249, ll. 17; Nasta'lik; worm-eaten in several places; size, 8½ in. by 5½ in.

1270

Kashf-alastâr 'an wujûhi mushkilâti alash'âr (كشف
(الاستار عن وجوه مشكلات الاشعار).

Another commentary on Hâfiz' diwân, by Muḥammad Afḍal of Ilâhâbâd, who flourished under Shâhjahân, forming the seventh risâlah out of eighteen (not sixteen as Sprenger asserts), dealing with the interpretation of Persian poetry, except the mathnawi and the ḥadiqah. The immediately preceding sixth risâlah was a commentary on Nizâmî's Sharafnâma or Iskandarnâma, as we learn from the very heading of this copy, on fol. 1b: *خاتمة شرح شرفنامه مشهور بسکندر*: *نامه و فاتحه شرح ديوان خواجه حافظ قدس سره*.

Beginning:

زبان میگشایم بشکر خدا
که از کشف استار آن بیتها

The title appears on fol. 2b, and in the same page begins the introduction (مقدمه) to the commentary. The commentary itself opens, on fol. 21b (شروع در شرح) (ابیات), with the verse: *در همه دبرمغان نیست چو من شیدائی الـح*.

The work is especially interesting, on account of its long extracts from older and contemporary writers, particularly on mystical matters; comp. A. Sprenger, Catal., p. 415. Bibliotheca Leydeniana.

No. 2482, ff. 153, ll. 15; Nasta'lik; size, 87 in. by 6 in.

1271

Khulâṣat-albaḥr fi iltikât-aldurar (خلاصة البحر في
(التقاط الدر).

Part of a third detailed commentary on Hâfiz' diwân, composed by 'Abdallâh, known as 'Ubaid-allâh, with the epithet Khalifah Hayy bin 'Abd-alḥaḳḳ (known as 'Abd-alkâdir alkhwishî alcishti). The author states in the preface, that he had already compiled, before this work, another commentary on the difficult passages of Hâfiz' diwân, styled *بحر الفراسة*, that he was for a time attached to the Shaikh Maṣlânâ 'Abd-alrashîd (known as Muḥammad Rashid) Yuwânjî, and afterwards in the service of Shaikh Pir Muḥammad of Lakhnau, and that he then resolved upon writing a larger and fuller exegetical work on Hâfiz. But this copy contains only a small portion of the poet's diwân; it comprises only the ghazals as far as the rhyme-letter ت, all the rest is missing, perhaps never completed by the author.

Beginning: *سپاس و ستایش خداوندی که اولیاء خود را بکلامی مخصوص ساخت الـح*.

The ghazals of Hâfiz are not only, as is usual in diwâns, arranged according to the last rhyme-letter, but there are also subdivisions according to the first letter of the first bait of each ghazal, which are called *bâbs*. The larger divisions according to the rhyme-letter are styled *kitâb*.

The right order of ff. 79-113 is: 79, 87, 88, 81-86, 80, 89-104, 112, 106-111, 105, 113.

No. 1029, ff. 256, ll. 19; careless Nasta'lik; size, 9½ in. by 5½ in.

1272

Kalid-i-diwan-i-Hâfiz (کلید دیوان حافظ).

Explanation of the difficult words and phrases in Hâfiz' diwân, arranged alphabetically, and preceded by an introduction (مقدمه) on the mystical terms which frequently occur in the poems of Hâfiz, for instance, *معشوق*, *عاشق*, *عشق*, etc. The author's name does not occur; as title appears, on fol. 1a: *کلید خواجه حافظ و فرهنگ حافظ*.

Beginning of the preface, on fol. 1b: *حمد بیکد و ثنای بیعد و سپاس بی قیاس حضرت خداوندی که جمیع دیوان حافظان الـح*.

Beginning of the alphabetical key (کلید) or glossary, on fol. 10a: *آغاز لغات دیوان خواجه حافظ شیرازی: باب الف الـح*.

No date. Copied by Fakhr-al-din.

No. 1840, ff. 1-21, ll. 13; very careless Nasta'lik; size, 8½ in. by 6 in.

1273

Another key to Hâfiz' diwân.

This little work is, like the preceding one, entitled at the beginning *کلید خواجه حافظ*, and in the colophon, on fol. 38a, *فرهنگ حضرت دیوان حافظ*. It also consists of two parts, for although the colophon appears already at the end of the first part, there cannot be any doubt that the following alphabetical glossary belongs, as second part, to the same work. The author's name seems to be Nûr Muḥammad (see fol. 21b: *فغیر حقیر*: *نور محمد*), who may be identical with Mir Muḥammad Nûr-allâh Aḥrâri, the commentator of the mathnawi (see No. 1104 above). The first part contains, like the *muḥaddimah* of the preceding *کلید*, an explanation of mystical terms and phrases in twenty short bâbs, beginning, on fol. 21b: *حمد و ثنای مر حضرت الهی: خالق را که الـح*.

The second part, an alphabetical glossary for the difficult and rare words, especially the Arabic ones, which are found in Hâfiz' poems, begins, on fol. 38b: *افواه دهنها استعانت یاری خواستن الـح*.

No date. Copied by the same Fakhr-al-din.

No. 1840, ff. 21-48, ll. 13; very careless Nasta'lik; size, 8½ in. by 6 in.

1274

A third key to *Hāfiẓ* diwān.

This glossary to *Hāfiẓ* diwān is arranged alphabetically according to the first letter, and begins, without any introduction, immediately with the explanation of the word آشوب = شور و غوغا, after which follows افسانه = حکایتها گذشته, and so on. No title occurs anywhere.

No date. Some pages badly injured.

No. 678, ff. 211-235, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1275

Diwān-i-Jalāl (دیوان جلال).

Lyrical poems by Sayyid Jalāl-al-din of Yazd, the son of Sayyid 'Aḡud-al-din, who was a wazir of Muḥammad Muẓaffar; according to Takī Kāshī (see A. Sprenger, Catal., p. 18, No. 71) he died A.H. 793 (A.D. 1391); comp. Bodleian Cat., No. 854; Butkhāna, No. 32, ib., col. 200; Ātashkāda, No. 623, ib., col. 283; Makhzan-algharā'ib, No. 490, ib., col. 326; Rieu ii. p. 869b.

Contents:

A preface in prose, on fol. 496^a, beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِهِ نَسْتَعِينُ جَوَاهِرُ زَوَاهِرِ حَمْدِ وَسِيَّاسِ بِي حُدِّ وَ قِيَّاسِ الْخ.

Kaṣidas, on fol. 499^a, beginning:

بمغن گلشن گیتی زاعتدال بهار
صبا بساط زمرد فگنده دیگر بار

Ghazals, on fol. 509^a, beginning:

عاشقان آول قدم برهر دو عالم میزنند
بعد از آن درکوی عشق از عاشقی دم میزنند

Kiṭ'as, on fol. 566^a, beginning: خداوندا توئی کارواد
مدحت الخ.

Rubā'is, on fol. 568^a, beginning: ای بارگهت ز چرخ
گردون برتر الخ.

Good copy, not dated.

No. 407, margin-column, ff. 496^a-571^b, ll. 44; illuminated throughout; clear and distinct Nasta'lik.

1276

Tuḥfa-i-Naṣā'ih (تحفة نصائح).

A didactic poem, in form of a kaṣidah, on all the various topics of ethics and practical philosophy, somewhat on the lines of Nāṣir bin Khusrā's Rūshanā'ināma (see No. 904 in this Cat.), by Yūsuf Gadā (Yūsuf the dervish) or according to the colophon of the following copy, Muḥammad Yūsuf, who intended these admonitions for his son Abū-alfath. The poet's spiritual teacher was Shaikh Maḥmūd (or, with his fuller designation according to the following copy, Shaikh Nāṣir-al-din Maḥmūd), whom he celebrates, on fol. 2^a: شایخ معظم بفرمان محمود صاحب قران

into forty-five bābs, and comprises in this copy 786 baits (هفصد هفتاد و شش), in the following one 781 (هفصد هفتاد و یک). As date of composition, there appears both here and in the following copy, A.H. 795 (هفصد نود و پنج), the 10th of Rabi' II = A.D. 1393, February 23, whereas the St. Petersburg MS. (see Cat. des MSS. et Xylographes, p. 440, compare also Rehatsek, Catalogue raisonné, p. 129, No. 11) contains as date, A.H. 752 (A.D. 1351); it is hard to say which of the two is the correct one; if the Shaikh Nāṣir-al-din Maḥmūd is really identical with the great Shaikh of the Cīstī order, Nāṣir-al-din Maḥmūd Cīrāgh of Dihli (who died A.H. 757 = A.D. 1356, see Safinat-alanliyā, No. 116, col. 287 in this Cat., and Sawāṭī'-alanwār, No. 22, col. 331 above), A.H. 752 has decidedly the better chance. An incomplete copy of this poem is also noticed in W. Pertsch, Berlin Cat., pp. 124, 125; it is mentioned besides in H. Khalfa ii. p. 242, No. 2684. A lithographed edition of it has appeared in Bombay, A.H. 1283. Beginning:

حمدی بگویم بیعدد مر خالق جن و بشر
کرده معلق آسمان هم اختران شمس و قمر

On the margin a great number of Kūrān verses and traditions are quoted as references for the text.

Dated Jumādā-alawwal, A.H. 1173 (A.D. 1759, Dec., to 1760, Jan.), by Nūr-al-din 'Alī alḥusainī.

College of Fort William, 1825.

No. 2194, ff. 29, 2 coll., each ll. 15; careless Nasta'lik; size, 8½ in. by 4½ in.

1277

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2^b, l. 3, and in the colophon; the title, on fol. 2^b, l. 8.

No date. The proper order of ff. 31-39 is: 31, 38, 32-37, 39. College of Fort William, 1825.

No. 2342, ff. 39, 2 coll., each ll. 11; Nasta'lik; size, 8½ in. by 4½ in.

Poets who died between A.H. 800 and 900.

1278

Diwān-i-Kamāl Khujandī (دیوان کمال خجندی).

The lyrical poems of Shaikh Kamāl-al-din Mas'ūd of Khujand in Transoxania, who died in Tabriz, according to the best authorities, A.H. 803 (A.D. 1400, 1401), see Haft Iklim, No. 1525 (col. 494 in this Cat.). Other, less trustworthy, dates of his death are A.H. 792 (A.D. 1390), according to Danlats'hāh, the Safinah, the Ātashkāda (see Bodleian Cat., col. 209, No. 41), etc., A.H. 793 (A.D. 1391), see Rosen, Persian MSS., p. 119 and note 2 ib., and A.H. 808 (A.D. 1405, 1406), see Bodleian Cat., Nos. 857, 858; Rieu ii. p. 632; W. Pertsch, Berlin Cat., p. 855; G. Flügel i. p. 557; J. Aumer, p. 27; A. Sprenger, Catal., p. 454; Fleischer, Dresden Cat., p. 7; J. C. Tornberg, p. 103; Ouseley, Biogr. Notices, p. 192; Bland, Century of Ghazals, No. 3, etc.

Contents :

One *kašidah*, on fol. 1^b, beginning :

افتتاح سخن آن به که کنند اهل کمال
به ثنای ملک الملک خدای متعال

Ghazals, in alphabetical order, on fol. 2^b, beginning:

جهانی برز مقصودست و رای روشن و پیدا
دریغا تشنه لب خواهیم مردن بر لب دریا

The initial ghazal of Sprenger's copy in Cat. Oudh is found here, on fol. 11^b.

Kit'as, rubá'is, and a few fards, on fol. 231^a.

Beginning of the kit'as :

چو دیوان کمال افتد بدست
نویس از شعرا و چندانکه خواهی

Beginning of the rubá'is, on fol. 235^b :

تا فکرت من نهاد بنیاد سخن
آباد شد از من طرب آباد سخن

Dated A. H. 971 (A. D. 1563, 1564), at Marw, by Muḥammad Ḥusain bin Ghiyāth-al-din 'Alī Jāmi. On several pages one or two hemistichs are omitted.

No. 906, ff. 237, 2 coll., each ll. 14; Nasta'lik, the first two pages richly illuminated; size, 9½ in. by 6 in.

1279

Another copy of the same.

This copy of Kamāl's diwān contains :

Ghazals, in alphabetical order, on fol. 1^b, beginning :

اینها العطشان فی وادی الهوا
جوی جویان جانب دریا بیا

This initial ghazal is found in the preceding copy, on fol. 12^a, but there is written *اینها العطشان* instead of *اینها العطشان*.

Kit'as, on fol. 206^b, and

Rubá'is, on fol. 212^a, both beginning as in the preceding copy.

Dated the 16th of Rabi'-al-awwal, A. H. 1085 (A. D. 1674, June 20), by Shaikh Kālī.

No. 925, ff. 214, 2 coll., each ll. 15; clear Nasta'lik; size, 9 in. by 5½ in.

1280

An extract from the same diwān.

Contents :

Ghazals, in alphabetical order, on fol. 572^a, beginning :

از تو يك ساعت جدائی خوش نمی آید مرا
با دگر کس آشنائی خوش نمی آید مرا

Rubá'is, on fol. 622^a, beginning : *ای سرو ترا اگر چه*
طوبی خوانیم الخ.

The initial rubá'i of No. 1278 is here the fourth.

No. 407, margin-column, ff. 572-623, ll. 44; clear Nasta'lik; ornamented throughout.

1281

Diwān-i-Maghribi (دیوان مغربی).

The lyrical poems of Mullā Muḥammad Shirin Maghribi of Nā'in, in the province of Isfahān, who was a friend of Kamāl Khujandī, and died at Tabriz, A. H. 809 (A. D. 1406, 1407); comp. Bodleian Cat., No. 859; Rieu ii. p. 633; W. Pertsch, Berlin Cat., pp. 719, 720, and 856; A. Sprenger, Catal., p. 476; Ouseley, Biogr. Notices, p. 106. His diwān has been printed in Persia, A. H. 1280.

Contents :

A preface in prose, on fol. 1^b, beginning : الحمد لله الذى انشاء عروض الكون بسى الجسم الثقيل والروح الخفيف الخ.

Ghazals, in alphabetical order, except the first, preceded by a short mathnawi (dedicated to Shābrukh).

Beginning of the mathnawi, on fol. 2^b :

بس اربینی درین دیوان اشعار
خرابات و خراباتی و خمار

Beginning of the first (unalphabetical) poem, the first three baits of which are written in Arabic, on fol. 3 :

Beginning of the first alphabetical poem, on fol. 3^b :

خورشید رخت جو گشت پیدا
ذرات دو کون شد هوبدا

Tarji'āt and rubá'is, on fol. 74^a, beginning :

آفتاب وجود کرد اشراق - نور او سر بسر گرفت آفاق

At the end of the diwān, on fol. 92^b, there are some prose-lines, beginning : زیرا که علوم و معارف ایشان ذوقی الخ :

Dated the 10th of Shawwāl, A. H. 1151 (A. D. 1739, Jan. 21), by Ghulām Muḥyi-aldīnkhān of Gilān. Some mathnawi-baits on the fly-leaves.

No. 230, ff. 1-92, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 5 in.

1282

Another copy of the same.

This copy, which is somewhat older than the preceding one, contains only ghazals in alphabetical order, except the first, with a few mathnawi-baits and rubá'is at the end. Beginning both of the initial (unalphabetical) and the first alphabetical ghazal the same as in the preceding copy. Occasionally various readings on the margin. Dated by Gisūrāi, the 7th of Rabi'-al-awwal, A. H. 1139 (eighth year of Muḥammadshāh's reign)=A. D. 1726, Nov. 2.

No. 254, ff. 277-382, 2 coll., each ll. 12-15; careless Nasta'lik; size, 8½ in. by 4½ in.

1283

An incomplete copy of the same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning :

هیچ دانی که ما کثیم وشما - سایه آفتاب ونور خدا

The first alphabetical poem of the preceding copy is here the *second* (on fol. 2^a).

Rubā'is, incomplete at the end, on fol. 61^b, beginning:

ای گشته عیان رویتو از جام جهان
بیدا شده از نام خوست نام جهان

The last rubā'i corresponds to fol. 91^b, last two lines, in No. 1281.

No. 1086, ff. 63, 2 coll., each ll. 16; distinct Nasta'liq; size, 7½ in. by 4½ in.

1284

Khamsa-i-Jamāliyyah (خمسة جمالية).

Five mathnawis, in imitation of the five famous poems of Nizāmī, composed by a poet with the takhalluṣ *Jamālī*, who is not mentioned anywhere (his fuller title given in the frontispiece of the first poem is *حضرة الجمالية الاحمدية*). He flourished at the end of Timūr's reign, and under his first successors. The five poems of this khamsah are:

1. *تحفة الأبرار*, in twenty maqālas, an imitation of the *Makhzan-alarār*, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - هست سرآغاز کتاب کرم

2. *مهر و نگار*, an imitation of Khusrau and Shirin, on fol. 29^b, beginning:

بفضل بی کران یا ذی المعالی
در توحید بگشا بر جمالی

Composed A.H. 805 (A.D. 1402, 1403), see fol. 85^b, l. 14.

3. *محزون و محبوب*, an imitation of Lailā and Majnūn, on fol. 86^b, beginning:

ای ذات ترا بدایتی نی - اوصاف ترا نهایتی نی

Composed A.H. 814 (A.D. 1411, 1412), see fol. 132^a, l. 20.

4. *هفت اورنگ*, an imitation of the *Haft Paikar*, on fol. 132^b, beginning:

ای جهان جمله آفریده تو - سقف افلاک برکشیده تو

Composed A.H. 820 (A.D. 1417), see fol. 178^b, last line but one.

5. Another mathnawī, incomplete at the end; the title of this last poem cannot be made out, as no headings are found, and the only place in which the author himself enumerates his mathnawis, viz. fol. 134^a, ll. 10, 11, occurs already in the beginning of the *هفت اورنگ*, that is in the fourth poem. Beginning of this mathnawī, on fol. 179^b:

الهی ز مه تا بهای تراست
همه بندگانیم و شاهی تراست

No doubt it is an imitation of the *Iskandarnāma*. Many leaves are a little injured; the last page is very severely damaged. The second mathnawī is dated the

8th of Ramadān, A.H. 869 (A.D. 1465, May 4), the third in the month Muḥarram, A.H. 870 (A.D. 1465, Aug.-Sept.). We learn from the colophons of both, that this copy was made in Baghdād.

No. 138, ff. 210, 4 coll., each ll. 25; Nasta'liq; illuminated frontispiece at the beginning of each poem; pictures on ff. 14^a, 24^a, 75^a, 101^b, 125^b, and 205^a; size, 12½ in. by 7½ in.

1285

Diwān-i-Kāsim-i-Anwār (دیوان قاسم انوار).

The lyrical poems of Sayyid Mu'in-al-dīn 'Alī Kāsim-i-Anwār, with the two takhalluṣes Kāsim and Kāsimī, born in Sarāb, near Tabriz, A.H. 757 (A.D. 1356), died at Kharjird, near Jām, A.H. 837 (A.D. 1433, 1434); see *Haft Iklim*, No. 1314, col. 476 above, and comp. *Bodleian Cat.*, Nos. 862-866; *Rieu* ii. p. 635 sq.; *W. Pertsch*, p. 101, and *Berlin Cat.*, p. 860 sq.; *A. Sprenger, Catal.*, p. 532; *G. Flügel* i. pp. 558, 559; *J. Aumer*, p. 28; *Bland, Century of Persian Ghazals*, No. 6; etc.

Contents:

Daulatshāh's account of Kāsim's life and works (ذکر در دریای (سید قاسم انوار), on fol. 1^b, beginning: *حقیقت الخ*. Daulatshāh is the only biographer who, with his usual inaccuracy, fixes the poet's death in A.H. 835 (A.D. 1431, 1432).

Ghazals, in alphabetical order, except the first two, on fol. 9^b. Beginning of the initial ghazal:

من بیچاره سودازده سرگردانم
که باوصاف خداوند سخن چون رانم

Beginning of the first alphabetical ghazal, on fol. 10^b:

ای صبح سعادت ز جبین تو هویدا
این حسن چه حسنست تبارک و تعالی

Tarjībānds, kiṭ'as, short mathnawis, and rubā'is, on fol. 209^a, beginning:

بیا ای عشق عالمسوز بی غم
قدم برچشم من نه خیر مقدم

(see No. 863 in the *Bodleian Cat.*).

This copy is dated the 4th of Jumādā-althānī, A.H. 1028 (A.D. 1619, May 19), by 'Abd-allatīf al-'Abbāsi (the learned editor and commentator of Sanā'i's *Hadiqah* and Jalāl-al-dīn Rūmī's mathnawī, see above, Nos. 923, 924, 1088-1091, 1101, 1102), who wrote it for Mirzā Muḥammad Ashraf.

No. 495, ff. 227, 2 coll., each ll. 11; Nasta'liq; two small pictures, the first rather effaced, on ff. 18^b and 39^a; blanks on ff. 140^b and 200^a; size, 6½ in. by 3½ in.

1286

Another copy of the same.

This copy seems to be older than the preceding one, but is not dated; it is injured in many places, and has the

first sixty-two leaves in this most bewildering order: ff. 1-20, 29, 22, 23, 30, 21, 24, 25, 47-53, 54, 32-38, 27, 28, 26, 55-60, 39-46, 31, 61, 62.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1^a. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy. At the end of the ghazals, on fol. 163^b, four rubā'is.

One tarji'band, ghazals, kit'as, short mathnawis and rubā'is, all mixed together, beginning, on fol. 164^a: *الا ای عشق الـ* (see the preceding copy, fol. 209^a). The last mathnawī, on fol. 178^a, begins:

الا ای شاهباز قدس لاهوت - مقید مانده در دام ناسوت
(identical with the *امیر تیمور گورگان*, in No. 862 of the Bodleian Cat.).

No. 2831, ff. 179, 2 coll., each ll. 21; small Nasta'lik; size, 6½ in. by 4 in.

1287

The same.

This copy is not dated; but a seal, bearing the date A. H. 1174 (A. D. 1760, 1761), appears on fol. 1^a.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1^b; beginning the same as in the preceding copies.

One tarji'band, kit'as, short mathnawis and rubā'is, on fol. 189^b, beginning: *بیا ای عشق الـ*.

No. 489, ff. 199, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1288

The same.

This copy, which has some lacunas after ff. 37, 38, and 39, contains:

Ghazals, in alphabetical order, except the first two, on fol. 1^b, with a few rubā'is at the end.

No date. This MS. came into the library of Khān-ṣāhib Ḥabīb-allāh Khānṣāhib Bahādur, A. H. 1213 (A. D. 1798, 1799).

No. 2577, ff. 160, 2 coll., each ll. 17; Nasta'lik; the first page supplied later; size, 8½ in. by 5½ in.

1289

The same.

This very defective copy contains:

Ghazals, in alphabetical order, except the first (which begins in the usual way), on fol. 1^b. Between ff. 1 and 2 a lacuna; the abrupt beginning of fol. 2^a: *زاهد*; *از چشم یقین باز گشاید الـ*, corresponds to No. 2831 (1286 in this Cat.), fol. 8^b, l. 3. The next complete ghazal on the same page corresponds to fol. 4^a, l. 1, in the same copy. This part breaks off, on fol. 169^b, with the fourth bait of a ghazal rhyming in *ی*; the last verse corresponds to fol. 146^a, l. 7, in No. 2831.

Kit'as, one tarji'band, and short mathnawis, on fol. 170^a, defective both at the beginning and end; the first bait occurring belongs to a kit'ah, corresponding to fol.

IND. OFF.

169^b, l. 9, in No. 2831; the first complete kit'ah on the same page to fol. 172^b, l. 4 ab infra. in the same copy.

This part breaks off in a short mathnawī, on fol. 179^b.

The right order of ff. 33-42 is: 33, 41, 35-40, 34, 42; and of ff. 73-82: 73, 80, 81, 76-79, 74, 75, 82. A little worm-eaten here and there.

No. 3459, olim 13. J. 15, ff. 179, 2 coll., each ll. 15; careless Nasta'lik; size, 8½ in. by 4½ in.

1290

Kulliyyât-i-Kâtibi (کلیات کاتبی).

Complete poetical works of Shams-al-din Muḥammad bin 'Abdallāh Kâtibi, who was born in Tarshiz, studied in Nishâpûr, and died at Astarâbâd A. H. 838 or 839 (A. D. 1434-1436), see Haft Iklim, No. 753, col. 433 in this Cat.; and comp. Bodleian Cat., Nos. 867-870; Rieu ii. pp. 637-639; W. Pertsch, p. 76, and Berlin Cat., p. 862; A. Sprenger, Catal., p. 457; G. Flügel i. p. 561; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; J. C. Toruberg, p. 104; H. Khalfâ iii. p. 302, No. 5625; Ouseley, Biogr. Notices, p. 188 sq.; Bland, Century of Persiau Ghazals, No. 5; etc.

Contents:

Ghazals, arranged alphabetically, on fol. 1^b, beginning:

*آفاق بر صداست زکوه گناه ما
کوه گناه چند بود سنگ راه ما*

Kit'as, on fol. 83^b, beginning:

*شی بمجلس میر اردشیر در رستم
به بنده بود یکی قطعه بهتر از طبقی*

Rubā'is, and some fards, on fol. 90^a, beginning:

*ای خنده حسن گلعداران از تو
وی گریه ابر نوبهاران از تو*

This part is dated by the copyist Nî'mat-allāh bin 'Ināyat-allāh the 14th of Rabi'-al-awwal, A. H. 1007 (A. D. 1598, Oct. 15).

First mathnawī, the Gulshan-i-Abrâr (گلشن ابرار), or 'Rose-garden of the Pure,' an imitation of Nizāmi's Makhzan-al-asrâr, incomplete at the beginning, on fol. 100^a. The first bait found here runs thus:

*جذبۀ لطفت چو کمند افکند
هر دو جهانرا ز سمند افکند*

This is the 214th bait of the poem, corresponding to fol. 193^a, l. 15, in No. 223 (1292 in this Cat.).

Second mathnawī, entitled Si Nâma (سی نامه), or the 'Thirty Epistles,' on fol. 116^b, beginning:

*زهی سی نامه ام نامی ز نامت
حدیثم حرفی از جزو کلامت*

Copied the 19th of Muḥarram, A. H. 1007 (A. D. 1598, Aug. 22).

Third mathnawī (or risâlah, as it is styled in the colophon), on fol. 152^b, entitled Dilrubâi (دلربای), or 'the Charmier,' an allegorical poem, beginning:

زهی روح را رحمت رائحه - کلام مرا حمد تو فاتحه

Fourth mathnawi, entitled *Majma'-albahrain* (مجمع البحرين), or 'Combination of the two seas or metres,' also styled *Nâzîr u Manzûr* (ناظر و منظور), on fol. 166^b, beginning:

ای شده از قدرت تو ما و طین
لوحه دبایچه دنیا و دین

Fifth mathnawi, entitled *Dah bâb* (ده باب), or the 'Ten Chapters,' on fol. 198^b, beginning:

ای برحمت عالمی را کار ساز
جمله عالم را برحمت کار ساز

This mathnawi is identical with the *Tajnisât* (تجنیسات) of W. Pertsch, pp. 76, 77 (comp. A. Sprenger, Catal., p. 458).

Kasidas, interspersed with *tarji'bands*, *musaddasât*, etc., on fol. 231^b, beginning:

سپاس و حمد ترا زبید ای محقق برحق
که حامدند ترا مطلقا مقید و مطلق

The initial *kasidah* of No. 867 of the Bodleian Cat., of the British Museum copies, Sprenger's copy, etc., is here the second, on fol. 232^b. Ff. 22-38 are misplaced, the right order is: 21, 24-30, 22, 23, 32-37, 31, 38.

No. 52, ff. 312, 2 coll., each ll. 19; clear and distinct Nasta'lik; illuminated frontispieces on ff. 1^b, 116^b, 152^b, 166^b, 198^b, and 231^b; ff. 1^b, 2^a, 116^b, 117^a, 152^b, 153^a, 166^b, 167^a, 198^b, 199^a, 231^b, and 232^a richly adorned; size, 8½ in. by 4½ in.

1291

Another copy of the same.

Contents:

Kasidas, intermixed with *tarji'bands*, on fol. 1^b, beginning as in all the usual copies: *ای گیل آدم بخمر الخ* (the second poem in the preceding copy, on fol. 232^b).

Ghazals, arranged alphabetically, on fol. 78^b, beginning as in the preceding copy.

Kit'as, on fol. 179^a, beginning: *ای دل ار خواهی الخ* (see Nos. 867 and 868 of the Bodleian Cat.).

Rubâ'is and riddles, on fol. 186^b, beginning: *ای وعده دیدار تو میعاد بهشت الخ*.

The five mathnawis in the following order:

1. *Gulshan-i-Abrâr* (= 1 in the preceding copy), on fol. 190^b, beginning:

بسم الله الرحمن الرحيم - تاج کلامست و کلام قدیم

2. *Dah bâb* (= 5 in the preceding copy), on fol. 211^b.

3. *Majma'-albahrain* (= 4 in the preceding copy), with a preface in prose, on fol. 249^b, beginning: *مدام از حضرت مبلغ الهام الخ*; the poem itself begins on fol. 251^a.

4. *Si Nâma* (= 2 in the preceding copy), on fol. 285^b.

5. *Dilrubâi* (= 3 in the preceding copy), on fol. 330^b.

This copy is dated the 15th of Dhû-alhijjah, A. H. 1087 (A. D. 1677, Feb. 18).

No. 272, ff. 345, 2 coll., each ll. 17; excellent Nasta'lik; illuminated frontispieces on ff. 1^b, 78^b, 190^b, 211^b, 249^b, 285^b, and 330^b; illuminated headings besides throughout; the first two pages richly adorned; a vignette on fol. 1^a; size, 8½ in. by 4½ in.

1292

The same.

Contents:

Kasidas, intermixed with *tarji'bands*, on fol. 1^b, beginning as in the preceding copy.

Ghazals, arranged alphabetically, on fol. 84^b, beginning as in the two preceding copies.

Rubâ'is, on fol. 180^a, beginning: *داماد نبی شیر خدا صدر امین الخ*.

Four mathnawis (the *Dilrubâi* is wanting in this copy) in the following order:

1. *Gulshan-i-Abrâr*, on fol. 187^b.

2. *Majma'-albahrain*, with the prose-preface, on fol. 210^b; beginning of the poem on fol. 212^a.

3. *Dah bâb*, on fol. 243^b.

4. *Si Nâma*, on fol. 278^b.

No date.

No. 223, ff. 316, 2 coll., each ll. 20; beautiful Nasta'lik; illuminated headings, with Kâfic inscriptions, on ff. 1^b, 84^b, 187^b, 210^b, 243^b, and 278^b; size, 8½ in. by 4½ in.

1293

Diwân-i-Shâhi (دیوان شاهی).

Lyrical poems of Âkâ Malik bin Jamâl-al-din Amîr Shâhi of Sabzwâr in Khurâsan, belonging to the princely family of the Sarbadârs, who died in Astarâbâd, A. H. 857 (A. D. 1453), see *Haft Iklim*, No. 771, col. 434 in this Cat., and comp. Bodleian Cat., Nos. 875-881; Rieu ii. p. 640; W. Pertsch, Berlin Cat., p. 864; A. Sprenger, Catal., p. 563; G. Flügel i. p. 562 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; Rosen, Persian MSS., pp. 205, 209, and 210; J. C. Tornberg, p. 105; Ouseley, Biogr. Notices, pp. 139-143; H. Khalfa iii. p. 286, No. 5480.

This copy contains:

A *murabba'*, on fol. 2^b, beginning: *شکر خداوند که در ابتدا الخ*.

Ghazals, in alphabetical order, except the first (which rhymes in *z* and begins: *با رب بسوز سینه زندان پاکباز الخ*, corresponding to fol. 27^b in the following copy); the second, i.e. the first alphabetical *ghazal*, on fol. 3^b, is the usual one: *ای نقش بسته نام خطت با سرشت ما الخ*.

At the end a few *rubâ'is*.

Ff. 27-42 are misplaced; their right order is: 27, 39, 40, 28-38, 41, 42.

Dated A. H. 929 (A. D. 1522, 1523).

No. 3386, olim 13. J. 18, ff. 43, 2 coll., each ll. 14; Nasta'lik; two pictures on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; small gilt headings throughout; size, 8 in. by 4½ in.

1294

Another copy of the same.

Ghazals, in alphabetical order, beginning like the second poem in the preceding copy; a few rubā'is at the end.

Dated A. H. 970 (A. D. 1562, 1563).

No. 3479, olim 13. J. 19, ff. 50, 2 coll., each ll. 12; clear and distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

1295

The same.

This copy contains only ghazals, in alphabetical order (beginning, on fol. 2a, as in the preceding copy), with a short prose-introduction, on fol. 1b: بزرگان گفته اند . بهترین جلیسی و خوشترین انیسی الخ .

Dated in Dhū-al-hijjah, A. H. 1017 (A. D. 1609, March-April).

No. 3514, olim 2049, ff. 30, 2 coll., each ll. 13; Nasta'liq; size, 9½ in. by 5¼ in.

1296

The same.

Ghazals, in alphabetical order, beginning as usual. A few kit'as and rubā'is at the end.

No date.

No. 2707, ff. 53, 2 coll., each ll. 9-10; distinct Nasta'liq; illuminated frontispiece; all the margins sprinkled with gold; size, 10 in. by 6½ in.

1297

A defective copy of the same.

Ghazals, in alphabetical order, beginning as usual; there are two lacunas, one of two leaves after fol. 37 (in the rhyme-letter ی) and the other of one leaf at the end after fol. 43 (in the rhyme-letter ی). The last bait appearing is:

تو خوش باش ای ملامت گو که چون من
دل اندر دست بدخوئی نداری

A great number of leaves are besides more or less injured.

Copied by Cand Muḥammad bin Maulānā Jamāl Muḥammad Nausāri, A. H. 1030(?) = A. D. 1621. College of Fort William, 1825.

No. 2108, ff. 1-43, 2 coll., each ll. 13; Nasta'liq; size, 7¼ in. by 4½ in.

1298

Sitta-i-Dā'i (ستۀ داعی).

Six mathnawis, by Nizām-al-din Maḥmūd bin al-Ḥasan al-Ḥusaini of Shirāz, with the takhalluṣ Dā'i, who was born A. H. 810 (A. D. 1407, 1408), and collected his complete poetical works for the first time in A. H. 865 (A. D. 1460, 1461), see above, No. 1099, where his commentary on the mathnawī is described and the different dates of his birth are duly weighed; comp. also No. 883 in the Bodleian Cat., where the contents of his Kulliyyāt are given in full; Rieu ii. p. 791b, and

A. Sprenger, Catal., p. 387. This copy contains only his mathnawis, viz.:

1. Kitāb-i-Mashāhid (کتاب مشاهد), or 'Book of Assemblies,' on fol. 2b, beginning:

بلبل اگر ناله برآرد رواست
خاصه که از طرف گلستان جداست

Composed A. H. 836 (A. D. 1432, 1433).

2. Kitāb-i-Ganj-i-rawān (کتاب گنج روان), or 'Book of the Soul's Treasure,' in ten maḳālas, on fol. 29b, beginning:

نخستین که آید قلم در زبان
بحمد خدا به که گردد روان

Composed A. H. 841 (A. D. 1437, 1438).

3. Kitāb-i-C'ihl Šabāḥ (کتاب چهل صباح), or 'Book of the Forty Mornings,' on fol. 63b, beginning:

بنیاد سخن بنام حق نه - کز هر چه بهست نام حق به

Composed A. H. 843 (A. D. 1439, 1440).

4. Kitāb-i-C'ār Cāman (کتاب چار چمن), or 'Book of the Four Meadows,' on fol. 97b, beginning:

میوه باغ جان ما سخن است
چه سخن هر چه از خدا سخن است

Composed A. H. 842 (A. D. 1438, 1439).

5. Kitāb-i-Cashma-i-Zindagāni (کتاب چشمۀ زندگانی), or 'Book of the Fountain of Life,' on fol. 139b, beginning:

ستایش را سزاواری خدایا - که بخشیدی مرا یاری خدایا

Composed A. H. 856 (A. D. 1452).

6. Kitāb-i-Ishk-nāma (کتاب عشقنامه), or 'Book of Love,' on fol. 174b, beginning:

از ازل گرگوش داری تا ابد - بشنوی از هر زبان حمد احد

Composed A. H. 856 (A. D. 1452).

To these six mathnawis there is added, on ff. 247b sq., a seventh mathnawī without any title, a kind of Sākināma, dealing with the various topics of Šūfism, beginning, on fol. 247b:

الحمد لواهب الانابه - والشکر لمن له الاجابه

It ends on fol. 284b, and is followed by a series of *Tarj'āt*, beginning:

عشقم از خویشتن ندامت داد - سرم اندر ره ملامت داد

A short preface in prose, on fol. 1b, opens the *Sittah*.

No date. An entry, dated A. H. 1059 (A. D. 1649), on the fly-leaf.

No. 1887, ff. 299, 2 coll., each ll. 12; Nasta'liq; illuminated frontispiece at the beginning of each mathnawī; size, 8½ in. by 4½ in.

1299

Diwān-i-Riyādi (دیوان ریاضی).

The lyrical poems of Maulānā Riyādi of Samarkand, who was drowned A. H. 884 (A. D. 1479, 1480), comp. Bodleian Cat., Nos. 890 and 891; Rieu iii. p. 1074; W. Pertsch, Berlin Cat., p. 894; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311.

The *diwân* contains only ghazals, in alphabetical order, beginning:

ای بری از رخ بر افکن طرّه طرار را
تا بکی بر روی مصحف می نهی زتار را

No. 895, ff. 23, 2 coll., each ll. 14; Nasta'liq; an illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

Jâmi (Nos. 1300-1389).

1300

Kulliyât-i-Jâmi (کلیات جامی).

A very old, but somewhat defective, copy of the complete *poetical* works of Nûr-al-dîn 'Abd-alrahmân Jâmi, usually styled the last great classical poet of Persia, who was born in Kharjird near Jâm the 23rd of Sha'bân, A. H. 817 (A. D. 1414, Nov. 7), and died at Harât the 18th of Muharram, A. H. 898 (A. D. 1492, Nov. 9); see on his life and works. Rosenzweig, *Biographische Notizen über Mawlana Abdurrahman Dschami*, etc., 1840; Jourdain, *Biogr. Universelle*, vol. xi. p. 431; De Sacy in *Notices et Extraits*, vol. xii. p. 287; *Journal Asiatique*, vi. p. 257, and 5^{me} série, xvii. p. 301; Ouseley, *Biogr. Notices*, pp. 131-138; W. Nassau Lees, *A Biographical Sketch of the mystic philosopher and poet Jâmi* (being the preface to his 'Lives of the Mystics'), Calcutta, 1859; E. Fitzgerald, *Notice of Jâmi's life*, in his English translation of 'Salâmân and Absâl', London, 1879; S. Robinson, *Persian Poetry for English Readers*, 1883, p. 511 sq.; Rosen, *Persian MSS.*, pp. 215-261 (where a most elaborate account of the precious autograph of the poet's Kulliyât is given, and many old errors have for ever been removed); Bodleian Cat., Nos. 894-976; Rieu i. p. 17, and ii. pp. 643-650; W. Pertsch, p. 102, and Berlin Cat., pp. 867-883; A. Sprenger, Catal., pp. 447-451; Cat. des MSS. et Xylographes, p. 369 sq.; G. Flügel i. pp. 564-575; J. Aumer, pp. 30-33, etc. Nearly all collections of Persian MSS. contain a certain number of Jâmi's works (see besides on the printed literature, Zenker ii. pp. 38 and 39).

The present copy, which was written only twenty-five years after the poet's death, contains:

A. *First portion.*

I. Two centre-columns on ff. 1-463.

1. The *first diwân* (otherwise styled *فاتحة الشباب*, 'The Beginning of Youth'; the title *کتاب دیوان اول* is here wrongly prefixed to the second part, on fol. 65^b), in two parts, viz.:

a. *Kasidas*, *tarji'ât*, *marâthi*, and short *mathnawis*, preceded by the usual preface, which is defective at the beginning, the first leaf being missing; the first words on fol. 1^a: *که سیاحان بحر شعرند جمع ساخته الخ*, correspond to Rosen, *Persian MSS.*, p. 228, l. 4, and No. 2628 (1301 in this Cat.), fol. 1^b, last line; the date of composition, A. H. 884 = A. D. 1479, 1480 (*بر روی صدف نهاد يك دانه گهر*), appears here on fol. 3^b, l. 6. Immediately after that the *kasidas* and *tarji'bands* begin on fol. 3^b, l. 8, the first being headed:

زان پیش : *تحمید خداوند تعالی و تقدس*; the first bait : *کز ممداد دهم خامه را مدد الخ*; the *mathnawis* begin, on fol. 61^a:

بنام خدای که پست و بلند

ز خورشید فقلش بود بهره مند

b. Ghazals, *kit'as*, and *rubâ'is*, beginning, on fol. 65^b, with the same six unalphabetical poems as in Rosen, loc. cit., p. 234; first bait:

بسم الله الرحمن الرحيم - اعظم اسماء عليم حكيم

The first alphabetical ghazal begins, on fol. 67^b:

یا من بدا جمالك فى كل ما بدا

بادا هزار جان مقدس ترا فدا

The proper order of ff. 1-141 is: 1-38, 61-140, 39-60, 141. After ff. 206 and 239 there are lacunas; the first comprises some poems in ن, all in و, and a considerable number in ه (the last bait, on fol. 206^b, corresponds to fol. 254^b, l. 10, in the following copy; and the first, on fol. 207^a, to fol. 273^a, first line, in the same copy); the second comprises all the baits of the last ghazal in ی, except the first two, and six *kit'as* (corresponding to fol. 307^a, l. 13-fol. 308^a, lin. penult., in the following copy); the first *kit'ah* that appears here begins: *درای نعمت دنیی که خاک بر سر آن الخ* (= fol. 308^a, last line, in the same copy); the *rubâ'is*, on fol. 243^a, begin as in Rosen, p. 238: *سبحانك لا علم لنا*. This first *diwân* is dated by the transcriber (whose name, Sultân Muhammad of Harât, appears on fol. 463^b) the 3rd of Ramadân, A. H. 923 (A. D. 1517, Sept. 19). Printed Constantinople, A. H. 1284. Other copies of this *diwân* are noticed in Bodleian Cat., No. 894, 22; No. 895, 24; No. 896, 9 and 10; and Nos. 947-954; Rieu ii. p. 643; W. Pertsch, pp. 102 and 103, and Berlin Cat., Nos. 867-870; A. Sprenger, Catal., p. 448, No. 1; Cat. des MSS. et Xylographes, No. 422, ff. 407^b-570^b, centre; A. F. Mehren, p. 41; J. C. Toinberg, p. 106; Cat. Codd. Or. Lugd. Bat. ii. p. 120; Krafft, p. 68; G. Flügel i. pp. 570 and 571. Nos. 595 and 596; J. Aumer, p. 30, etc.

2. The *second diwân* (*کتاب دیوان ثانی*), otherwise styled *واسطة العقد*, 'The Middle of the Chain'), containing:

A preface in prose, on fol. 252^b, beginning: *بسم الله الرحمن الرحيم - املی حمد المتان الکرم الخ*, see Rosen, p. 239. The date of composition, A. H. 894 = A. D. 1489 (contained in the *ta'rikh* *چو تهمت*), appears here on fol. 253^a, lin. penult., whereas the wrong date, A. H. 884, which has caused so many mistakes, appears in the same page, l. 6; see on the question of this date, Rosen, p. 256.

Kasidas, on fol. 253^b (with *one tarkibband*, on fol. 260^a), beginning as in Rosen, p. 240, with a *kasidah*, *درین صحیفه چو*; initial bait: *فی توحید باری عز اسمه آغاز کردم املی را الخ*.

Three unalphabetical ghazals, on fol. 269^a, beginning:

آئما الله اله واحد الخ

Ghazals, in alphabetical order, on fol. 269^b: دی

گذشتیم بدان دلبر و کردیم دعا الخ see Rosen, p. 241.

At the end the same musammat as in Rosen, p. 244:

سقاك الله الخ

Mukatta'at, on fol. 375^b, beginning: جامی سخن بر

آئنۀ دل بود چو زنگ الخ

Rubā'is, on fol. 379^b: تا ما ره تسبیح و ثنا می

بویسم الخ

Other copies of this diwān are described in Bodleian Cat., No. 894, 36; No. 896, 11; and No. 955; A. Sprenger, Catal., p. 448, No. 2; Cat. des MSS. et Xylographes, No. 422, ff. 407^b-537^b, margin, etc.; wrong dates of composition are given in Bodleian Cat. and Sprenger, viz. A. H. 884; in Dorn, p. 372, viz. 885; in Krafft, viz. 889, etc.

3. The third diwān (کتاب دیوان ثالث, otherwise styled 'The Conclusion of Life'), containing:

A short preface, on fol. 383^a, beginning:

بسم الله الرحمن الرحيم - طرفه خطابیست ز سفر قدیم

The date of composition, A. H. 896 = A. D. 1490, 1491 (در شهر سنۀ ست و تسعین و ثمانمائه), appears here in l. 9 of the same page.

The three introductory poems, noted in Rosen, p. 246, viz. (the last without a title here), followed by qasidas, on fol. 383^a, last line; first bait: آنکه تسبیح حصا بر صدق

او آمد گوا الخ One tarkibband (on the death of Khwājah 'Ubaiddallāh) on fol. 392^b, and two ta'rikhāt, see Rosen, p. 247.

Ghazals, in alphabetical order, on fol. 395^a, preceded by the same two short pieces described in Rosen, viz. (on fol. 394^b), and the praise of the prophet.

Beginning of the initial ghazal:

بر آمد شاه عشق از طور سینا

وز آنجا زد علم بر دیر مینا

Mukatta'at, on fol. 458^a, beginning: درین نشیمن

ادبار جامیا کاری الخ

Rubā'is, on fol. 460^b, beginning: معشوق ازل که هر

که دل بست بدو الخ

The two mathnawi-baits (نیست در راه الخ), and the last two baits of the معنیات (بر حاشیۀ لوح الخ), described in Rosen, pp. 251 and 252, followed by one bait more, viz. هر کس که ازین جهان دلگیر بجست الخ, are found here on fol. 463^a.

This part is dated by the same Sulṭān Muhammad of Harāt (see fol. 252^a in this MS.), the last of Muḥarram, A. H. 924 (A. D. 1518, Feb. 11).

Other copies of the third diwān are described in Bodleian Cat., No. 894, 37, and No. 896, 12; Cat. des MSS. et Xylographes, No. 422, ff. 327^b-406^b, margin; Mélanges Asiatiques, vi. p. 104; A. Sprenger, Catal., p. 448, 3; W. Pertsch, Berlin Cat., p. 870, No. 873, etc. Selections from the various diwāns have been translated into German by Rosenzweig, Biogr. Notizen, etc., nebst Proben aus seinen Diwanen (persisch und deutsch), Vienna, 1840; Rückert, in Zeitschrift für die Kunde des Morgenlandes, v. p. 281 sq., and vi. p. 189 sq.; and in Zeitschrift der D. M. G. ii. p. 26 sq., iv. p. 44 sq., v. p. 308 sq., vi. p. 491 sq., xxiv. p. 563 sq., xxv. p. 95 sq., xxvi. p. 461 sq., and xxix. p. 191 sq.; Wickerhauser, Leipzig, 1855, and Vienna, 1858; Schlechta-Wssehrd (see Zenker ii. 496).

II. Margin-column, on ff. 1^b-438^b.

4. Tuhfat-alahrār (تحفة الاحرار), 'The Gift to the Free,' a religious mathnawī, completed A. H. 886 (A. D. 1481); it begins abruptly in the prose-preface, on fol. 1^a (the first page missing); the mathnawī itself opens, on fol. 1^b:

بسم الله الرحمن الرحيم - هست صلاى سر خوان کریم

It comprises ff. 1^b-38^b and 61^a-68^b (see above on the order of ff. 1-141). Edited by F. Falconer, London, 1848; printed, Lucknow, 1869; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 297 sq.; see Bodleian Cat., No. 894, 6; No. 895, 19; No. 896, 3; No. 897, 3; No. 898, 3; No. 899, 3; No. 900, 1; No. 901, 3; and Nos. 933-939; Rieu ii. pp. 645, No. 7, and 646-648; A. Sprenger, Catal., p. 449, No. 3; Rosen, Persian MSS., pp. 221, 259, and 260; W. Pertsch, p. 74, No. 44, and Berlin Cat., No. 876, 5; No. 877, 1; and Nos. 883-884^a; G. Flügel i. pp. 563, No. 3, and 566, No. 1; Cat. des MSS. et Xylographes, pp. 374 and 375; J. Aumer, p. 31, etc.

5. Subḥat-alabrār (سبحۃ الابرار), 'The Rosary of the Righteous,' another religious mathnawī, with a prose-preface, on fol. 69^b: بخون گر خفتم بکچند

چو غنچه عاقبت شکفتم الخ

the mathnawī itself opens, on fol. 70^a:

ابتداء بسم الله الرحمن

الرحيم المتوال (المتوالی) الاحسان

It comprises ff. 69^b-140^b and 39^a-60^a. Printed, Calcutta, 1811 and 1848, lithographed, ib. 1818; it is also included in vol. 6 of the 'Persian Selections,' and vol. 2 of the 'Classic Selections,' see Bodleian Cat., No. 894, 7; No. 895, 20; No. 896, 4; No. 897, 4; No. 898, 4; No. 899, 4; No. 900, 2; No. 901, 2; and Nos. 940-946; Rieu ii. pp. 644, No. 2, and 646-648; A. Sprenger, Catal., p. 450, No. 4; W. Pertsch, p. 104, No. 79, and Berlin Cat., No. 876, 3; No. 877, 2; and Nos. 885-887; Rosen, p. 222; G. Flügel i. pp. 564, 4, 565, 2, and 568; J. Aumer, p. 31, etc.

6. Yūsuf u Zalikhā (یوسف و زلیخا), a romantic mathnawī, completed A. H. 888 (A. D. 1483), and beginning, on fol. 60^b:

الهی غنچه امید بگشای - گلی از روضۀ جاوید بنمای

It comprises ff. 60^b and 141^a-248^a. Two lacunas after

ff. 206 and 239 (see above in the *first* diwân); the first comprises p. 101, l. 13, to p. 124, l. 5 ab infra in Rosenzweig's edition; the second, p. 170, l. 4 ab intra, to p. 172, l. 8 in the same. Edited with German translation by Rosenzweig, Vienna, 1824; English translations by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892; the introductory part of the poem translated into German by H. Barb, 'Die Schönheit,' Vienna, without date. Printed, Calcutta, 1809, A.H. 1244 and 1265; lithographed, ib. 1818; Bombay, 1829 and 1860; Lucknow (with notes), A.H. 1262 and 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.; it is also included in vol. 1 of the 'Persian Selections,' and vol. 1 of the 'Classic Selections;' see Bodleian Cat., No. 894, 8; No. 895, 21; No. 896, 5; No. 897, 5; No. 898, 5; No. 899, 7; No. 900, 5; No. 901, 1; No. 902, 2; and Nos. 903-923; Rieu ii. pp. 645, No. 3, 646, 648, and 649; A. Sprenger, Catal., p. 450, No. 5; W. Pertsch, Berlin Cat., No. 876, 4, and Nos. 888-893; G. Flügel i. pp. 565, 5; 566, 3; and 568; J. Aumer, pp. 31 and 32, etc.

7. Lailâ u Majnûn (لایلی و مجنون), another romantic mathnawi, composed A.H. 889 (A.D. 1484), and beginning, on fol. 248^b:

ای خاک تو تاج سر بلندان - مجنون تو عقل هوشمند
Translated into French by Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807; see Bodleian Cat., No. 894, 10; No. 895, 22; No. 896, 6; No. 897, 6; No. 898, 6; No. 899, 5; No. 900, 4; and No. 924; Rieu ii. pp. 645, No. 4, and 646; A. Sprenger, Catal., p. 450, No. 6; Rosen, p. 223; G. Flügel i. pp. 565, 6, and 567, 4; J. Aumer, p. 31, etc.

8. Sikandarnâma (سکندرنامه), more correctly styled: خردنامه سکندری, 'The Wisdom-book of Alexander,' an ethical mathnawi, beginning, on fol. 366^b:

الهی کمال الاهی تراست - جمال جهان بادشاهی تراست
see Bodleian Cat., No. 894, 13; No. 895, 23; No. 896, 7; No. 897, 7; No. 898, 7; No. 899, 7; No. 900, 3; and No. 925; Rieu ii. pp. 645, No. 5, and 646; A. Sprenger, Catal., p. 451, No. 7; W. Pertsch, Berlin Cat., No. 894; Rosen, p. 224; G. Flügel i. pp. 565, 7, and 567, 5; J. Aumer, p. 31, etc.

B. *Second portion*, containing three centre-columns and one margin-column together, on ff. 464-555:

9. Silsilat-aldhahab (سلسلة الذهب), 'The Golden Chain,' a religious mathnawi, composed A.H. 890 (A.D. 1485), and beginning, on fol. 464^b:

للہ الحمد قبل کُلِّ کلام - بصفات الجلال والاکرام

It is divided into three books or daftars; the *first*, on fol. 464^b; the *second*, on fol. 509^b; the *third*, on fol. 528^a. The contents of this poem are given in Wiener Jahrbücher, tom. 66, Anzeigeblatt, p. 20 sq.; see Bodleian Cat., No. 894, 1; No. 895, 17; No. 896, 1; No. 897, 1; No. 898, 1; No. 899, 1; No. 902, 1; and Nos. 926-932; Rieu, pp. 644, No. 1, 646, and 647; A. Sprenger, Catal., p. 449, No. 1; W. Pertsch, Berlin Cat., No. 876, 1, and Nos. 878-882; Rosen, pp. 218-220; G. Flügel i. pp. 565, No. 1, and 569; J. Aumer, p. 30. This part is dated end of Sha'bân, A.H. 925 (A.D. 1519, Aug. 26).

10. Salâmân u Absâl (سلامان و ابسال), an allegorical mathnawi, beginning, on fol. 541^b:

ای بیادت زنده جان عاشقان
ز اب لطفت تر زبان عاشقان

Edited by F. Falconer, London, 1850; translated by the same, London, 1856; another English translation by E. Fitzgerald, London, 1879; comp. also Garcin de Tassy, in Journal Asiat., 1850, ii. p. 539 sq.; see Bodleian Cat., No. 894, 5; No. 895, 18; No. 896, 2; No. 897, 2; No. 898, 2; No. 899, 2; No. 901, 4; and No. 902, 3; Rieu ii. pp. 645, No. 6, 646, and 647; A. Sprenger, Catal., p. 449, No. 2; W. Pertsch, Berlin Cat., No. 876, 6; Rosen, p. 220; G. Flügel i. p. 565, 2, etc.

No. 800, ff. 555, 2 centre-coll. on ff. 1-463, 3 centre-coll. on ff. 464^b-555, each ll. 19; an additional margin-column on ff. 1-438^b and 464^b-554^b, ll. 34; Nasta'lik; illuminated headings at the beginning of each part; size, 9 $\frac{3}{4}$ in. by 6 in.

1301

Jâmi's *first* diwân.

Another copy of Jâmi's *first* diwân, arranged exactly as in the preceding Kulliyât, and containing:

Preface in prose, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - هست صلاى سر خوان کریم

Kāshidas, tarji'ât, marâthi, and short mathnawis, on fol. 5^b, beginning: زان بیش کر الی; the mathnawis begin, on fol. 54^a: بنام خدای که الی.

Ghazals, the first six unalphabetical, on fol. 59^b; beginning both of the initial and the first alphabetical ghazal as in the preceding copy. At the end the same musammât: الا ای ماء الی, as noticed in Rosen, p. 238.

Muḳaṭṭa'ât, on fol. 307^b, beginning:

دلا منشین درین ویرانه چون چغد
سوی مرغان قدسی آشیان بر

see Rosen, p. 238.

Rubâ'is, on fol. 312^a, beginning: سبحانک لا علم الی.

This very fine and old copy is not dated; it belonged formerly to Mr. Edw. Galley (ادورد گلی). Bibliotheca Leydeniana.

No. 2628, ff. 323, 2 coll., each ll. 17; illuminated frontispieces on ff. 1^b, 5^b, and 59^b; the first two pages with gold stripes; all the headings in gilt letters; neat and clear Nasta'lik; good eastern binding; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

1302

A defective copy of the same.

This copy of Jâmi's *first* diwân, in two parts, like the one in No. 1300, but with this peculiar arrangement, that the second part (the ghazals, muḳaṭṭa'ât, and rubâ'is) precedes the first.

Contents:

Ghazals, in alphabetical order, defective at the

beginning; the copy opens abruptly with this final bait: *آن سرو سهی قدرا شد خاک قدم جامی الخ*, corresponding to fol. 64^b, lin. penult., in the preceding copy. Between ff. 221 and 222 seven blank leaves are inserted, but as a comparison with the preceding copy shows, there is *no* lacuna. At the end the musammat: *الا ای ماء الخ*.

Mukatta'ât, on fol. 232^b, beginning: *دلا منشین الخ*.

Rubâ'is, on fol. 237^a, beginning: *سبحانک لا علم الخ*.

The usual prose-preface of the first diwân, on fol. 249^b, beginning:

بسم الله الرحمن الرحيم - هست صلی الخ

Kašidas, tarji'ât, marâthi, short mathnawis, etc., on fol. 253^a, beginning: *زان پیش الخ*.

No date. Presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3359, olim 7. J. 19, ff. 299, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece on fol. 249^b; size, 9½ in. by 5¾ in.

1303

The *first* part of Jâmi's *first diwân*.

Contents:

Prose-preface, on fol. 1^b, beginning as usual.

Kašidas, etc., on fol. 5^b, beginning: *زان پیش الخ*.

No date.

No. 3360, olim 7. J. 21, ff. 56, 2 coll., each ll. 15; large and clear Nasta'liq; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1304

A defective copy of the same *first part*.

The proper order of leaves in this copy is: ff. 16-39, 2-15, 40-50.

Fol. 16^a opens at the end of a kašidah, corresponding to No. 2628 (1301 in this Cat.), fol. 7^b, l. 10; the first complete kašidah on the same page begins: *بانگ رحیل* = No. 2628, fol. 7^b, lin. penult.; the mathnawis begin, on fol. 46^b: *بنام خدای الخ* (= No. 2628, fol. 54^a), and go down to the end. The copy comprises therefore fol. 7^b, l. 10 to fol. 58^b of No. 2628. The first leaf (fol. 1^b), written by a more modern hand, contains a repetition of the first nine baits of a kašidah, beginning: *ای سر از قدر الخ*, corresponding to fol. 39^b, l. 8 sq. in this copy and to No. 2628, fol. 31^b, l. 10 sq.

No date.

No. 884, ff. 50, 2 coll., each ll. 17; distinct Nasta'liq; illuminated frontispiece; size, 10 in. by 6¾ in.

1305

The *second* part of Jâmi's *first diwân*.

Contents:

Unalphabetical ghazals, on fol. 1^b, beginning: *بسم الله الرحمن الرحيم*.

Alphabetical ghazals, on fol. 3^b, beginning: *یا من* *بدا الخ*; at the end the usual musammat.

Mukatta'ât, on fol. 236^b, beginning: *دلا منشین الخ*.

Rubâ'is, on fol. 238^b, beginning: *سبحانک لا الخ*.

Dated 1st of Dhû-alhijjah, A. H. 932 (A. D. 1526, Sept. 8), by Luṭf-allāh bin Ḥasan Ma'ād alḥusaini. College of Fort William, 1825.

No. 2153, ff. 247, 2 coll., each ll. 17; distinct Nasta'liq; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1306

The same *second part*.

Contents:

Unalphabetical ghazals, on fol. 1^b.

Alphabetical ghazals, on fol. 3^b; at the end the usual musammat.

Mukatta'ât, on fol. 271^b.

Rubâ'is, on fol. 276^b. All the beginnings as usual.

The last six leaves seriously injured.

Dated the 15th of Rajab, A. H. 988 (A. D. 1580, Aug. 26).

No. 3281, olim 7. J. 18, ff. 289, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 10 in. by 5¾ in.

1307

An *earlier collection* of Jâmi's minor poems, afterwards embodied in the *first diwân*.

This copy, which is unfortunately defective, is of quite an exceptional value, as it was written ten years before the final redaction of the *first diwân*, dated, on fol. 219^b, the 10th of Sha'bân, A. H. 874 (A. D. 1470, Feb. 12), by Darwish 'Alî, known as Waisi (درویش علی), and must contain therefore that earlier collection of lyrical poems which Jâmi, when about fifty years old, dedicated to Sulṭân Abû Sa'id, and which he afterwards included in *both parts* of his first diwân; the usual preface: *موزون ترین کلامی الخ*, is wanting here (see the following two copies), but the contents quite agree with those in the best copies of this earlier collection in Rieu ii. pp. 644 and 646; Bodleian Cat., No. 947 (there incorrectly represented as *first diwân*); G. Flügel i. pp. 570-572; Cat. des MSS. et Xylographes, p. 379 (No. 439), etc.; see about this collection, Rosen, p. 257.

Contents:

The usual initial ghazal of the *second part* of the first diwân, on fol. 1^b:

بسم الله الرحمن الرحيم - اعظم اسماء عليم حکيم

the second poem corresponds to the usual second one; the third is headed: *فی نعت نبی الخ*, and begins:

ای ذات تو الخ, agreeing with fol. 192^a, l. 10, in No. 2628 (1301 in this Cat.); with the sixth bait of this poem the copy breaks off, on fol. 2^b, in consequence of a lacuna between ff. 2 and 3; on fol. 3^a, l. 2, appears the tarji'band: *ماء معین چیست الخ*, corresponding to fol. 36^a, l. 7 ab infra, in No. 2628; the next following

poem, on fol. 6^a, is a *kašidah*, چو بیوند با دوست الخ, agreeing with fol. 23^a, l. 11, in the same copy; these poems therefore were afterwards included in the *first part* of the first *diwân*.

The usual alphabetical *ghazals* of the *second part* begin here, on fol. 7^b: یا من بدا جمالك الخ.

Another set of *tarji'ât* and *marâthi* (later included in the first part), on fol. 202^a, beginning: صبحدم بادۀ صبح; corresponding to fol. 41^a, l. 3 *ab infra*, in No. 2628; on fol. 209^a the usual *musammaṭ* of the *second part*: الا ای ماه الخ.

Mukatta'ât, on fol. 213^b; the first is not a proper *kiṭ'ah*, but a short *ghazal*; the second is the initial *kiṭ'ah* of the first *diwân*: دلا منشین الخ.

Rubâ'is, on fol. 216^a, beginning: یا من ملکوت کلّ صبحدم بادۀ صبح, corresponding to fol. 321^b, l. 4, in No. 2628.

On ff. 1^a, 220^a, and 220^b there are written by the same hand some abrupt pieces in prose and verse, probably belonging to *Jâmi* also.

No. 1824, ff. 220, 2 coll., each ll. 17; *Nasta'liq*; size, 8 in. by 4½ in.

1308

Another copy of the *earlier collection*.

This copy contains about the same miscellaneous poems as the preceding one (*ghazals*, *tarji'ât*, *kiṭ'as*, *rubâ'is*, etc.), and—in addition to them—the earlier preface with the dedication to *Abû Sa'id*, on fol. 226^b: موزون ترین کلامی که غزال (غزل) سرایان انجمن انس و محبت و قافیه سنجان الخ.

The usual initial *ghazal* (as in the preceding copy), on fol. 229^a; the first alphabetical *ghazal*, on fol. 238^a, begins here: هر دم افزونی چو گل رخسار آشنایک را الخ, corresponding to fol. 71^a, l. 1, in No. 2628.

The right order of ff. 526–530 is: 526, 529, 528, 527, 530.

No date.

No. 512, margin-column, ff. 226^b–619, ll. 26; *Nasta'liq*; illuminated heading on fol. 226^b.

1309

The same.

The second or larger half of this copy represents the same *earlier* collection, but in a shorter form; it begins, on fol. 55^a, with the same prose-preface as the preceding copy: موزون ترین کلامی که غزل سرایان الخ, and contains *ghazals*, *tarji'ât*, *kiṭ'as*, *rubâ'is*, etc.

The usual initial *ghazal*, on fol. 57^b, l. 10; the alphabetical *ghazals*, on ff. 62^b–174^a.

The first fifty-four leaves of this copy contain miscellaneous pieces in verse and prose, partly taken from *Jâmi's Bahâristân* (see further below, Nos. 1383–1386), as is stated in several places. The whole seventh

raudâh of that work is found on ff. 33^a, l. 3 *ab infra*, to 54^b روضۀ هفتم در داستان مرغان قافیه سنج سرایستان (سخنوری الخ). This miscellaneous portion begins with a *kašidah* of *Sa'di*, on fol. 1^b.

No date. *Bibliotheca Leydeniana*.

No. 2471, ff. 180, ll. 13–15; *Nasta'liq*, in a large, uncouth handwriting; size, 9 in. by 4½ in.

1310

Similar selections from *both parts* of the *first diwân*. Contents:

Three unalphabetical *ghazals*, on fol. 1^b, beginning: سبکان من تخیر فی ذاتہ سواء الخ, corresponding to the second *ghazal* in No. 2628 (1301 in this Cat.), fol. 60^a.

Ghazals, in alphabetical order, beginning, on fol. 3^a: بکعبه گر نمای جمال خود مارا الخ, corresponding to fol. 67^a, l. 10, in No. 2628.

One *tarji'band*, on fol. 140^b, beginning: صبحدم بادۀ صبح, see No. 1624 (1307 in this Cat.), fol. 202^a.

A few *kiṭ'as* and *rubâ'is*, on fol. 148^a (turned upside down), beginning: دلا منشین الخ.

Some leaves are misplaced, viz. fol. 73 must be inserted between ff. 144 and 148.

On the margin of ff. 10^a–16^a appears a *کتاب اختلاج* از قول حکیمان; on that of ff. 56^b–80^b a series of *'Umar bin Khayyâm's* *rubâ'is* (see above, Nos. 906 and 907); on that of ff. 81^a–86^a a تلخیص البیان فی علامات مهدی آخر الزمان, in four fasṡs; and on that of ff. 98^a–103^a a tract on the interpretation of dreams (در علم تعبیر).

No date.

No. 3504, olim 7. J. 17, ff. 149, 2 coll., each ll. 14; *Nasta'liq*; size, 7½ in. by 4½ in.

1311

The same.

This copy contains:

Ghazals, in *two series*, both arranged in alphabetical order, except the first four *ghazals* of the first series. Beginning of the initial poem of the *first series*, on fol. 1^b: ای ذات تو از صفات ما پاک الخ, see No. 1624 (1307 in this Cat.), fol. 2^b, and No. 2628 (1301 in this Cat.), fol. 192^a, l. 10; the first alphabetical *ghazal* is the usual one: یا من بدا الخ.

The *second series* begins, on fol. 120^b: ای غمت نغم شادمانیها الخ, corresponding to No. 2628, fol. 67^a, l. 1.

One *tarji'band*, followed by a few *kiṭ'as*, *rubâ'is*, etc.; beginning of the *tarji'band*, on fol. 135^b: ای بروی تو چشم جان روشن الخ, corresponding to fol. 44^b, l. 6, in No. 2628; beginning of the *rubâ'is*, on fol. 139^a: یا من ملکوت الخ, see No. 1624 (1307 in this Cat.), fol. 216^a.

No date. The right order of the leaves is: ff. 1-47, 53-57, 48, 58-95, 49-52, 96-145.

No. 1613, ff. 145, 2 coll., each ll. 14; Nasta'liq; illuminated frontispiece; size, $7\frac{7}{8}$ in. by $4\frac{1}{4}$ in.

1312

Shorter selections from the *first diwân*.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning: يا من بدا جمالك الخ.

Tarji'ât, on fol. 90^a, beginning: مخدم بادء الخ.

Dated by Shaikh Ghulâm Naṣir-al-din ibn Shaikh Muhammad Ṣalāḥ Balgrāmī, the 13th of Muḥarram, in the third year of Shāh 'Ālam's reign (=A.H. 1176, A.D. 1762, Aug. 4).

No. 875, ff. 1-93, 2 coll., each ll. 17; careless Nasta'liq; size, $10\frac{1}{4}$ in. by $5\frac{3}{8}$ in.

1313

A defective copy of the same.

Ghazals, qaṣidas, tarji'ât, short mathnawīs, and a few rubā'is, beginning with the usual initial ghazal of the *second part*; there is a lacuna after fol. 2; fol. 2^b ends with the sixth bait of the third unalphabetical ghazal (corresponding to No. 2628, fol. 60^b, l. 3 ab infra), and fol. 3^a begins with the fourth bait of the fifth alphabetical ghazal (=No. 2628, fol. 62^b, l. 3 ab infra). Some leaves are misplaced, viz. fol. 17 must be followed by 23, and fol. 23 by 19-21. Sometimes a line or two are omitted.

No date. Copied by Sultān 'Alī of Mashhad (who died A.H. 919=A.D. 1513, see Bodleian Cat., No. 1896).

No. 1701, ff. 51, 2 coll., each ll. 17; clear Nasta'liq; illuminated frontispiece; another highly embellished ornament at the end of the last page; a little worm-eaten throughout; size, 10 in. by $5\frac{3}{8}$ in.

1314

Jāmi's *second diwân*.

Another copy of Jāmi's second diwân, arranged exactly in the same way as in No. 1300, fol. 252^b sq.

Preface in prose, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - املى حمد المثنان الكريم الخ

Qaṣidas, etc., on fol. 2^b, beginning: دربن صکیفه چو آغاز الخ.

Three unalphabetical ghazals, on fol. 19^b, beginning: اتما الله اله الخ.

Alphabetical ghazals, on fol. 20^a, beginning: دی گذشتیم الخ. At the end the usual musammat.

Muḥaṭṭa'ât and rubā'is, on fol. 115^a, beginning: جامی سخن الخ.

No date.

No. 3425, olim 7. J. 20, ff. 1-122, 2 coll., each ll. 18; Nasta'liq; illuminated frontispieces on ff. 1^b and 19^b; size, 9 in. by $5\frac{1}{2}$ in.

1315

A defective copy of the same *second diwân*.

This diwân is wrongly styled on the fly-leaf دیوان جامی

IND. OFF.

جلد سوم, as if it was the third diwân; this mistake is simply due to the first page (fol. 1^b) actually containing the beginning of the prose-preface of the third diwân:

بسم الله الرحمن الرحيم - طرفه خطابيست ز صفر (!) قديم

but this preface breaks off at the end of the same page (corresponding to fol. 123^b, l. 4 ab infra in the following copy), in consequence of a lacuna after fol. 1, and all the rest of the MS. contains the *second diwân*, at least from fol. 2^b, last line onwards, where a qaṣidah begins:

چيست آن شامد الخ, corresponding to fol. 12^b, l. 4, in

the preceding copy; fol. 2^a opens in the middle of a qaṣidah, having باشد as دبف, which cannot be traced in other copies. The qaṣidas (with one tarkibband) are continued as far as fol. 9^b, l. 3 (ending exactly in the same way as the preceding copy); and on fol. 9^b, l. 5, the first of the three unalphabetical ghazals begins: اتما الله الخ.

The alphabetical ghazals begin, on fol. 10^a: دی

گذشتیم الخ. At the end the usual musammat.

Muḥaṭṭa'ât and rubā'is, on fol. 128^a, beginning:

جامی سخن الخ; one half of fol. 3 and the whole of fol. 138^a are supplied by a later hand.

No date.

No. 3471, olim 7. J. 16, ff. 138, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; size, $9\frac{1}{2}$ in. by $5\frac{3}{8}$ in.

1316

Jāmi's *third diwân*.

Another, but rather incomplete, copy of Jāmi's third diwân, arranged exactly in the same way as in No. 1300, fol. 383^a sq.

Preface in prose, on fol. 123^b, beginning:

بسم الله الرحمن الرحيم - طرفه خطابيست ز صفر قديم

The three introductory poems, on fol. 123^a, the first beginning: آنکه تسبیح حما الخ, after which the qaṣidas follow. The tarkibband, and the two ta'rikhāt, noticed in the above copy, appear here on ff. 129^b and 131^a respectively.

Ghazals, in alphabetical order, preceded by the same two pieces as in No. 1300; beginning of the initial ghazal, on fol. 132^a: بر آمد شاه عشق الخ.

The ghazals end on fol. 196^a; of the muḥaṭṭa'ât, which begin on the same page in the usual way, only five are found, the copy breaking off on fol. 196^b; besides, the last six leaves are so seriously damaged, that whole portions of the text are torn away.

No. 3425, olim 7. J. 20, ff. 123-196, 2 coll., each ll. 18; Nasta'liq; illuminated frontispiece; size, 9 in. by $5\frac{3}{8}$ in.

1317

Haft Aurang (هفت اورنگ).

Another excellent, but undated copy of the *seven* mathnawīs of Jāmi, with the usual prose-preface, quoted in full in Rosen, pp. 216-218, and beginning, on fol. 1^b: حمدًا لرب جلیل من عبد ذلیل و سلامًا علی حمیب فائق الخ

The mathnawis are arranged in the following order:

1. Silsilat-al-dhahab, *first* book, on fol. 3^b; *second* book, on fol. 89^b; *third* book, on fol. 124^b.
2. Salâmân u Absâl, on fol. 149^b.
3. Tuhfat-alahrâr, on fol. 175^b.
4. Subhat-alahrâr, on fol. 213^b margin.
5. Yûsuf u Zalikhâ, on fol. 277^b.
6. Lailâ u Majnûn, on fol. 363^b.
7. Khiradnâma-i-Sikandari, on fol. 445^b.

The right order of ff. 439-443 is: 439, 441, 440, 442, 443; fol. 412 is turned upside down.

Complete copies of the Haft Aurang are described in Bodleian Cat., Nos. 897-899; Rieu ii. pp. 645 and 646; A. Sprenger, Catal., pp. 449-451; G. Flügel i. p. 564; Cat. des MSS. et Xylographes, p. 368; J. C. Tornberg, p. 107, etc.

No. 3141, ff. 496, 2 coll., each ll. 12, and a third on the margin, ll. 24 (on a few pages also a fourth column on the margin); beautiful Nasta'lik; the first two pages luxuriously adorned; an illuminated frontispiece at the beginning of each mathnawi, and also at the beginning of each book of the first poem; size, 10½ in. by 7 in.

1318

Another copy of the same.

Another good, but modern copy of the *seven* mathnawis of Jâmi, beginning with the same prose-preface as the preceding one, on fol. 1^b.

1. Silsilat-al-dhahab, *first* book, on fol. 3^a; *second*, on fol. 56^b; *third*, on fol. 81^b.

2. Salâmân u Ahsâl, on fol. 97^b.

3-7. The five principal mathnawis of Jâmi, usually called Jâmi's Khamsah (خمسة جامی), or Jâmi's Panj Ganj (پنج گنج جامی), with a short general preface, on fol. 114^b, beginning:

قبله همت خدای شناس
هست بر نعمت خدای سپاس الخ

see Rosen, p. 220; Rieu ii. pp. 645^b, 646^a; G. Flügel i. p. 566, etc. In Bodleian Cat., Nos. 896, 901, etc., and in Rieu ii. p. 645^b, No. 7, it is prefixed to the Tuhfat-alahrâr.

3. Tuhfat-alahrâr, with a short prose-preface, on fol. 115^a, beginning: حامداً لمن جعل جنان الخ, see Rieu ii. p. 647^b; Rosen, p. 259, and W. Pertsch, Berlin Cat., p. 877. Beginning of the poem itself, on fol. 115^b.

4. Subhat-alahrâr, with the prose-preface, on fol. 139^b.

5. Yûsuf u Zalikhâ, on fol. 181^b.

6. Lailâ u Majnûn, on fol. 236^b.

7. Khiradnâma-i-Sikandari, on fol. 288^b.

Some pages a little injured, especially the last one. This copy was made for Sir Barry Close, 1810, by Munshi Mir Ibn 'Ali, at Haidarâbâd.

No. 1317, ff. 319, 4 coll., each ll. 21; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi, and also at that of the general preface of the Khamsah; the first two pages richly adorned; fine pictures on ff. 5, 39, 42, 60, 66, 74, 108, 135, 144, 150, 167, 202, 225, 230, 244, 256, 281, 285, 290, and 309; headings are wanting on ff. 27^a-29^a; size, 9½ in. by 6½ in.

1319

Silsilat-al-dhahab.

Another copy of the *first* mathnawi of the Haft Aurang, dated A.H. 977 (A.D. 1569, 1570), by Muḥammad Husain ibn Khwājah Saif-al-din 'Alī. *First* book, on fol. 1^b; *second*, on fol. 121^b; *third*, on fol. 172^b (this last one beginning here as in A. Sprenger, Catal., p. 449, and Rosen, p. 219: حمد ایزد تہ کار تست ای، instead of زکار, as other copies read, for instance, No. 1322 below).

No. 193, ff. 207, 2 coll., each ll. 17; Nasta'lik; an illuminated frontispiece at the beginning of each book; the first two pages richly adorned; size, 9½ in. by 5½ in.

1320

The same.

This copy, which is dated A.H. 1051 (A.D. 1641, 1642), has no subdivision into three books; all the headings besides are left blank.

No. 1945, ff. 69^b-180, 3 centre-coll., each ll. 17; careless and unequal Nasta'lik; worm-eaten; size, 9½ in. by 5½ in.

1321

The same.

Contents:

The prose-preface, prefixed to the Haft Aurang in No. 1317 above, beginning, on fol. 1^b: حمداً لربّ جلیل الخ. This preface is written by a hand different from that which copied the poem itself, and is dated the 10th of Ramadân, A.H. 1144 (A.D. 1732, March 7).

First book, on fol. 4^a; *second*, on fol. 96^b; *third*, on fol. 135^b. No date at the end. The right order of ff. 81-89 is: 81, 88, 82-87, 89. Various readings and additions on the margin.

No. 3429, olim 13. J. 3, ff. 161, 2 coll., each ll. 22; careless Nasta'lik; ff. 1-3 supplied by a later hand; size, 8½ in. by 4½ in.

1322

The same.

First book, on fol. 1^b; *second*, on fol. 84^b, preceded here by a special short preface in prose, on fol. 82^b, beginning: بزرگان و فیلسوفان و دانایان جهان حسابی الخ, on fol. 118^a margin.

No date. An astronomical table on the first fly-leaf at the end of the copy.

No. 231, ff. 141, 2 coll., each ll. 13-14, and a third on the margin, ll. 24; Nasta'lik, ff. 74^b and 93-98 supplied by a more modern hand; size, 8½ in. by 4½ in.

1323

The same.

First book, on fol. 1^b; according to the colophon this part of the mathnawi was composed already in A.H. 880 (A.D. 1475, 1476); *second* book, on fol. 138^b; the colophon here gives the usual date of composition, viz. A.H. 890; *third* book, on fol. 196^b.

No date. Many annotations on the margin throughout.

No. 421, ff. 235, 2 coll., each ll. 15; Nasta'lik; an illuminated frontispiece at the beginning of each book; size, 9½ in. by 5½ in.

1324

The same.

A very good and correct copy, undated.

First book, on fol. 1^b; *second*, on fol. 56^b; *third*, on fol. 81^b.

No. 366, ff. 98, 4 coll., each ll. 19; Nasta'lik; the first two pages splendidly adorned in gold and other colours; illuminated frontispieces at the beginning of the second and third books; five miniature paintings on ff. 23^b, 40^b, 70^b, 75^b, and 89^b; size, 10½ in. by 6½ in.

1325

The same.

Contents:

The same prose-preface of the *Haft Aurang* as in No. 1321 above, on fol. 1^b.

First book, on fol. 3^a; *second*, on fol. 125^b; *third*, on fol. 176^b.

No date. Some of the first and last leaves injured by the worms.

No. 3869, olim 13. J. 4, ff. 211, 2 coll., each ll. 17; good and clear Nasta'lik; ff. 209 and 210 turned upside down; an illuminated frontispiece at the beginning of the preface and of the second and third books; size, 8½ in. by 5½ in.

1326

The same.

First book, on fol. 1^b; *second*, on fol. 136^b; *third*, on fol. 193^b.

No date. Some pages injured. Many marginal and interlinear glosses.

No. 3868, olim 13. J. 6, ff. 232, 2 coll., each ll. 15; clear Nasta'lik; size, 8½ in. by 5 in.

1327

The same.

First book, on ff. 1^b–158^b, centre-columns; *second* and *third* books (not separated here), on ff. 1^b–131^b, margin-column.

No date. Copied by Muhiy-aldin 'Abdallāh. College of Fort William, 1825.

No. 2268, ff. 158, 2 centre-coll., each ll. 13, and a third on the margin of ff. 1–131, ll. 20–24; Nasta'lik; size, 8½ in. by 5 in.

1328

Salāmān u Absāl.

Another copy of the *second* mathnawī of the *Haft Aurang*, written A. H. 1030 (A. D. 1620, 1621).

No. 64, ff. 40^b–61, 2 centre-coll., each ll. 17, and a margin-column, ll. 28; Nasta'lik; size, 8½ in. by 4½ in.

1329

The same.

No date. Copied by Muḥammad Ṣalāḥ; a great number of the first and some of the last leaves badly injured.

No. 352, ff. 44, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; margin of various colours, sometimes with drawings, arabesques, etc.; size, 11½ in. by 7 in.

1330

Tuḥfat-alahrār.

Another copy of the *third* mathnawī of the *Haft Aurang*, with the short prose-preface, beginning:

حامدًا لمن جعل جنان الخ مطلع الانوار (see No. 1318 above), on fol. 1^b. Beginning of the poem itself, on fol. 2^b. The title, given to this book on the fly-leaf, viz. مطلع الانوار (by Amīr Khusrau), is a glaring mistake.

Dated by Muḥammad Ṭāhir of Bukhārā, A. H. 978 (A. D. 1570, 1571).

No. 1368, ff. 1–75, 2 centre-coll., each ll. 12; distinct Nasta'lik, illuminated frontispiece; size, 8 in. by 4½ in.

1331

The same.

Beautiful copy, dated the 2nd of Ramadān, A. H. 989 (A. D. 1581, Sept. 30).

Prose-preface, on fol. 1^b; beginning of the poem, on fol. 3^b.

No. 140, ff. 79, 2 coll., each ll. 12; Nasta'lik, written on paper of different colours, the margins of which are ornamented with arabesques, etc.; two miniature paintings on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; size, 12½ in. by 7½ in.

1332

The same.

Another copy, with the prose-preface, dated the 27th of Shawwāl, A. H. 989 (A. D. 1581, Nov. 24), by Maḥmūd bin Aḥmad Zāhidi.

No. 418, ff. 244–321, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1333

The same.

Dated Rabi'-althāni, A. H. 1078 (A. D. 1667, Sept.–Oct.), in Shāhjahānābād.

No. 1976, ff. 59^b–122, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 5 in.

1334

The same.

Dated by Muḥammad Salmān in Jumādā-althāni A. H. 1186 (A. D. 1772, September).

Preface, on fol. 1^b; beginning of the poem, on fol. 2^b.

College of Fort William, 1825.

No. 2053, ff. 1–70, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5½ in.

1335

The same.

No preface. In the colophon appears as date—no doubt of the composition of the poem—the month Ramadān, A. H. 886 (A. D. 1481, Oct.–Nov.). The first page and several of the last pages are slightly injured. parts of some baits are torn away.

No. 3421, ff. 23, 4 coll., each ll. 21; small, but clear and distinct Nasta'lik; size, 10 in. by 6½ in.

1336

The same.

Preface, on fol. 1^b; the poem itself, on fol. 2^b.

No date.

No. 1158, ff. 72, 2 coll., each ll. 13; Nasta'lik; illuminated frontispiece on fol. 2^b; size, 9½ in. by 5¾ in.

1337

The same.

No date. Preface, on fol. 1^b; the poem, on fol. 2^b.

No. 1461, ff. 61, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; waterspots throughout; size, 9½ in. by 6½ in.

1338

Subhat-alabrâr.

Another copy of the *fourth* mathnawi of the Haft Aurang, with the short prose-preface, on fol. 1^b, beginning: *المئة لله الع*.

Beginning of the poem itself, on fol. 2^b.

Dated month Sha'bân, A.H. 975 (A.D. 1568, Febr.), by Rukn-al-din bin Muḥammad Shams-al-din. College of Fort William, 1825.

No. 2254, ff. 142, 2 centre-coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1339

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a.

No. 710, ff. 120, 2 coll., each ll. 13; clear Nasta'lik; illuminated frontispiece, rather effaced; size, 8½ in. by 5½ in.

1340

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a. Collated.

No. 709, ff. 91, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 4½ in.

1341

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a. A few various readings and additions on the margin.

No. 3460, olim 13. J. 5, ff. 81, 2 coll., each ll. 19; small Nasta'lik; a little worm-eaten; size, 8½ in. by 4¾ in.

1342

Yûsuf u Zalikhâ.

Another very good and correct copy of the *fifth* mathnawi of the Haft Aurang, dated the 24th of Rajab, A.H. 1007 (A.D. 1599, Feb. 20).

No. 737, ff. 150, 2 coll., each ll. 15; very large and distinct Nasta'lik; a vignette on fol. 1^a; large pictures on ff. 1^b, 9^b, 46^a, 57^b, 61^a, 91^a, and 102^b; illuminations throughout; almost all the margins adorned with arabesques; size, 14½ in. by 9½ in.

1343

The same.

Dated the 23rd of Rajab, A.H. 1138 (A.D. 1726, March 27), by Shaikh Muḥammad ibn Pir Muḥammad Sûfi.

No. 2254, margin-coll., ff. 2^b-141^a, ll. 30; Nasta'lik.

1344

The same.

Copied by Muḥammad alkiwâm of Shîrâz, without a date. But on fol. 1^a there appears a seal of Mir Abû 'Alikhân Bahâdur, bearing the date A.H. 1174 (A.D. 1760, 1761).

No. 3426, olim 7. J. 3, ff. 175, 2 coll., each ll. 12-13; clear Nasta'lik; the first two pages luxuriously illuminated in ultramarine, gold, and other colours; pictures on ff. 37^b, 62^a, 73^b, 117^b, and 147^b; size, 8½ in. by 5½ in.

1345

The same.

Dated the 12th of Muḥarram in the 4th year of the reign of *صاحب قران ثانی عزیز الدین* (perhaps Shâh 'Âlam, that would be A.H. 1177=A.D. 1763, July 23). Various readings on the margin.

No. 624, ff. 142, 2 coll., each ll. 13-16; written very unequally by different hands, partly in careless Nasta'lik, partly in Shikasta; size, 9 in. by 5½ in.

1346

The same.

Dated the 15th of Sha'bân, A.H. 1185 (A.D. 1771, Nov. 23), by Muḥammad Ramaḍânî. A little worm-eaten.

No. 3463, olim 7. J. 5, ff. 123, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 4½ in.

1347

The same.

Dated the 17th of Rajab, A.H. 1209 (A.D. 1795, Febr. 7), by Muḥammad 'Alî, at Farrukhâbâd.

No. 729, ff. 137, 2 coll., ll. 15; Nasta'lik; size, 7½ in. by 4½ in.

1348

The same.

This copy was purchased by J. H. Peile, March, 1817, presented Sept. 19, 1818, and transferred to Civil College, Aug. 9, 1819.

No date. At the end a few baits from the pen of the transcriber. On the eight fly-leaves miscellaneous verses, excerpted from various diwâns.

No. 3508, olim 7. J. 6, ff. 1-140, 2 coll., each ll. 15; careless Nasta'lik; occasionally various readings on the margin; size, 7½ in. by 4½ in.

1349

The same.

Another, tolerably old and good copy, undated. It is a little injured and effaced in several places. College of Fort William, 1825.

No. 2321, ff. 122, 2 coll., each ll. 17; clear Nasta'lik; pictures on ff. 19^a, 34^b, 44^a, 46^b, 55^a, 63^b, 79^b, 83^a, 97^a, and 104^b; on other pages blanks are left, to be filled in with pictures afterwards; size, 8½ in. by 5 in.

1350

The same.

Good and correct copy, not dated.

No. 907, ff. 161, 2 coll., each ll. 13; distinct Nasta'lik; illuminated frontispiece; a few other illuminations; most of the headings written in gold, the text also sprinkled with gold; size, 9 in. by 6 in.

1351

The same.

No date. Collated throughout.

No. 3507, olim 7. J. 4, ff. 139, 2 coll., each ll. 15; large Nasta'lik; the last two leaves supplied later on modern paper; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

1352

The same.

No date. The first thirteen verses supplied by a later hand, on ff. 1 and 2. The original MS. begins on fol. 3^a. Bibliotheca Leydeniana.

No. 2492, ff. 122, 2 coll., each ll. 17-18; Nasta'lik, mixed with Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

1353

The same.

Modern transcript without date, by Ghulâm 'Alî; on fol. 1^a the following note: بمقابلۀ اصل رسيد و حتى

الوسع صحيح گرديد باهتمام احقر الانام غلام حسين الحسينى عفى عنه ربه المغنى.

No. 3470, olim 7. J. 7, ff. 156, 2 coll., each ll. 13; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

1354

The same.

A rather uncouth and soiled copy, the original portion of which, on brown paper, begins on fol. 8^a, and ends on fol. 136^b. Ff. 1-7, 137-141, and fol. 64 are supplied by later hands on white paper. Collated. On ff. 1-7 a number of interlinear paraphrases.

No date. Bibliotheca Leydeniana.

No. 2719, ff. 141, ll. 15 (in the original part); large Nasta'lik; size, 9 $\frac{3}{8}$ -9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1355

A defective copy of the same.

Another very uncouth copy, soiled and injured in many places, with a lacuna of one leaf after fol. 134, comprising exactly p. 144 of Rosenzweig's edition. Occasionally various readings on the margin.

No date. Bibliotheca Leydeniana.

No. 2832, ff. 1-172, 2 coll., each ll. 12; Nasta'lik, ff. 1-3 and 171-172 added by other hands, the last three pages in Shikasta; size, 7 in. by 4 $\frac{1}{4}$ in.

1356

A Pushtû translation of the same.

This Pushtû translation of Jâmi's Yûsuf and Zalikhâ begins:

عنايت رب په ماکړه - د اميد غنجه مې واکړه

Large extracts from this translation are given in Dorn, Chrestomathy of the Pushtû or Afghan language, ff. 104-283, corresponding with fol. 11^b, l. 4, to fol. 45, last line; fol. 46^b, first line, to fol. 64^b, l. 3; fol. 68^b, l. 6, to fol. 70, l. 6; fol. 88, last line, to fol. 107^b, l. 5;

and fol. 157, l. 4, to fol. 159^b, l. 3; comp. also the preface, ibidem, p. xi.

No date.

No. 2818, ff. 169, 2 coll., each ll. 10-13; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

1357

A collection of Jâmi's prose-works.

This large and beautifully written collection is introduced by a few preliminary lines, on ff. 2^b and 3^a, beginning: حمدى كه لوائح اشعة لمعات معرفتش دل گوشه نشينان الخ

1. تفسير سورة فاتحة الكتاب, a commentary on the first Sûrah of the Kurân, on fol. 3^b, beginning: بسم الله الرحمن الرحيم رب وفق بالانعام الحمد لله رب العالمين ومن الاولين الاقدمين الخ; see G. Flügel iii. p. 375, No. 8.

2. ترجمة منظومة چهل حديث. A paraphrase in Persian verses, of forty sayings of Muhammad, on fol. 10^a, beginning: صحيح ترين حديثى كه راويان مجالس دين الخ. It was composed A.H. 886 (A.D. 1481); see Bodleian Cat., No. 894, 20; No. 895, 14; and Rieu i. p. 17, and ii. p. 828, No. i.

3. رسالة مناسك حج, on the rites of the pilgrimage, on fol. 12^a, beginning: الحمد لله الذى جعل الكعبة البيت الحرام الخ. Composed A.H. 877 (A.D. 1472, 1473); see Bodleian Cat., No. 894, 26; No. 895, 16; and W. Pertsch, Berlin Cat., p. 166, No. 21.

4. رسالة در فاخر (or الدرّة الفاخرة), usually called رسالة, on the definition of Sûfism, on fol. 23^b, beginning: بسم الله الرحمن الرحيم ووبه الثقة الحمد لله الذى تجلّى بذاته لذاته الخ; see Bodleian Cat., No. 894, 25; No. 895, 15; G. Flügel iii. p. 409; H. Khalfa iii. p. 207, No. 4952.

5. رسالة وجيزه, with its full title: رسالة وجيزه, در تحقيق واثبات واجب الوجود, proof for and definition of the absolute, on fol. 30^b, beginning: الوجود اى ما الخ; بانضمام الى الماهيات الخ; see Bodleian Cat., No. 894, 24.

6. كتاب شواهد النبوة, the evidence of Muhammad's divine mission, on fol. 31^b, beginning: بسم الله الرحمن الرحيم الحمد لله الذى ارسل رسلاً الخ. It is divided into a مقدمة, seven ركن, and a خاتمه, and composed A.H. 885 (A.D. 1480); see H. Khalfa iv. p. 82, No. 7689; Bodleian Cat., No. 894, 4; No. 895, 2; Nos. 967 and 968; Rieu i. p. 146; W. Pertsch, Berlin Cat., p. 40, No. 13; p. 90, No. 3, and p. 529 sq.; Cat. des MSS. et Xylographes, p. 370, No. 422, 1; J. Anmer, pp. 101-103; Cat. Codd. Or. Lugd. Bat. iv. p. 299 sq.; Turkish translation by Lâmi'i, G. Flügel iii. p. 126.

7. رسالة طريق توجّه خواجها, on the mystic road, on fol. 118^b, beginning: سر رشته دولت اى برادر بكف آرا الخ.

This tract is styled in Bodleian Cat., No. 895, 26: *رساله در شرائط ذکر*, rules for devotion; and in W. Pertsch, Berlin Cat., p. 1052, No. 4: *در طریقۀ نقشبندیہ*; see also Rieu ii. pp. 863^a, No. xii, and 876^a, No. vi.

8. *کتاب نفحات الانس*, the famous Sûfic biographies, on fol. 119^b, beginning: *بسم الله الرحمن الرحيم و به* *ثقتی الحمد لله الذی جعل مرآتی قلوب اولیائہ الخ*.

This work contains here 612 biographies; beginning with Abû Hâshim alsûfi, and ending with an anonymous Persian lady (*امراء فارسیہ*). Composed A. H. 883 (A. D. 1478), see De Sacy, *Notices et Extraits*, xii. pp. 287-436; *Wiener Jahrbucher*, tom. 84, *Anzeigebblatt*, p. 40; Bodleian Cat., No. 894, 3; No. 895, 3; and Nos. 957-961; Rieu i. p. 349; W. Pertsch, Berlin Cat., p. 40, No. 14; p. 89, No. 2; and p. 558 sq.; *Fleischer. Dresden Cat.*, p. 408; H. Khalfa vi. p. 367, No. 13922. Turkish translation by Lâmi'i, printed in Constantinople: another by Mir 'Alishir Nawâ'i, see Rieu, Turkish Cat., p. 274^b. Edited by Nassau Lees, Calcutta. 1859.

9. *شرح فصوص الحکم*, on fol. 278^b. A commentary on Ibn al-'Arabî's (died A. H. 638 = A. D. 1240, 1241) mystic work, the *فصوص الحکم*, see G. Flügel iii. p. 333 sq., where also several commentaries are described, and H. Khalfa iv. p. 424, No. 9073; beginning: *بسم الله الرحمن الرحيم الحمد لله الذی زین خواتم قلوب اولی الهمم* *بفصوص نصوص الخ*. Composed A. H. 896 (A. D. 1491).

10. *نقد النصوص فی شرح نفث الفصوص*, a commentary on the *نقش الفصوص*, the extract which Ibn al-'Arabî himself made from his *الحکم*, on fol. 337^b, beginning: *بسم الله الرحمن الرحيم الحمد لله الذی جعل صفائح قلوب ذوی الهمم الخ*. Composed A. H. 863 (A. D. 1458, 1459), see H. Khalfa vi. p. 380, No. 13968; Bodleian Cat., No. 894, 9; No. 895, 4; and No. 976; W. Pertsch, Berlin Cat., p. 274, No. 1.

11. *کتاب شرح لمعات عراقی*, commentary on the *لمعات* of Irâkî (see above, No. 1116), usually styled *لولا لمعات برق*, on fol. 448^b, beginning: *اشعة للمعاب نور القدم الخ*. Composed A. H. 886 (A. D. 1481), see H. Khalfa v. p. 335; Bodleian Cat., No. 894, 11; No. 895, 5; and No. 966; Rieu ii. p. 594^b; Cat. des MSS. et Xylographes, p. 371, No. 8; W. Pertsch, Berlin Cat., p. 282 sq.

12. *رسالة شرح رباعیات*, Jâmi's commentary on some of his own *rubâ'is*, on fol. 485^b, beginning: *حمدا لاله*; *هو بالحمد حققی الخ*; see Bodleian Cat., No. 894, 15; No. 895, 11; Rieu ii. pp. 827^a and 834^a; Cat. des MSS. et Xylographes, p. 373, No. 28; A. Sprenger, Catal., p. 452; W. Pertsch, Berlin Cat., p. 280, No. 1.

13. *شرح بیتین متنوی*, commentary on the first two baits of Jalâl-al-din Rûmî's *mathnawî*, on fol. 496^b, beginning: *عشق جز نائی و ما جز نی نه ایم الخ*; see

Bodleian Cat., No. 894, 17; No. 895, 8; Rieu ii. p. 863^a, No. xiii; W. Pertsch, Berlin Cat., p. 43, No. 40, and p. 1052, No. 1; Cat. Codd. Or. Lugd. Bat. ii. p. 112; *Journal Asiat.* 1868, i. p. 477. It is also styled *نی نامه*.

14. *سخنان خواجه پارسا*, extracts from the *انفاس* of Khwâjah Muḥammad Pârsâ al-Bukhârî (died A. H. 822 = A. D. 1419), also styled *الناشیه القدسیہ*, on fol. 498^b, beginning: *بعد از گشایش مقال بستایش*; see Bodleian Cat., No. 894, 23; No. 895, 13; and No. 1266; Rieu ii. p. 863^a, No. xi; W. Pertsch, Berlin Cat., p. 1052, No. 2.

15. *رساله لوائح*, system of Sûfic doctrines, on fol. 501^b, beginning: *رت وقنا للتکمیل و التسمیم لا احصی ثناء*; *عليك الخ*; see Bodleian Cat., No. 894, 16; No. 895, 12; and Nos. 971-975; Rieu i. p. 44; Cat. des MSS. et Xylographes, p. 252, No. 256; W. Pertsch, Berlin Cat., p. 282, No. 3, and p. 284; Roseu, *Persian MSS.*, p. 292; J. Aumer, p. 21; H. Khalfa v. p. 344, No. 11234.

16. *شرح قصیده میمیه خمریه*, commentary on 'Umar Ibn al-Fârid's (died A. H. 632 = A. D. 1235) '*Wine-kaşidah*,' on fol. 508^b, beginning: *سبحانه من جمیل* *ليس الخ*. Composed A. H. 875 (A. D. 1470, 1471); it is usually styled *لوامع*, see Bodleian Cat., No. 894, 12; No. 895, 6; Rieu ii. p. 808^b, No. ii, and p. 828^b, No. iv; W. Pertsch, Berlin Cat., p. 282; Cat. Codd. Or. Lugd. Bat. ii. p. 72; H. Khalfa iv. p. 537.

17. *شرح قصیده تائیۀ فارسیہ*, commentary on 'Umar Ibn al-Fârid's *kaşidah*, rhyming in *ت*, on fol. 523^b, beginning: *پاکا خداوندی که صفحات کائنات الخ*. Its proper title is *نظم درر*, see Bodleian Cat., No. 894, 14; No. 895, 7; compare on Ibn al-Fârid's *kaşidah*, H. Khalfa ii. p. 85; Loth, *Arabic MSS.*, pp. 199 and 236; G. Flügel i. p. 461 sq.

18. *شرح حدیث*, commentary on a tradition of the prophet, delivered by Abû Dharr al-'uḡailî, also styled *ای بابک*, on fol. 530^b, beginning: *شرح حدیث نبوی* *زحیتر ومبتر ز مکان الخ*; see Bodleian Cat., No. 894, 19; No. 895, 10; Rieu ii. p. 862^b, No. viii.

19. *شرح بیت امیر خسرو*, commentary on a verse of Amir Khusrau Dihlawî (see above, Nos. 1186-1221), on fol. 531^b, beginning: *یا من لا رب غیره الخ*; see Bodleian Cat., No. 894, 18; No. 895, 9; W. Pertsch, Berlin Cat., p. 166, No. 8.

20. *رسالة تهلیلیه*, on the formula 'there is no God but Allāh,' on fol. 532^b, beginning: *من طلب البر من* *الباری الخ*. It is also styled *لا اله الا الله*, see A. Sprenger, Catal., p. 448, l. 1.

21. *صرف منظوم ومنثور*, on Arabic inflexions, on fol. 533^b, beginning: *صرف اللسان الخ*.

22. *شرح کافیۀ نحو*, an Arabic commentary on the *kāfiyah* of Ibn-al-ḥajjib (died A. H. 646 = A. D. 1248, 1249),

usually styled الفوائد الصائبة, on fol. 538^b, beginning : الحمد لله و الصلوة على نبيه الخ. Composed A. H. 897 (A. D. 1492), see Bodleian Cat., No. 894, 2; and No. 970; G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 64; printed Calcutta, 1818, Constantinople, 1820; lithographed, Lucknow, as شرح ملام جامي, 1887; the glosses of Muḥarram Efendi to the first part of this commentary, entitled كتاب المحرم جامي حاشية جامي, were printed, Constantinople, A. H. 1226 (A. D. 1811); a حاشية شرح ملام جامي also appeared, Lucknow, 1879 and 1880. 'Abd-alghafūr al-Lâri's (see below in No. 1362) glosses to Jâmi's commentary are noticed in G. Flügel i. p. 21, and H. Khalfa v. p. 10.

The first treatise is dated A. H. 960 (A. D. 1553); the third, Rabi'-alawwal, A. H. 968 (A. D. 1560, Nov.-Dec.); the sixth, the last of Muḥarram, A. H. 979 (A. D. 1571, June 24); the eighth, the 14th of Rajab, A. H. 980 (A. D. 1572, Nov. 20); the fourteenth, the 7th of Rabi'-alawwal, A. H. 968 (? perhaps 986?).

No. 842, ff. 613, ll. 27; beautiful Nasta'lik; two splendid vignettes with the titles of all the treatises on ff. 1^b and 2^a; ff. 2^b and 3^a most brilliantly illuminated; illuminated headings at the beginning of each treatise; excellent eastern binding; size, 14 in. by 9 in.

1358

Three prose-treatises by Jâmi.

This copy contains:

1. On fol. 79^b: لوامع مولوى جامي در شرح قصيدة خمرية فارسية, the same commentary on Ibn al-Fārid's 'wine-qaṣidah' as in No. 16 of the preceding copy.

2. On fol. 122^b: لوائح مولوى جامي, see No. 15 in the preceding copy. Beginning: لا احصى ثناء عليك الخ.

3. On fol. 141^b: شرح رباعيات مولوى جامي, see No. 12 in the preceding copy.

Dated the 22nd of Jumādā-althāni, A. H. 1176 (A. D. 1763, Jan. 8).

No. 1234, ff. 79-175, ll. 18; Naskhi; size, 8 in. by 4½ in.

1359

Nafahāt-aluns.

Another very excellent and useful copy of Jâmi's famous 'biographies of Sūfis' (see No. 8 in the collection of Jâmi's prose works, No. 1357 above), with valuable marginal glosses and a complete index in alphabetical order, on ff. 443^b-453^a. This is not the oldest, but the richest copy in the India Office Collection, the number of biographies here amounting to 620. It is not dated, but on fol. 1^a there are entries from A. H. 1162 (A. D. 1749), A. H. 1183 (A. D. 1769, 1770), and A. H. 1196 (A. D. 1782). Beginning as usual.

No. 2082, ff. 453, ll. 15; splendid Nasta'lik, small but very distinct; illuminated frontispiece; size, 8½ in. by 5 in.

1360

The same.

A third very full and complete copy, containing, like the one in No. 1357 above, 612 biographies (578 men

and 34 women), with copious marginal glosses and additions. There is inserted between the fly-leaves a double index, the first following the order of the biographies in the text, the second arranged alphabetically like that in the preceding copy.

No date.

No. 3118, ff. 419, ll. 15; clear and distinct Nasta'lik; worm-eaten throughout; size, 10½ in. by 5½ in.

1361

The same.

A fourth excellent copy, containing 611 biographies according to the detailed index on ff. 1^b-9^b, with very large additions and highly useful notes and explanations on the margin. Beginning of the text on fol. 10^b.

Dated in Jumādā-althāni, A. H. 1023 (A. D. 1614, July-August), by Khwājah Tāhir bin Khwājah Darwish alḥisāri.

No. 1412, ff. 298, ll. 21; clear and distinct Nasta'lik; the last pages a little damaged by worms; illuminated frontispiece; size, 10½ in. by 7 in.

1362

The same.

A fifth excellent copy of the Nafahāt-aluns, older than the preceding ones, but without a full index, dated Rabi'-althāni, A. H. 990 (A. D. 1582, April-May), collated by the same hand which wrote the text, and annotated according to a note at the end of the MS. by another hand in A. H. 1042 (A. D. 1632, 1633). These notes, which cover the margin to a great extent, are taken from the حواشى غفورية or the تفحات الأنس. That is the commentary compiled by 'Abd-alghafūr al-Lâri, Jâmi's disciple, who died A. H. 912 (A. D. 1506, 1507), see Bodleian Cat., No. 960; Rieu i. p. 350 sq.

Ff. 1^b-3^b contain the fragment of an index to the Nafahāt-aluns, only going as far as fol. 104^a (101).

No. 3097, ff. 566, ll. 15; clear and distinct Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in.

1363

The same.

A sixth excellent and well written copy, also containing 611 biographies, but no index at all.

Not dated. College of Fort William, 1825.

No. 2160, ff. 400, ll. 18; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1364

The same.

This copy contains, according to the index on ff. 1-16, like No. 1360 above, 612 biographies (not 645, as is stated by mistake at the end of the index), but the last page is missing, and several leaves are slightly injured, others rather effaced. Beginning of the text on fol. 17^b.

No date. Collated.

No. 1880, ff. 334, ll. 19; Naskhi; ff. 1-16, 33-43, 144-146, and 333 supplied by other hands in Nasta'lik and Shikasta; ll. 16-19; size, 8 in. by 5½ in.

1365

The same.

This otherwise excellent and annotated copy is much smaller than the preceding ones, and contains only 597 biographies; many marginal glosses and additions; all the Arabic quotations are translated into Persian.

Dated A.H. 1065 (A.D. 1654, 1655). Some leaves are misplaced; the right order of ff. 123-126 is: 123, 125, 124, 126; and of ff. 130-135: 130, 134^b, 134^a, 132, 133, 131^b, 131^a, 135.

No. 394, ff. 286, ll. 25; Nasta'lik; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1366

The same.

This copy is the oldest of all, dated the 8th of Rabi'-althâui, A.H. 987 (A.D. 1579, June 4), but it contains only 549 biographies, and has no index; besides on ff. 46-50 all the names are omitted. Partly collated. On ff. 1^a and 1^b a double repetition of the first twelve or thirteen lines of the preface, which begins on fol. 2^b.

No. 946, ff. 406, ll. 17-18; Nasta'lik; irregularly written by different hands; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1367

A very defective copy of the same.

An incomplete copy of the Nafahât, which breaks off on fol. 355^b at the end of the biography of تلميذة سري سقطي (a female disciple of Sari Sakati), corresponding to No. 1412 (1361 in this Cat.), fol. 292^a, l. 3 ab infra. There are besides a great number of lacunas, usually marked by blank leaves, viz. fol. 267 (comprising ff. 210^a, l. 1 to 210^b, l. 14 in No. 1412), ff. 270 and 271 (comprising ff. 212^a, last line, to 213^a, l. 13 in the same copy), fol. 280 (comprising ff. 219^b, l. 13, to 220^b, l. 3 in the same copy), ff. 284 and 285 (comprising ff. 222^b, last line, to 224^b, l. 4 in the same copy), after fol. 301 (without a blank leaf, comprising ff. 238^a, l. 6 ab infra, to 240^b, l. 7 ab infra in the same copy), after fol. 307 (likewise without a blank leaf, comprising ff. 245^a, lin. penult., to 246^a, l. 7 in the same copy), and fol. 354 (the largest of all lacunas, comprising ff. 277^b, l. 7, to 291^b, l. 7 in No. 1412). Ff. 326-328 must besides be inserted after fol. 288. Parts of several pages are torn away, others are injured by worms.

No. 1597, ff. 355, ll. 17; Nasta'lik; ff. 1, 3-6, 88, 160, 161, 168, 210, 244, and 245 supplied by a later hand; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1368

Lawâ'ih.

Another copy of Jâmi's Lawâ'ih (see Nos. 15 and 2 in Nos. 1357 and 1358 above respectively), with its full title: *لوائح در بیان معارف و معانی*, beginning: لا احصي ثناء عليك الخ.

Dated A.H. 978 (A.D. 1570, 1571), by Muḥammad Tâhir of Bukhârâ.

No. 1368, ff. 76^b-105^b, ll. 12; distinct Nasta'lik; illuminated frontispiece; size, 8 in. by 4 $\frac{3}{4}$ in.

1369

The same.

Dated 9th of Dhû-alhijjah, A.H. 1111 (A.D. 1700, May 28), by Abd-alra'uf; many marginal annotations and interlinear glosses.

No. 652, ff. 23, ll. 13; Nasta'lik; illuminated frontispiece; size, 9 in. by 4 $\frac{3}{4}$ in.

1370

The same.

Dated the 8th of Muḥarram, A.H. 1167 (A.D. 1753, Nov. 5), by Sirâj-al-din Shaikh Wali-allâh 'Abbâsi.

No. 1994, ff. 1-58^b, ll. 11; Nasta'lik; size, 7 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1371

The same.

No date. Some marginal glosses on the first page.

No. 2354, ff. 1-50, ll. 10; Naskhi; size, 6 in. by 4 in.

1372

A commentary on the Lawâ'ih.

A short Persian commentary on the principal topics of Jâmi's *لوائح*, styled *معاني اللوائح*, by Muḥammad bin Shaikh Muḥammad Faḍl-allâh, and beginning: الحمد لله و بعد يقول العبد المذنب المحتاج الى شفاعته النبي الخ.

It is collated. After the conclusion, on fol. 106^b, a short appendix in Arabic follows, probably by the same scholar, dealing with the same topics, and beginning: اقول مدار الكلام الصوفية على خمسة احرف الخ. It is written by the same hand as the commentary itself. Another, considerably extensive, commentary on the *لوائح*, with the title *اشعة اللوائح*, by 'Abd-almalik ibn 'Abd-alghafûr alansâri, is noticed in W. Pertsch, Berlin Cat., pp. 284 and 285.

No. 1994, ff. 59^b-110, ll. 11; clear Nasta'lik; size, 7 $\frac{1}{2}$ in. by 3 $\frac{1}{4}$ in.

1373

Glosses on the Lawâ'ih.

Glosses on the same Lawâ'ih (*حاشية لوائح*), beginning:

ای از تو عیان لوائح نور قدم
یک لائحہ زان لوائح آمد عالم
گر نور وجود تو نگشتی لائح
ظاہر نشدی حقائی از کتم عدم الخ

As author is named, on fol. 1^a and also on the back of the binding, Mullâ 'Imâd; in the work itself no name is mentioned.

No. 704, ff. 1-43, ll. 17 (diagonal lines); Nasta'lik; size, 6 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1374

Shawâhid-alnubuwwat.

Another copy of the شواهد النبوة, or evidences of Muhammad's divine mission, see No. 6 in the large collection of Jâmi's prose-works (No. 1357 above); beginning: الحمد لله الذى ارسل رسلاً مبشرين و منذرين: الخ. The headings of the مقدمة, the seven ركن, and the خاتمة are as follows:

مقدمة در بيان معنى نبى و رسول و آنچه تعلق بدان دارد, on fol. 4^a.

ركن اول در شواهد و دلائل كه بيش از ولادت آنحضرت ظاهر شده است, on fol. 6^a.

ركن ثانى در بيان آنچه از مولد تا مبعث واقع شده است, on fol. 16^a.

ركن ثالث در بيان آنچه از بعثت تا هجرت ظاهر شده است, on fol. 32^a.

ركن رابع در بيان آنچه از هجرت تا وفات ظاهر شده است, on fol. 46^b, in two kîsms.

ركن خامس در بيان آنچه خصوصيت بيكى از اين اوقات نداشته باشد يا معلوم نباشد و در بيان آنچه دلالت آن نداشته باشد, on fol. 90^a, in two kîsms.

ركن سادس در شواهد و دلائلى كه از صحبت كرام و ائمه عظام رضى الله عنهم بظهور آمده است, on fol. 100^b.

ركن سابع در ذكر شواهد و دلائلى كه از تابعين و تبع تابعين تا طبقه صوفيه رحمهم الله تعالى ظاهر شده است, on fol. 167^a.

خاتمة در عقوبات اعدا, on fol. 179^a.

No date. An entry from A. H. 1031 (A. D. 1621, 1622), on fol. 1^a.

No. 1154, ff. 183, ll. 17; clear Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1375

Ashi'at-allama'at.

Another copy of Jâmi's commentary on 'Irâkî's لمعات, see No. 11 in the collection of Jâmi's prose-works (No. 1357 above), beginning: حاشية لمعات برق. نور القدم الخ. It is styled here لمعات.

No date.

No. 704, ff. 44-141, ll. 17 (diagonal lines); Nasta'lik; size, 6½ in. by 4½ in.

1376

Risâla-i-ṭarîḫ-i-tawajjuh-i-khwâjahâ.

Another copy of the tract on the 'mystic road,' or the 'rules for devotion,' here styled رساله در مراقبه, see No. 7 in the collection of Jâmi's prose-works (No. 1357 above). Beginning: سر رشته دولت. On ff. 71^a, 75^b, and 76^a-78^a, some prayers and traditions of renowned Sûfic Shaikhs

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are added by the transcriber, Abû Ṭalib alḥusainî, who copied this treatise, A. H. 1173 (A. D. 1759, 1760).

No. 1234, ff. 71-78^a, ll. 15; Nasta'lik; size, 8 in. by 4¾ in.

1377

Sharh-i-rubâ'iyât.

Another copy of Jâmi's commentary on some of his own rubâ'is, see No. 12 in the collection of Jâmi's prose-works (No. 1357 above). It begins: حمداً لله هو بالحمد حقيق الخ.

Dated the 4th of Sha'bân, A. H. 968 (A. D. 1561, April 20).

No. 1093, ff. 41^b-82^b, ll. 15; distinct Nasta'lik; size, 5½ in. by 3½ in.

1378

Hilyat-alḥulal (حليّة اللؤلؤ).

The fourth and largest treatise on riddles, also styled حلل المطرز, extracted from the work رسالة كبرى در معما of Sharaf-al-din al-Yazdî (who died A. H. 858 = A. D. 1454), by Jâmi (not included in No. 1357 above), beginning (with the same words as No. 14 in the collection of his prose-works):

بعد از گشایش مقال - بستایش خجسته مال الخ

See Bodleian Cat., No. 894, 32; No. 895, 28; No. 896, 13; and No. 1345; W. Pertsch, Berlin Cat., p. 81, No. 2, and p. 131, No. 1; H. Khalîfâ iii. p. 108; v. p. 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, i; G. Flügel iii. p. 542, No. 3; Cat. des MSS. et Xylographes, p. 372, No. 19. This copy is by the author's own hand, with numerous marginal additions, and dated A. H. 856 = A. D. 1452 (i.e. two years before Sharaf-al-din Yazdî's death), see the colophon and also the remark on fol. 1^a: اين رساله تصنیف حضرت مولوى جامى بدستخط خاص.

No. 3212, ff. 51, ll. 13; neat and small Nasta'lik; small illuminated frontispiece; size, 4¼ in. by 6¼ in.

1379

Muntakhab-i-Hilyat-alḥulal (منتخب حليّة اللؤلؤ).

An extract from Jâmi's largest treatise on riddles, styled كتاب حليّة اللؤلؤ, made (before A. H. 879 = A. D. 1474, 1475) by the poet himself, comp. J. Aumer, pp. 44 and 45; H. Khalfâ v. p. 683, No. 12429.

Beginning:

ای اسم تو گنج هر طلسمی
فانع ز تو هر کسی باسمى الخ

Dated the 28th of Ramadân, A. H. 1133 (A. D. 1721, July 23).

No. 1474, ff. 76-100, ll. 14; Nasta'lik; illuminated frontispiece; size, 6½ in. by 3¾ in.

1380

Risâla-i-'arûd (رساله عروض).

Jâmi's well-known treatise on prosody and metre (likewise not included in No. 1357 above), usually

called *رسالة في العروض*, beginning: *سپاس وافر قادری*; *راکه حرکات سریع دوائر افلاک را سبب الخ*; see Bodleian Cat., No. 894, 33; No. 895, 33; No. 896, 17; and No. 969; G. Flügel iii. p. 543, No. 6; W. Pertsch, Berlin Cat., p. 186, No. 4.

Dated the 14th of Šafar, A. H. 1073 (A. D. 1662, Sept. 28), by Ibn Sayyid 'Abdallāh bin Sayyid Pir Muḥammad.

No. 1968, ff. 18, ll. 17; distinct Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 in.

1381

'Aḳā'id-i-Jāmi (عقائد جامی).

A short theosophical mathnawī by Jāmi, an exposition of the Muḥammadan creed, also styled اعتقاد نامہ, beginning:

بعد حمد خدا ونعت رسول
بشنواین نکته را بسمع قبول الخ

see Rieu ii. p. 827^a, No. viii. It is not found in the usual collections of Jāmi's prose-works.

Dated the 8th of Dhū-alḥijjah, A. H. 1143 (A. D. 1731, June 14).

No. 1621, ff. 11, 2 coll., each ll. 13; careless Nasta'lik; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1382

Another copy of the same.

Dated the 5th of Shawwāl, A. H. 1209 (A. D. 1795, April 25).

No. 1345, ff. 45^b-55^a, 2 coll., each ll. 13; Nasta'lik; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1383

Bahāristān (بهارستان).

Jāmi's spring-garden, in eight raudas, a collection of moral anecdotes in prose and verse, in imitation of Sa'di's Gulistān, with an anthology of Persian poets in the seventh raudah (see a copy of it in No. 1309 above), composed A. H. 892 (A. D. 1487), and beginning:

چو مرغ امر ذی بالی ز آغاز
ند از نیروی حمد آید ببرواز الخ

Another title of it is: *روضة الاخيار و تحفة الابرار*; the date of composition (نهمد زمشت) appears on fol. 74^b, first line; comp. on this work, Bodleian Cat., No. 894, 27; No. 895, 27; No. 896, 19; and Nos. 962-964; Rieu ii. p. 755; W. Pertsch, Berlin Cat., pp. 882, 883, and 885; G. Flügel i. p. 574, and iii. p. 542; J. Aumer, p. 52; Rosen, Persian MSS., pp. 260, 261, and 293; and Grangeret de Lagrange, in *Journal Asiat.*, tom. vi (1825), pp. 257-267. Parts of it have been published in the 'Wiener Anthologie,' in Wilken's 'Chrestomathie,' p. 172 sq., and in Spiegel's 'Chrestomathia Persica,' Leipzig, 1846, pp. 1-23; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 301 sq.; the full Persian text, with German translation, by Schlechta-Wssehrd, appeared, 1846, in Vienna; a literal English translation of the whole

work was published by the Kama Shastra Society, Benares, 1887; an English version of the sixth raudah, under the title, 'Persian Wit and Humour,' by C. E. Wilson (see Trübner's Record, Nos. 187-190, p. 68^b). Eastern editions: Lucknow (without date); Constantinople, A. H. 1252 (with the Turkish commentary of Shākir Efendi) and A. H. 1295. The Turkish commentary of Sham'i on the Bahāristān has been noticed in Rieu ii. p. 755^b, and Turkish Cat., p. 159; W. Pertsch, p. 107, and Berlin Cat., p. 883; G. Flügel i. p. 574, and J. Aumer, p. 52; Cat. Codd. Or. Lugd. Bat. i. p. 357.

The present copy is dated A. H. 1007 (as it seems) = A. D. 1598, 1599. At the end, on ff. 74^b-75^b a ḳasidah is added, beginning: *ای خدای بجز از تو ملک العرش ندانم الخ*.

No. 1474, ff. 1-75, ll. 15; Nasta'lik; illuminated frontispiece; size, 6 $\frac{1}{2}$ in. by 3 $\frac{3}{4}$ in.

1384

Another copy of the same.

Dated the 26th of Jumādā-althāni, A. H. 1081 (A. D. 1670, Nov. 10), at Akbarābād, by Muḥammad Amin alḥusaini of Ḳandahār. Bibliotheca Leydeniana.

No. 2486, ff. 1-91, ll. 15; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 in.

1385

The same.

Dated in the month Shawwāl, A. H. 1098 (A. D. 1687, Aug.-Sept.), by Muḥammad Ḥusain bin Mihr 'Alī.

No. 74, ff. 92, ll. 14; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1386

The same.

A modern, undated copy, excellently written, which was originally in the possession of Mr. Henry George Keene (1803), and bought of him (together with Juwaini's Nigāristān, bound together with this MS., see No. 756 above), for four guineas, by Mr. Adam Clarke, 1817. It was received into the library, April 10, 1877.

No. 3183, ff. 1-61, ll. 17; large and distinct Nasta'lik; size, 11 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

1387

Ruḳa'āt-i-Jāmi (رقعات جامی).

Jāmi's standard-letters and specimens of refined prose-writings, beginning: *بعد از انشاء صحائف لنا* *و محمدت لله الذی انزل علی عبده الكتاب الخ*; see Bodleian Cat., No. 894, 35; No. 895, 35; No. 896, 20; and No. 965; G. Flügel i. pp. 264 and 265, and iii. p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7. These letters have been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi, Calcutta, 1811. This collection also bears the title of دیوان الرسائل جامی, and sometimes انشاء جامی منشآت جامی. The present copy, which contains a great number of interlinear glosses and paraphrases, is dated the 12th of Dhū-alḳa'dah, A. H. 1039 (A. D. 1630, June 23).

No. 1691, ff. 121, ll. 11; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1388

A slightly defective copy of the same.

This copy begins abruptly with the last words of the introduction : داده آمد شاید که بدین وسیله . . . بر خاطر الع, corresponding to fol. 2^a, l. 4 in the preceding copy.

Dated the 24th of Jumâdâ-alawwal in the 48th year of 'Âlamgir's reign (=A.H. 1116, A.D. 1704, Sept. 24), by 'Abd-alnabi ibn Shaikh Ibrâhîm bin Muḥammad Murâd. Some pages slightly injured.

No. 497, ff. 85, ll. 14-15; Nasta'liq; size, 8 in. by 5½ in.

1389

A still more defective copy of the same.

This copy is defective both at the beginning and end; it opens abruptly, just five words before the beginning of the preceding copy : جمع کرده شد و ترتیب داده . . . آمد الع, and breaks off on fol. 82^b. The exact words, with which this copy ends, cannot be traced in the two preceding copies, as the arrangement of letters differs in some points, but fol. 82^a, l. 8, corresponds to fol. 78^a, l. 3 in the preceding copy. Many pages are slightly injured. The proper order of the leaves is : ff. 1-15, 17-20, 16, 21-82; there are besides lacunas after ff. 6 and 15. Bibliotheca Leydeniana.

No. 2484, ff. 1-82, ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

Poets who died between A.H. 900 and 1000.

1390

Bâgh-i-Iram (باغ ارم).

The garden of Iram, or the story of Bahrâm and Bihruz, an epic poem by Maulânâ Kamâl-al-din Bannâ'i of Harât, who was killed in the massacre of Shâh Isma'il at Samarkand, A.H. 918 (A.D. 1512, 1513); comp. on the poet's life and works Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; A. F. Mehren, p. 41; Notices et Extraits iv. p. 289; see also Haft Iklim, No. 635 (col. 424 in this Cat.); Safinah, No. 35 (col. 213 in the Bodleian Cat.); Âtashkada, No. 291 (ib. col. 273), etc. The poem is usually styled بهرام و بهروز (see also Rieu i. p. 351^b); but the genuine title appears here, on fol. 33^a, l. 6:

نام او شد نهال باغ ارم - تاکه, روشن کند چراغ ارم

(the word نهال being an apparent misspelling for نهاده, as the Bodleian copy has); in his lyrical poems Bannâ'i used Hâli as takhalluṣ (see Âtashkada and Sprenger, loc. cit.). Beginning of the poem, on fol. 1^b:

ای وجود تو اصل کل وجود - هستی و بود و خواهی بود

(an initial bait which has been closely imitated by Hilâlî in his شاه و گدا, see further below, Nos. 1426-1429); on fol. 1^a, the author is called by mistake

Thanâ'i instead of Bannâ'i. The right order of ff. 262-265 is : 262, 264, 263, 265.

No. 273, ff. 269, 2 coll., each ll. 15; Nasta'liq; collated throughout; size, 8½ in. by 4½ in.

1391

A fragment of the same.

This fragment of the باغ ارم, which is by mistake inserted in a copy of three mathnawis by Sanâ'i (see No. 915 above), comprises fol. 93^b, l. 6, to fol. 116^a, l. 2 of the preceding copy.

First bait :

هر کجا فتنه شدی پیدا - بود چون فتنه در میان بر پا

Last bait :

هر که او از خدای ترسان نیست
شک میاور درین که انسان نیست

How the mistake of this insertion came about is easily explained. On fol. 1^a of the present MS. the name of Sanâ'i appears as Thanâ'i, and as the same error is sometimes committed with regard to the author of the باغ ارم (see the preceding copy), the transcriber of this copy must have assumed that all the various extracts collected in this volume belonged to one and the same poet.

Dated A.H. 1061 (A.D. 1651).

No. 1991, ff. 316-331^a, 2 coll., each ll. 19; Nasta'liq; size, 9½ in. by 4½ in.

1392

Ghazaliyyât-i-Fighânî (غزلیات فغانی).

Ghazals by Bâbâ Fighânî of Shirâz, who had originally the takhalluṣ of Sakkâki, and died in Khurâsân A.H. 922 or 925 (A.D. 1516 or 1519); the former date is found in the Lubb-altawârîkh, the latter in Sâm Mirzâ (see Notices et Extraits iv. p. 305), the Haft Iklim, No. 212 (col. 394 in this Cat.), the Butkhâna, No. 38 (col. 200 in the Bodleian Cat.), etc.; comp. also Bodleian Cat., Nos. 992-994; Rien ii. p. 651; W. Pertsch, Berlin Cat., pp. 886 and 887; A. Sprenger, Catal., p. 21, No. 176, and pp. 403-404; Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or. Lugd. Bat. ii. p. 122; J. Aumer, p. 34; Bland, Century of Persian Ghazals, No. 9. Wrong dates of his death are A.H. 911 (A.D. 1505, 1506) in Safinah, No. 3 (col. 212 in the Bodleian Cat.), and A.H. 915 (A.D. 1509, 1510) in the Khulasat-alafkâr, No. 198 (ib. col. 309). He was a court-poet of Sultân Ya'kûb; compare on his poetical style and the great number of imitators he found, the Makhzan-algharâ'ib, No. 1869 (col. 359 in the Bodleian Cat.). The ghazals are arranged alphabetically and begin :

ای سر نامه نام تو عقل گره گشایرا
ذکر تو مطلع سخن عشق غزل سرایرا

Dated A.H. 1051 (A.D. 1641, 1642).

No. 1945, margin-column, ff. 129^b-164^a, ll. 32-36: careless Nasta'liq.

1393

Diwân-i-Âṣafi (دیوان آصفی).

The lyrical poems of Khwājah Âṣafi, the son of Mukīm-aldin Nīmat-allāh of Kuhistān, who was a pupil of Jāmi, friend of Mir 'Alishir, and flourished under Sultān Husain Mirzā; he died, according to the best authorities, A.H. 923 (A.D. 1517), at Harāt, see Haft Iklim, No. 832 (col. 438 in this Cat.), and Safinah, No. 34 (col. 213 in the Bodleian Cat.); other dates of his death are A.H. 920 (A.D. 1514), see Âtashkada, No. 289 (col. 272 in the Bodleian Cat.), and A.H. 928 (A.D. 1522), see the Khulāṣat-alkāfār, No. 22 (ib. col. 303), and the Makhzan-algharā'ib, No. 61 (ib. col. 318); comp. also Bodleian Cat., Nos. 990 and 991; Rieu ii. p. 651 sq.; A. Sprenger, Catal., pp. 20, 71, and 310; G. Flügel i. p. 577; W. Pertsch, p. 74, and Berlin Cat., pp. 893 and 894; Cat. des MSS. et Xylographes, p. 385; A. F. Mehren p. 41; J. Aumer, p. 34. This copy contains chiefly ghazals in alphabetical order, with a few kit'as and rubā'is at the end; and although undated, it must take precedence over the following copies, as it is larger than those and has a number of various readings and glosses on the margin. Beginning of the first ghazal:

ساز آباد خدایا دل ویرانی را
نا مده مهر بتان هیچ مسلمانی را

No. 3381, olim 13. J. 11, ff. 86, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

1394

Another copy of the same.

This collection of Âṣafi's lyrical poems is somewhat smaller than the preceding one, and not so well written; it is dated the 16th of Jumādā-althānī, A.H. 1157 (the 26th year of Muḥammadshāh's reign) = A.D. 1744, July 27, at Shāhjahānābād. Beginning the same as in the preceding copy.

No. 2093, ff. 263-318, 2 coll., each ll. 10-14, and besides one or two diagonal lines in every page, each containing two baits; Shikasta; size, 8½ in. by 5 in.

1395

The same.

This copy, not dated, contains, like the two preceding ones, at the end of the ghazals a few kit'as, but only one rubā'i; the remaining rubā'is are missing. Beginning as usual. A very large number of glosses on the margin of the first fifty-two leaves.

No. 3374, olim 13. J. 10, ff. 78, 2 coll., each ll. 15; large Nasta'liq; size, 8½ in. by 6 in.

1396

The same.

This copy contains the ghazals only, with the usual beginning. A few various readings and short glosses on the margin of the first leaves.

No date.

No. 3461, olim 13. J. 12, ff. 75, 2 coll., each ll. 10-18, written in unequal Nasta'liq by at least three different hands; size, 7½ in. by 4½ in.

1397

The same.

A shorter collection of Âṣafi's ghazals, dated A.H. 1051 (A.D. 1641, 1642). Beginning as usual.

No. 1945, margin-column, ff. 181^a-206^b, ll. 28-36, and 3 centre-columns on ff. 204^b and 205^a, each ll. 17; careless Nasta'liq; size, 9½ in. by 5½ in.

Hâtifi (Nos. 1398-1416).

1398

Lailâ u Majnûn (لیلی و مجنون).

The loves of Lailâ and Majnûn, an epic poem by Maulânâ 'Abdallâh Hâtifi of Jân, Jâmi's nephew, who died A.H. 927 (A.D. 1521), according to the ta'rikhs شاعر شاهان and شاعران, quoted in the Makhzan-algharā'ib, No. 3036 (col. 393 in the Bodleian Library), which may serve as corrective for the slight error in A. Sprenger, Catal., p. 87, ll. 22 and 23. This mathnawī is the first of his projected Khamsah, of which, however, only four poems are extant, viz. the present one, the تیمور نامه (Nos. 1410-1416 below), the هفت خسرو و شیرین (or شیرین و خسرو and منظر Iklim, No. 671 (col. 427 in this Cat.); Safinah, No. 45 (col. 213 in the Bodleian Cat.); Âtashkada, No. 158 (ib. col. 267); Khulāṣat-alkalām, No. 76 (ib. col. 301), etc.; comp. on Hâtifi and his poems, Bodleian Cat., Nos. 996-1016; Rieu ii. p. 652 sq.; W. Pertsch, p. 107, and Berlin Cat., pp. 888-893; A. Sprenger, Catal., p. 421 sq.; Ouseley, Biogr. Notices, p. 143; G. Flügel i. pp. 581 and 582; Cat. Codd. Or. Lingd. Bat. ii. p. 121, etc. This poem was edited by Sir W. Jones, Calcutta, 1788; lithographed, Lucknow, A.H. 1279 (A.D. 1862).

Beginning:

این نامه که خامه کرد بنیاد - توتیع قبول روزش باد

Dated the 16th of Rabī'-althānī, A.H. 1078 (A.D. 1667, Oct. 5).

No. 1446, ff. 69, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

1399

Another copy of the same.

Beginning as in the preceding copy.

Dated by Sayyid Faiḍ-allāh ibn Sayyid 'Itāb-allāh ibn Sayyid 'Azmat-allāh Nahrwānī (نهروانی) the 13th of Dhū-alhijjah, A.H. 1108 (A.D. 1697, July 3).

This copy belonged formerly to Sir Barry Close.

No. 1465, ff. 21^b-102, 2 coll., each ll. 13; Nasta'liq; size, 6½ in. by 4½ in.

1400

The same.

This very good copy was finished the 25th of Ramaḍān in the forty-eighth year of 'Ālamgir's reign (A.H. 1116 = A.D. 1705, Jan. 21).

No. 1066, ff. 79, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

1401

The same.

Dated the 2nd of Dhû-alka'dah, A.H. 1193 (A.D. 1779, Nov. 11).

No. 3083, ff. 49-118, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 5½ in.

1402

The same.

Modern copy, dated the 6th of Muharram, A.H. 1210 (A.D. 1795, July 23).

No. 1722, ff. 82, 2 coll., each ll. 13; large Nasta'lik; size, 8½ in. by 4½ in.

1403

The same.

Another modern copy, dated by Munshi Muhammad Hanif the 21st of Dhû-ahjijah, A.H. 1221 (A.D. 1807, Feb. 28, or March 1), and acquired by Sir Barry Close, the 14th of May, 1813. The poem, which begins on fol. 5^b in the usual way, is here preceded by a prose-preface on Hâtifi's life and works, beginning, on fol. 1^b: **ملا هاتفي جامي نامش عبد الله و خواهر زاده ملا عبد الرحمن جاميست در نظم و نثر الخ**

No. 1076, ff. 102, 2 coll., each ll. 11; large Nasta'lik; two illuminated frontispieces on ff. 1^b and 5^b; gilt ornaments on ff. 1^b, 2^a, 5^b, and 6^a; size, 8½ in. by 6½ in.

1404

The same.

A third modern copy, written by the same Munshi Muhammad Hanif, and dated the 22nd of Sha'bân, A.H. 1222 (correctly 1223, as the Christian date 1808, Oct. 15, proves). The poem, which begins on fol. 7^b, is preceded, (a) on fol. 1^b sq., by a part of the usual preface of Jâmi's **هفت اورنگ** (see Nos. 1317 and 1318 in this Cat.), on the metres of his seven mathnawis, beginning here: **مولوی عبد الرحمن جامی در کتاب خویش یعنی مجموعه جامی میفرماید که اوزان کتب تصنیفات خود بر طبق وزن کتب شعری متقدمین بدین نهج بعمل عروض آورده اند و تفصیل آن که تصنیف فرمودند اینست مثنوی اول کتاب سلسله الذهب است** (the last words quoted here correspond to p. 216, last line, and p. 217, first line, in Rosen, Persian MSS.; the end of the text, in the present copy, to p. 217, l. 3 ab infra in the same Cat.). (b) On fol. 3^b sq., by the same prose-preface as in the preceding copy, beginning: **ملا هاتفي جامي نامش الخ**.

No. 561, ff. 91, 2 coll., each ll. 13; large and distinct Nasta'lik; splendid eastern binding; size, 12½ in. by 7½ in.

1405

The same.

Another copy of Hâtifi's *Lailâ u Majnûn*, without a date (only the 15th of Sha'bân is mentioned in the colophon).

No. 1173, ff. 79, 2 coll., each ll. 13; large Nasta'lik; size, 8½ in. by 4½ in.

1406

The same.

No date. Sir Barry Close acquired this copy the 14th of May, 1813.

No. 1061, ff. 97, 2 coll., each ll. 11; Nasta'lik, apparently written by two different hands, a careful one, and a more careless one; size, 7½ in. by 4 in.

1407

The same.

No date (only the 24th of Šafar is mentioned in the colophon).

Quite modern copy.

No. 2752, ff. 55, 2 coll., each ll. 17; Nasta'lik; size, 9 in. by 6 in.

1408

A defective copy of the same.

There are two lacunas in this copy, the first after fol. 1, comprising fol. 2^a, l. 4, to fol. 3^a, l. 2 in No. 561 (1404 in this Cat.); the second after fol. 7, comprising fol. 14^b, l. 4, to fol. 15^b, l. 1 in the same copy; there are besides four baits missing at the end; the last verse here corresponds to fol. 90^b, l. 4 ab infra in No. 561.

No. 2843, ff. 84, 2 coll., each ll. 12; Nasta'lik; size, 5½ in. by 3½ in.

1409

A fragment of the same.

This fragment, beginning with the usual initial bait, comprises fol. 1^b to fol. 9^a, last line; fol. 9^b, last line, to fol. 10^a, l. 8; fol. 9^b, l. 1, to fol. 9^b, lin. penult.; fol. 10^a, l. 9, to fol. 34^a, lin. penult.; and fol. 34^b, l. 6, to fol. 37^a, l. 8, in No. 561 (1404 in this Cat.). It was copied in or after A.H. 1103 (A.D. 1691, 1692).

No. 3106, margin-column, ff. 1-28^b, 9-13 baits in a page; Shikasta.

1410

Timûrnâma (تیمورنامه).

Hâtifi's famous mathnawî on the warlike exploits of Timûr, an imitation of Nizâmî's *Iskandarnâma*, styled **تیمورنامه** (or rather, to suit the metre, **تیمورنامه**), also sometimes **ظفرنامه تیموری** (see *Haft Iklim*, No. 671), or **ظفرنامه منظوم** (see *Zeitschrift der D. M. G.* xiii. p. 340, No. 252, and W. Pertsch, Berlin Cat., p. 891, No. 908 and note 2), or simply **ظفرنامه** (see H. Khalfâ iv. p. 176, No. 8017, and fol. 1^a in the present copy, probably on account of the verse in the khâtimah of the poem itself, fol. 115^b, l. 9, **ظفرنامه یافتم بی دروغ**, where the **ظفرنامه**, however, clearly refers to Sharaf-al-din 'Alî Yazdî's well-known history of that title, Nos. 173-187 in this Cat.), or even, with an allusion to Nizâmî's poem, **اسکندرنامه تیموری** (so in the *Raudat-alsafâ*, see W. Pertsch, Berlin Cat., p. 892, note 2); see, besides the general references given above in No. 1398, H. Khalfâ ii. p. 489, No. 3820; and iv. p. 176, No. 8017; Cat. des MSS. et Xylographes, p. 381; and J. Aumer, p. 34; the Hamburg collection also contains several excellent

copies of this mathnawi; and there is one copy in the Library of the D. M. G. (Pers. 23). Lithographed in Lucknow, 1869, under the title of *ظفرنامه هاتفی*.

Beginning:

بنام خدائی که فکرو خرد - نیارد که تاکنو او پی برد

This oldest copy of all extant was finished in the very year of Hâtifi's death, viz. A. H. 927, the 15th of Shawwâl (A. D. 1521, Sept. 18), by Kamâl Nishâpûri Nûrbakhshi. Bibliotheca Leydeniana.

No. 2568, ff. 117, 2 coll., each ll. 13; excellent Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

1411

Another copy of the same.

Beginning:

بنام خداوند فکرو خرد - نیارد که باکنو او پی برد

Dated A. H. 999 (A. D. 1590, 1591) by 'Arab Muḥammad bin Muḥammad tarsûni alsamarkandi.

No. 233, ff. 133, 2 coll., each ll. 15; excellent Nasta'liq; illuminated frontispiece, the first two pages splendidly adorned; size, 9 in. by 5½ in.

1412

The same.

This copy is dated at Aḥmadâbâd the 18th of Sha'bân, موافق تاریخ ۱۸ شمسى ماه امرداد الهی سنه ۱۰۲۷ (A. H. 1027 (i. e. the 13th solar year of Jahângir's reign) = A. D. 1618, Aug. 10. Worm-eaten. Bibliotheca Leydeniana.

No. 2833, ff. 150, 2 coll., each ll. 16; small, but distinct Nasta'liq; size, 7½ in. by 4½ in.

1413

The same.

Another, extremely injured, copy of the same, dated in the colophon (which, however, is written by another hand) the first of Rabî'-alawwal, A. H. 1038 (A. D. 1628, Oct. 29). Many pages are torn, others less damaged; blanks on ff. 58^b, 158^b, and 161^b.

No. 2766, ff. 167, 2 coll., each ll. 14; Nasta'liq; size, 9 in. by 5½ in.

1414

The same.

No date; the last pages injured.

No. 234, ff. 144, 2 coll., each ll. 12; Nasta'liq; illuminated frontispiece; size, 9 in. by 5½ in.

1415

The same.

No date. The transcriber was Muḥammad alkiwâm alkâtib of Shirâz. The first page is rather injured. College of Fort William, 1825.

No. 2140, margin-column, ff. 2^b-195^b, ll. 18 (9 baits); clear and distinct Nasta'liq.

1416

The same.

This copy, undated like the two preceding ones, lacks some baits at the end; a comparison, moreover,

with No. 2568 (1410 in this Cat.) shows, that the last sixteen verses appearing here, are quite different from those in that copy; the last bait, that is the same in both copies, is

فسونی دمیدم زبان بندرا - بیستم زبان حاسدی چندرا

on fol. 185^a, l. 6 in the present copy, and on fol. 116^b, l. 6 in No. 2568.

College of Fort William, 1825.

No. 2293, ff. 185, 2 coll., each ll. 11; clear and distinct Nasta'liq; illuminated frontispiece; size, 8 in. by 4½ in.

1417

Futûḥ-alḥaramain (فتوح الحرمين).

A poetical description of the two holy cities, Makkah and Madinah, and of the observances during the pilgrimage, by Muḥyi Lâri, one of the pupils of the learned Dawâni (who died A. H. 908 = A. D. 1502, 1503, see Haft Iklim, No. 167, col. 390 in this Cat.). A. Sprenger, Catal., p. 451, ascribes this poem wrongly to Jâmi (see on the origin of this mistake Rieu ii. p. 655), and the same has been done on fol. 1^a of No. 887 (1420 in this Cat.). According to the Vienna copy (G. Flügel ii. p. 122) it was composed A. H. 911 (A. D. 1505, 1506); the poet died A. H. 933 (A. D. 1526, 1527); see Haft Iklim, No. 268 (col. 398 in this Cat.), and H. Khalfa iv. p. 385, No. 8922; comp. also for further details on Muḥyi and his work, Rieu ii. p. 655; W. Pertsch, Berlin Cat., pp. 260 and 261; Wiener Jahrbücher, vol. 71, Anzeigeblatt, p. 49, and Schefer, Sefer Nameh, Paris, 1881, Introd., pp. 57 and 58. It has been lithographed at Lucknow, A. H. 1292.

Beginning:

ای همه کس را بدرت التجا - کعبه دل را ز تو نور و صفا

The author's name, Muḥyi, appears on fol. 3^b, l. 2. In an entry, on fol. 1^a, this poem is incorrectly styled مناسک الحج. It is dated the 10th of Sha'bân, A. H. 1006 (A. D. 1598, March 18), at Makkah, by Imâm Kûli Kaḍari (Kunduzi?) bin Daulatqadam; it was bought of Sayyid Ḥusain at Milâpûr the 11th of Rabî'-alawwal, A. H. 1187 (A. D. 1773, June 2). College of Fort William, 1825.

No. 2344, ff. 41, 2 coll., each ll. 17; Nasta'liq, ff. 1-4 supplied by a more modern hand on white paper; many leaves of the older part greatly injured, half of fol. 5 being torn away besides; illustrations on ff. 20^b, 22^a, 23^a, 24^a, 24^b, 26^a, 26^b, 27^b, 28^a, 31^a, 32^a, 34^a, 36^b, 39^a, 39^b, 40^b, and 41^a; size, 7½ in. by 4½ in.

1418

Another copy of the same.

Beginning the same as in the preceding copy; the poem concludes on fol. 56^b, and is followed, on ff. 57^b-73^b, by the same anonymous prose-treatise on the holy places of Makkah, which is noticed in No. 426 of the Bodleian Cat., beginning here: بدان ایدک الله بنیل هذه السعادات والكرامات که این کلمه چند مسطور شده در بیان ذراع حرم مکه معظمه حرّمها الله تعالی عن

آفات و البلیات و مساحت مسجد الحرام که عبارتست از حرم کعبه معظمه مشرفه زاد الله تعالى تعظيماً و تشریفاً. Both the poem and the prose-treatise are written A. H. 1070 (A. D. 1659, 1660) by Nūr Muhammad, the author of a *حافظ* (see No. 1273 in this Cat.), who may be himself perhaps the compiler of the latter.

No. 208, ff. 1-73, ll. 12 (2 coll. on ff. 1-56); Nasta'lik; illuminated frontispiece; illustrations on ff. 24^a, 24^b, 27^a, 27^b, 31^a, 32^a, 33^a, 33^b, 38^a, 39^b, 42^b, 48^b, 51^a, 53^a, 53^b, 55^a, and 55^b; fol. 54^b left blank; many pages damaged with wet; size, 9½ in. by 5½ in.

1419

The same.

This very clear and distinct copy is dated the 10th of Jumādā-althāni, A. H. 1185 (A. D. 1771, Sept. 20).

Beginning as in the preceding copies. College of Fort William, 1825.

No. 2251, ff. 36, 2 coll., each ll. 13; distinct Nasta'lik; illuminated frontispiece; illustrations on ff. 11^b, 13^a, 13^b, 14^b, 15^b, 16^b, 17^b, 18^a, 20^b, 22^a, 23^b, 24^b, 27^b, 30^b, 33^a, 34^a, 35^a, and 35^b; size, 8½ in. by 5½ in.

1420

The same.

This copy is wrongly styled, on fol. 1^a, *فتوح الحرمین* (see No. 1417 above); but on fol. 1^b the proper statement appears, *كتاب فتوح الحرمین مولانا*. The beginning is different here from that in the preceding copies, the first bait runs thus:

ای دو جهان غرقه آلائی تو— کون و مکان قطره دریاى تو
(corresponding to the initial bait in the Berlin copy, and to the twenty-second verse in the preceding copy, No. 2251, fol. 2^b, l. 1). The author's name appears here, on ff. 4^a, l. 12, 43^a, l. 4, and 54^a, l. 3.

No date.

No. 887, ff. 55, 2 coll., each ll. 14; clear Nasta'lik; illustrations on ff. 14^a, 25^b, 27^a, 32^a, 36^b, 38^a, 39^b, 46^b, 49^a, 51^a, 51^b, 52^a, 52^b, 54^b, and 55^a; size, 9½ in. by 5½ in.

1421

Naẓm-aldurar (نظم الدرر).

A didactic mathnawī, illustrating, like Sanā'i's *Ḥadīkah*, Sa'di's *Būstān*, and similar poems, various moral and religious maxims, interspersed with short tales, by a poet with the name of Muwālī (see, for instance, fol. 47^b, l. 10, fol. 48^a, lin. penult., fol. 122^a, l. 6, etc.).

According to the *ta'rikh* at the end, on fol. 123^a, *گشت* *فیض الهی* تاریخ, it was composed A. H. 936 (A. D. 1529, 1530); it is dedicated to Shāh Tahmāsp, see fl. 48^b, l. 8, and fol. 122^b, l. 2. The author is probably identical with Muwālī Tūni, who died, according to Taqi Kāshi (A. Sprenger, *Catal.*, p. 45, No. 649), A. H. 949 or 959 (A. D. 1542, 1543, or 1552); the same poet is mentioned in *Haft Iklim*, No. 817 (col. 437 in this Cat.). Another Muwālī, viz. Muwālī Lāri, a great admirer of Ḥāfiẓ, is quoted *Haft Iklim*, No. 269 (col.

398 in this Cat.); *Safinah*, No. 31 (col. 213 in the Bodleian Cat.), and *Ātashkada*, No. 693 (ib. col. 285, where he is said to have been called *Khurāsānkhān*); a third Muwālī or rather Muwwālī, a Turkman under Shāh 'Abbās II, is quoted in W. Pertsch, *Turkish Cat.*, No. 168, and *Berlin Cat.*, p. 701 (No. 41).

This copy, the only one hitherto known, is unfortunately defective both in the beginning and in the middle. It opens abruptly with this bait:

این نگارنده سید و سیاه — هر دو عالم بهستی تو گواه
(there seems to be one page missing).

A lacuna of two leaves, besides, after fol. 90.

The title of the work appears on fol. 47^b, l. 11:

خواستم نام این کتاب از غیب
گشت نظم الدرر خطاب از عیب

Dated by Cand Muhammad bin Jamāl Muhammad Nausari, the 22nd of Jumādā-alawwal, A. H. 1030 (?) (A. D. 1621, April 14), comp. No. 1297 in this Cat.

No. 2108, ff. 46-123, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

1422

Mirāt-alḥaqā'ik (مرآة الحقائق).

The mirror of truth, another short didactic poem in the form of a *kašidah*, by the same Muwālī, beginning:

سخن را ابتدا کردم بنام حی متانش
علیم عالمش میدانم و قیوم رحمانش

The title occurs in the last bait but one, on fol. 128^a:

بمرآت الحقائق شد مستی این کلام من
خداوندا بکن نامی زفرط و فضل احسانش

Dated by the same transcriber, on the same day in the same year, as the preceding *درد*, and concluded by a few baits from the copyist's pen.

No. 2108, ff. 123^b-128^a, ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

Hilālī (Nos. 1423-1431).

1423

Diwān-i-Hilālī (دیوان هلالی).

Lyrical poems of Maulānā Badr-al-din Hilālī of Astarābād, who was put to death by order of 'Abdallāhkhān (so in the *Ātashkada* and Sprenger, correctly 'Ubaiddallāhkhān) Uzbek at Harāt, A. H. 939 (A. D. 1532, 1533); this date is given by the poet's intimate friend Sām Mirzā, and in the *Ātashkada*, No. 81 (col. 265 in the Bodleian Cat.), comp. also *Haft Iklim*, No. 1170 (col. 466 in this Cat.). Almost all the other *tadhkiras* fix Hilālī's death in A. H. 936 (A. D. 1529, 1530); see, for instance, *Safinah*, No. 60 (col. 213 in the Bodleian Cat.); *Khazāna-i-'amirah*, No. 131 (ib. col. 260); *Khulāṣat-alkalām*, No. 77 (ib. col. 301), etc.; and comp. Rosen, *Persian MSS.*, p. 126, l. 4 ab infra. Other copies are described in Bodleian Cat., Nos. 1019-

1021; Rieu ii. p. 656; A. Sprenger, Catal., p. 426; W. Pertsch, Berlin Cat., pp. 147, No. 3, and 701, No. 38; G. Flügel i. pp. 563, 578, and 579; J. Aumer, p. 35.

Lithographed, Lucknow, A.H. 1263 and 1281; Cawnpore, A.H. 1281.

Hilâlî's diwân consists of ghazals, arranged alphabetically, and a few *kit'as* and *rubâ'is* at the end.

Beginning of the ghazals, on fol. 1^b:

ای نور خدا در نظر از روی تو مارا
بگذار که در روی تو بینیم خدارا

Beginning of the *kit'as*, on fol. 91^b:

ای سیه نامه گر برای نجات
حرف از باب رحمتش طلبی

No date.

No. 1198, ff. 94, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

1424

Another copy of the same.

This copy, considerably smaller than the preceding one, also contains alphabetical ghazals, with a few *kit'as* and *rubâ'is* at the end; the latter, however, are incomplete. Beginning the same: *ای نور خدا*.

No date.

No. 1082, ff. 69, 2 coll., each ll. 13; Nasta'lik, the first page supplied later; size, 8½ in. by 4½ in.

1425

The same.

This copy, still smaller than the preceding one, is defective at the beginning. It opens with the following ghazal, rhyming in 1:

نمی توان بجفا قطع دوستداری ما
که از جفای تو بیش است با تو یاری ما

The second ghazal corresponds to fol. 3^a, l. 3 ab infra in the preceding copy.

After the alphabetical ghazals there follow, on ff. 107^a–110^a, three *kit'as* and a series of *rubâ'is*. Bibliotheca Leydeniana.

No. 2834, ff. 52–110, 2 coll., each ll. 11; Nasta'lik; size, 6½ in. by 4 in.

1426

Shâh u Gadâ (شاه و گدا).

King and beggar, also styled *شاه و درویش*, king and dervish, a mystical mathnawi by the same Hilâlî, beginning:

ای وجود تو اصل هر موجود
هستی و بودۀ و خواهی بود

It has been translated into German verse by H. Ethé (Morgenländische Studien, Leipzig, 1870, pp. 197–282); see also Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130–135. Other copies are described in Bodleian Cat., Nos. 1022–

1025; Rieu ii. p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6, and 895; a fragment of the same poem, ib. p. 2, No. 6; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xylographes, p. 389; J. Aumer, p. 35.

This copy is dated the 20th of Muharram, A.H. 1036 (A.D. 1626, Oct. 11); some extracts from Persian poets on the fly-leaves.

No. 2092, ff. 53, 2 coll., each ll. 13; Nasta'lik; a little worm-eaten; size, 7¼ in. by 4¾ in.

1427

Another copy of the same.

Beginning:

ای وجود تو اصل هر موجود
هستی و بودی و تو خواهی بود

According to the colophon in the matn of this copy (see No. 743 in this Cat.), the copy was made in Jumâdâ I, A.H. 1069 (A.D. 1659, Jan., Feb.).

No. 3496, olim 8. J. 26, margin-column, ff. 199^b–239^b, ll. 32.

1428

The same.

No date.

Beginning:

ای وجود تو اصل هر موجود
هستی و بودی و خواهی بود

No. 1079, ff. 44, 2 coll., each ll. 13–16, with an occasional margin-column on several pages; Nasta'lik, written by different hands, the first leaves in a very careless way; size, 7½ in. by 4 in.

1429

A slightly defective copy of the same.

This copy which, according to a note on fol. 1^a, was finished the 4th of Muharram, A.H. 1148 (A.D. 1735, May 27), is a little incomplete at the end; the last bait appearing here corresponds to fol. 52^b, l. 10, in No. 2092 (1426 in this Cat.).

No. 1191, ff. 46, 2 coll., each ll. 13–18; Nasta'lik, written by two different hands (on ff. 1–21 and 22–46 respectively); size, 8½ in. by 4½ in.

1430

Sifât-al-'âshiqîn (صفات العاشقين).

Another mathnawi of ethical contents, styled 'the qualities of lovers,' by the same Hilâlî; as the date of a copy of this poem, noticed in A. Sprenger, Catal., p. 427, proves, it must have been composed before A.H. 913 (A.D. 1507, 1508); comp. besides, Bodleian Cat., No. 1026; W. Pertsch, Berlin Cat., pp. 64, No. 9, c, and 895; G. Flügel i. p. 580; Cat. des MSS. et Xylographes, p. 390.

Beginning:

خداوندی در از غیب بگشای
جمال شامد لا رب بنمای

Dated by Zain-aldin 'Ali, the 15th of Ramadân, A.H. 977 (A.D. 1570, Feb. 21). Fol. 40 is left blank.

No. 239, ff. 55, 2 coll., each ll. 12; clear and distinct Nasta'lik; illuminated frontispiece; size, 8½ in. by 4¾ in.

1431

Another copy of the same.

Beginning as in the preceding copy. No date. As title appears, on fol. 1^b, دیوان میمونہ, in the colophon نسخۂ میمونہ صفات العاشقین.

No. 1220, ff. 56, 2 coll., each ll. 11; distinct Nasta'liq; size, 6½ in. by 4¾ in.

1432

(کلیات اہلی شیرازی) Kulliyât-i-Ahli Shirâzi.

An extremely valuable MS., the *original copy* of the poetical works of Maulânâ Ahli of Shirâz, who died in his native town, A.H. 942 (A.D. 1535, 1536), written by the poet himself for his patron Sultân Isma'il Safawî, A.H. 920 (A.D. 1514), see the colophon: قد کتبہ الفقیر المتخلص بالاہلی هذه الکلیات للسُّلطان اسمعیل الصفوی فی سنة عشرين و تسع مائة هجری, and a second one of the same contents on the margin. Ahli Shirâzi must not be confounded with Ahli Tûrânî, a pupil of Jâmî, who died A.H. 902 (A.D. 1496, 1497), see Safinah, No. 4 (col. 212 in the Bodleian Cat.), or Ahli Khurâsânî, who died A.H. 934 (A.D. 1527, 1528), see A. Sprenger, Catal., pp. 319 and 320, or Ahli of Irân, who flourished under Talmâsp, see Safinah, No. 75 (col. 214 in the Bodleian Cat.). On Ahli Shirâzi and copies of his poems comp. Bodleian Cat., Nos. 1027 and 1028, and col. 769; Rieu ii. p. 657 sq.; A. Sprenger, Catal., p. 320 sq.; G. Flügel i. pp. 585-587; Cat. des MSS. et Xylographes, p. 391; W. Pertsch, Berlin Cat., p. 57 (No. 2); Bland, Century of Persian Ghazals, No. 7; and Erdmann in Zeitschrift der D. M. G. xv. pp. 775-785; see also Haft Iklini, No. 213 (col. 394 in this Cat.), and Âtashkada, No. 644 (col. 284 in the Bodleian Cat.), the only tadhkirah which gives a wrong date for the poet's death, viz. A.H. 933 (A.D. 1526, 1527).

The present autograph contains:

I. Centre-columns:

1. Kaşâ'id-i-mašnû' (قصائد مصنوع), three highly artificial kaşidas in honour of Mir 'Alishir, Sultân Isma'il Safawî, and Sultân Ya'qûb Âk-koynulû (who died A.H. 896=A.D. 1491), or rather, as Rieu states, Ya'qûb's brother, Yûsufshâh, respectively; they are very close imitations of the artificial kaşidah of Salmân of Sâwa, described in detail in No. 1241 above; see for a full explanation of the manner of taushih, practised in these three kaşidas, Bodleian Cat., coll. 652 and 653. Each of the three kaşidas is preceded by a dibâca in prose.

Beginning of the first dibâca, on fol. 3^b: بسم الله الرحمن الرحيم، حمدی از حد افزون و سپاسی از قیاس بیرون سزاوار صانع بیچون الخ.

Beginning of the first kaşidah (اولی مصنوع قصیده اولی), on fol. 6^b:

نسیم کاکل مشکین کراست چون تو نگار
شمیم سنبل بر چین کجاست (in the Bodleian copies)
کراست (again) مشک تبار

Beginning of the second dibâca (the third in the IND. OFF.

Bodleian copies), on fol. 19^a: حمد و سپاس بی قیاس
صانعی را که فهرست قصیده موجودات و دیباچه جریده الخ.

Beginning of the second kaşidah (ثانی مصنوع قصیده ثانی), on fol. 21^a:
the third in the Bodleian copies), on fol. 21^a:

هوای گلشن کویت نسیم باد بهار
گدای خرمن مویت شمیم مشک تبار

Beginning of the third dibâca (the second in the Bodleian copies), on fol. 35^b: بعد از حمد بسجّد و سپاس
بقیاس مر حضرت عزّت را جلّت نعمائو و عظمت کبریاؤه الخ.

Beginning of the third kaşidah (ثالث مصنوع قصیده ثالث), the second in the Bodleian copies), on fol. 36^b:

هوای جنت کویت نسیم عنبر بار
فدای نکبت مویت شمیم مشک تبار

2. Kaşidas and tarji'bands, without any order, beginning, on fol. 50^b:

الهی بسر دفتر حکمت الله - بنی آدم آئینه قدرت الله

3. Sâkinâma (ساقی نامه), a series of rubâ'is, with a dibâca in prose; beginning of the dibâca, on fol. 187^b:
بعد از حمد و ثنای جان آفرین و درود بر روان سید المرسلین وآله الطّیّبین الخ.

Beginning of the Sâkinâma itself, on fol. 188^b:

ساقی قدحی که کار سازست خدا
وز رحمت خود بنده نوازست خدا

4. Risâla-i-muḳaṭṭa'ât (رساله مقطعات), a series of ḳiṭ'as and ta'riḳhât, beginning, on fol. 203^b:

ای دل زخود بمیر که گردی خلاص از آنک
تا زنده مقید این دام ماندی

5. Rubâ'iyyât-i-ganjifa (رباعیات گنجفه), another series of rubâ'is, written for a pack of cards, with a dibâca in prose; beginning of the dibâca, on fol. 229^b:

بسم الله تمیّننا بذکره الاعلی بوشیده نماید بر ارباب صورت
و معنی که این بنده کم بضاعت اہلی الشّیرازی روزی
برسم خدمت در صحبت صاحب دلان بود و یکی از اجلّہ آن
قوم گنجفہ در کمال تکلف ترتیب داده بود الخ.

Beginning of the first rubâ'i, on fol. 231^a:

ای سرو سہی خاک رھت وقت خرام
کی صورت مد بود چو حسن تو تمام

II. Margin-columns:

6. Sihri-i-halâl (سحر حلال), or lawful sorcery, the wonderful mathnawi which has a double rhyme, and can be read in two different metres, a clever combination of the two artifices, practised separately in Kâtibi's (see above, Nos. 1290-1292); it contains the love-story of prince Jam and princess Gul, and has a short dibâca in prose.

Beginning of the *dibâca*, on fol. 4^b: حمد نا محدود و شکر نا محدود سزاوار صانعیت که بیک امر کن نسخه دو کون برداخت الخ

Beginning of the *mathnawi*, on fol. 5^a:

ای همه عالم در تو بی شکود
رفعت خاک در تو بیش کوه

At the end, on fol. 17^a, a *ghazal*.

7. *Sham' u Parwana* (شمع و پروانه), or candle and moth, another *mathnawi*, composed A.H. 894 (A.D. 1489), and dedicated to Sultân Ya'qûb Âk-koynulû; it begins, on fol. 17^b:

بنام آنکه مارا از عنایت - دهد پروانه شمع هدایت

8. Short poems, partly in the form of *qasidas*, partly in that of *mathnawis*; the first, on fol. 40^a, is styled *معما*, and begins:

ای همایون خیمه یا رب روضه از جنت است
یا نموداری مگر از کارگاه قدرت است

9. A series of riddles, on the names of Muhammad and the twelve Imams (معما باسم دوازده امام ابتدا صلوة), on fol. 44^b.

Beginning:

آب حیوان خوش بود آن لعل لب زان خوشتر است
در صفا آن لعل فاش از جوهر جان خوشتر است

10. *Kitâb-i-ghazaliyyât* (کتاب غزلیات), the book of *ghazals*, in alphabetical order, beginning, on fol. 50^b:

ای حیرت صفات تو بند زبان ما
انگشت حیرتست زبان در دهان ما

11. *Rubâ'iyât* (رباعیات), a third series of *rubâ'is*, beginning, on fol. 257^b:

درد تو کشیم و از دوا محرومیم
خلفی همه محرمند و ما محرومیم

This copy was purchased for 300 rupees.

No. 550, ff. 277, 2 centre-coll., each ll. 8-10, and 2 margin-coll., each ll. 24; *Nasta'lik*; this copy is throughout illuminated and adorned in the most magnificent manner; splendid vignettes in gold, red, blue, and other colours, on ff. 1^b, 2^a, 3^b, and 4^a; two large pictures on ff. 2^b and 3^a; the first 4 centre-columns written on gilt ground; all the other pages highly embellished with beautiful margin-corners, ornamental headings, miniature paintings, etc.; rich Eastern binding with pictures on the inner sides; size, 14 in. by 9½ in.

1433

Another copy of the same.

This copy of Ahli's *Kulliyât* contains:

1. *Sihri-i-halâl*, beginning on fol. 2^a; it is preceded, on fol. 1^b, by the usual *dibâca*, the first words of which run here thus: حمد بحد و ثنای نامحدود و شکر نا محدود سزاوار الخ

2. *Sham' u Parwana*, on fol. 12^b.

3. *Qasidas* and *tarjibands*, on fol. 31^b, beginning as on fol. 50^b in the preceding copy.

4. *Muqatta'ât*, on fol. 81^a, beginning as on fol. 203^b in the preceding copy.

5. *Ghazaliyyât*, in alphabetical order, on fol. 91^b, beginning as on fol. 50^b margin in the preceding copy; a *mukhammas*, on fol. 160^a.

6. *Rubâ'iyât-i-Sâkinâma* (رباعیات ساقی نامه), on fol. 278^a, preceded by the usual *dibâca*, on fol. 277^b margin; beginning of both the same as in the preceding copy.

7. *Rubâ'iyât-i-ganjifa*, on fol. 284^a, preceded by the usual *dibâca*, on fol. 283^b margin.

8. Riddles (معما), on fol. 314^a, beginning as usual.

9. *Qasâ'id-i-maṣnû'*, the same three highly artificial *qasidas* as in the preceding copy, but in the order of the Bodleian copies, i. e. the second *qasidah* here corresponds to the third in No. 1432, and vice versa.

First *dibâca*, on fol. 317^b, beginning: حمدی از حد افزون الخ

First *qasidah*, on fol. 318^b.

Second *dibâca*, on fol. 332^b, beginning: حمد بحد و سباسبی قیاس مر حضرت عزت را جلالت نعماءه الخ

Second *qasidah*, on fol. 333^b, beginning: هوای جنت کویت نسیم عنبر بار الخ

Third *dibâca*, on fol. 348^b, beginning: حمد و سباسبی قیاس صانع را که فهرست الخ

Third *qasidah*, on fol. 349^b, beginning: هوای گلشن کویت نسیم باد بهار الخ

Nos. 8 and 11 of the preceding copy are wanting here.

Dated Sha'bân, A.H. 1049 (A.D. 1639, Nov.-Dec.), by Sa'id bin Fakhr-al-din Aḥmad of Shirâz.

No. 865, ff. 363, 2 coll., each ll. 21, and a third on the margin, ll. 12; *Nasta'lik*; illuminated frontispieces on ff. 1^b, 12^b, 31^b, 91^b, and 317^b; rich ornaments and arabesques in gold on ff. 1^b, 2^a, 12^b, 13^a, 31^b, 32^a, 91^b, 92^a, 317^b, and 318^a; size, 10½ in. by 6 in.

1434

Mathnawi-i-Ahli (مثنوی اهلی).

A didactic *mathnawi* on good morals and a life of humility and devotion to God, by a poet with the name of Ahli (see this *takhalluṣ* twice, on fol. 48^b, l. 4, and fol. 58^a, l. 2); but whether Ahli Shirâzi, Ahli Khurâsânî, Ahli Tûrânî, or Ahli Irânî is the author, it is impossible to decide, since no date is given in the poem nor any allusions made to contemporary personages. comp. A. Sprenger, *Catal.*, p. 323.

Beginning:

بنام خداوند لوح و قلم - کد بر نیستی زد بهستی رقم

Dated A.H. 1000 (A.D. 1591, 1592).

No. 2360, ff. 43-58, 2 coll., each ll. 12-13; *Nasta'lik*; illuminated frontispiece, some pages a little injured; size, 7 in. by 4 in.

1435

Diwân-i-Hairati (دیوان حیرتی).

Ghazals by Maulânâ Muḥammad Taki-al-din Hairati of Tûn, who flourished under Shâh Ṭahmâsp. and died

in Kāshān, A.H. 961 (A.D. 1554), comp. Haft Iklim, No. 816 (col. 437 in this Cat.), and Khazāna-i-ʿamīrah, No. 30 (col. 256 in the Bodleian Cat.); only the Ātashkada, No. 148, and the Safinah, No. 253 (ib. col. 267 and coll. 219 and 220), fix the poet's death at later dates, viz. A.H. 970 (A.D. 1562, 1563) and A.H. 989 (A.D. 1581), during a journey to Kashmīr in Akbar's reign, respectively. The Muntakhah-alash'ar, No. 166 (ib. col. 243), makes the poet a native of Transoxania, and the Makhzan-algharā'ih, No. 572 (ib. col. 327), fixes distinctly Bukhārā as his birthplace; the Ā'in-i-Akbārī (English translation by Blochmann, Calcutta, 1873, vol. i. p. 187) calls him Samarkandī, but see the foot-note on the same page; other tadkiras, for instance, Ilāhī's خزینة گنج (A. Sprenger, Catal., p. 75), style him Hāirātī Marwī. For other copies see Bodleian Cat., No. 1031; Rieu ii. p. 874, and A. Sprenger, Catal., p. 424. The ghazals in this copy are arranged alphabetically, but only go down to the letter ع.

Beginning:

روز جزا مگر کند مرحمتی خدای ما
رونه کجا روا بود طاعت ناروای ما

No date. XI-XII century of the Hijrah. Bibliotheca Leydeniana.

No. 2511*, ff. 1-32, 2 coll., each ll. 15; small, but distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in.

1436

Diwān-i-Sakḳā (دبوان سقا).

The lyrical poems of Darwish Bahrām Sakḳā of Bukhārā (also called Caghatā'i on account of his Turkish extraction), who died on his way to Sarāndīb or Ceylon, A.H. 962 (A.D. 1554, 1555), see A. Sprenger, Catal., pp. 59, ll. 18-21; 78, ll. 4-6; 559 and 560; comp. also Safinah, No. 221 (col. 218 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 645, No. 157.

Contents:

Ghazals, in alphabetical order, except the first three; beginning of the initial ghazal, on fol. 1^b (as in No. 365 of the Asiatic Society of Bengal, see A. Sprenger, Catal., p. 560):

با ز سر کرده براه طلبش حیرانم
که من قطره کجا و هوس عثمانم

Beginning of the first alphabetical ghazal, on fol. 2^b:
الا یا ایها الساقی بده آن باده حمرایع

Musaddasāt, mukhammasāt, kiṭ'as, a series of rubā'is, arranged alphabetically, and fards, on fol. 104^a, beginning: السلام ای روضه ات براهل دین دار السلام الخ

Tarji'bands, ḳasidas, and mathnawis, on fol. 167^b.

The last thirty leaves are damaged at the bottom; the right order of ff. 88-145 is: 88, 105-144, 89-103, 104, 145. There appear two dates, on fol. 167^b and at the end, viz. 19th of Rabi'-althānī, A.H. 1058 (A.D. 1648, May 13), and 2nd of Jumādā-althānī in the same year (A.D. 1648, June 24); the name of the

copyist is Shaikh Maṣṣūr, who transcribed this MS. at Bardawān (بردوان).

No. 1822, ff. 221, 2 coll., each ll. 18-19; Nasta'liq; size, 9½ in. by 5½ in.

1437

Khamsa-i-Kāsimi (خمسة قاسمی).

The five epic poems of Mirzā Muḥammad Kāsim alḥnsainī of Gūnābād (or Junābid) in Khurāsān, with the takhalluṣ Kāsimi, who flourished under Shāh Tahmāsp (A.H. 930-984=A.D. 1524-1576); the date of his death is not absolutely fixed; as he is spoken of as still alive in the Nafā'is-almaāthir (compiled between A.H. 973 and 979=A.D. 1565-1571, 1572, see A. Sprenger, Catal., p. 52), he cannot have died before A.H. 979, comp. Bodleian Cat., Nos. 513-517; Rieu ii. pp. 660 and 661; G. Flügel i. pp. 602 and 603; A. Sprenger, Catal., pp. 44, 83, and 534-535; Cat. des MSS. et Xylographes, pp. 387 and 388; Dorn, Das Asiatische Museum, p. 375; Mohl, Le Livre des Rois, vol. i. préface, p. lxxvii, note; Notices et Extraits iv. p. 297; H. Khalfā iv. p. 13, No. 7409; see also Haft Iklim, No. 809 (coll. 436 and 437 in this Cat.); Safinah, No. 80 (col. 214 in the Bodleian Cat.); Ātashkada, No. 163 (ib. col. 268); Khulāṣat-alkalām, No. 58 (ib. col. 300), and Khulāṣat-alafkār, No. 216 (ib. col. 309).

This copy contains:

A short preface in prose, by the author himself, beginning, on fol. 1^b: بعد از حمد و سپاس الهی و درود
بی قباس بر حضرت رسالت پناهی صلی الله علیه وآله
نموده می آید الخ

The five mathnawis in the following order:

1. Shāhnāma or Shahnāma (شهنامة or شاهنامه), also styled شاهنامه اسمعیل; اسمعیل نامه (so in No. 515 of the Bodleian Cat.); شاهنشاه نامه (so in Taḳī Kāshī, A. Sprenger, Catal., p. 44, No. 609, and in No. 514 of the Bodleian Cat.); شاهانشاه نامه (so in Ilāhī, ib. p. 83). It contains a poetical history of Shāh Ismā'il Ṣafawī, and was completed A.H. 940 (A.D. 1533, 1534), see Rieu ii. p. 661^a.

Beginning, on fol. 3^b:

خداوند بیچون خدائی تراست
بر اقلیم جان پادشائی تراست

The continuation or second daftar of this epos, containing the poetical history of the greater part of Shāh Tahmāsp's reign, seems to be really extant only in one copy of the British Museum Collection (see Rieu ii. p. 661^b). According to Ilāhī, loc. cit., both parts of this epos, together with the شاهرخ نامه (No. 5 below), formed one great historical mathnawī in three کتاب.

2. Lailā u Majnūn (للیلی و مجنون), beginning, on fol. 58^b:

ای نامه بنام تو مستجل - مجنون ره تو عقل اول

3. Gūi u Caugān (گوی و چوگان), or 'the ball and the hat,' also styled Kārnama (کارنامه), beginning, on fol. 92^b:

این نامه که هست حسب حالی
طغرائش بنام ذو الجلالی

4. *Khusrau u Shirin* (خسرو و شیرین), composed A. H. 950 (A. D. 1543, 1544), beginning, on fol. 106^b:

الهی قاسمی را دیدور ساز
بروی گلرخانش کن نظر باز

5. *Shāhrukhnāma* (شاهرخ نامه), a poetical history of Sultān Shāhrukḥ (A. H. 807-850=A. D. 1405-1447), composed in the same year, A. H. 950, but *after* the preceding mathnawī, since both that and *Lailā* and *Majnūn* are mentioned as previous poetical achievements by the author in the preface of this work. Beginning, on fol. 146^b:

الهی بحق پادشائی تراست
همه بنده ایم و خدائی تراست

No date.

No 888, ff. 202, 4 coll., each ll. 21; Nasta'lik; illuminated frontispiece at the beginning of the preface and of each mathnawī; miniature paintings on ff. 6^b, 16^a, 18^b, 19^a, 22^b, 25^a, 28^a, 29^b, 34^a, 35^b, 37^a, 38^b, 40^a, 42^a, 43^b, 51^b, 65^b, 68^a, 71^a, 73^b, 76^b, 78^b, 79^b, 81^a, 98^a, 109^b, 115^b, 124^b, 131^b, 133^b, 135^b, 140^b, 159^b, 162^a, 164^b, 166^a, 168^a, 169^b, 173^a, 175^a, 177^a, 178^b, 186^a, 193^a, 194^b, and 197^a; size, 9½ in. by 6½ in.

1438

Another copy of Kāsimi's *Shāhnāma*.

No date; some pages injured; beginning as in the preceding copy. The transcriber was Muḥammad alkiwām of Shirāz. College of Fort William, 1825.

No. 2140, ff. 216, 2 centre-coll., each ll. 9, with a third on the margin of ff. 196-216, ll. 18; the first two pages richly illuminated, but rather effaced, like the text of the first baits; clear and distinct Nasta'lik; size, 9½ in. by 6½ in.

1439

Diwān-i-Rahā'i (دیوان رهایی).

The lyrical poems of Shaikh Sa'd-aldin Rahā'i of Khwāf (or, as the Muntakhab-alash'ar, No. 258, col. 245 in the Bodleian Cat., states, of Harāt), a descendant of the famous saint Zain-aldin Khwāfi (who died in the beginning of Shawwāl, A. H. 838=A. D. 1435, last of April, see Blochmann, *Ā'in-i-Akbari*, English translation, vol. i. p. 592 and note; another Zain-aldin Khwāfi was the oldest translator of Bābar's memoirs, and died A. H. 940=A. D. 1533, 1534, see No. 215 in this Cat.); he came to India under Akbar and spent his life in the emperor's service; he was still alive A. H. 983 (A. D. 1575, 1576), as the chronogram at the end of this copy

سال اتمام آن اگر جوئی - رشتۀ جان چاک الخ

(the end of the second hemistich is injured) proves; consequently the date of his death, as given in the *Nafā'is-almaāthir* and in *Badā'uni* (A. Sprenger, Catal., p. 49. l. 3 ab infra, and p. 58. l. 7 ab infra), must needs be wrong; comp. on this poet, Bodleian Cat., No. 1037 (a much fuller collection of poetical works by Rahā'i); A. Sprenger, Catal., p. 545; Safinah, No. 398 (col. 225 in the Bodleian Cat., where he is said to have written an imitation of Nizāmi's *Khamsah*); *Ātashkada*, No. 173

(ib. col. 268), and *Makhzan-algharā'ib*, No. 833 (ib. col. 333); see also Blochmann, *Ā'in-i-Akbari*, vol. i. p. 592.

This copy, in which the proper order of leaves is as follows: ff. 1, 113-119, 2, 4, 6, 5, 3, 7-17, 25, 19-24, 18, 26-112, 120, contains:

Ghazals, in alphabetical order (except a few poems on the first pages), on fol. 1^b, beginning:

اولیت نیست کس را جز خدا - زانست نامش اول هرا ابتدا

Tarji'āt, on fol. 86^b, beginning:

ای وجود تو الخ

Kit'as and rubā'is, on fol. 97^a, beginning:

هر که با خلق دوستی دارد الخ

No date. Slight injuries in several pages.

No. 467, ff. 120, ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1440

Diwān-i-Hijri Rāzi (دیوان هجری رازی).

Lyrical poems of Khwājah Muḥammad Sharif (according to the *Makhzan-algharā'ib*, Yūsuf) Hijri of Rai, who was first wazir of Khurāsān, later on under Shāh Tahmāsp, of Yazd and Abarkūb, and finally of Isfahān; he was a nephew of the poet Umidi (see *Haft Iklim*, Nos. 1112 and 1114, col. 461 in this Cat.), and the father both of Khwājah Ghiyāth-aldin Muḥammad (better known as Itimūd-aldaulah, wazir of the emperor Jahāngir and father of Jahāngir's wife, Nūrbahān) and of the poet Muḥammad Tāhir Waṣli (ib. Nos. 1115 and 1116). Hijri died A. H. 984 (A. D. 1576, 1577), comp. besides the *Haft Iklim*, loc. cit., *Takī Kāshi*, No. 573 (A. Sprenger, Catal., p. 42); *Nafā'is-almaāthir* (ib. p. 55. l. 3); *Ilāhi* (ib. p. 87. l. 8 ab infra); *Safinah*, No. 190 (col. 217 in the Bodleian Cat.); *Makhzan-algharā'ib*, No. 3051 (ib. col. 394), and *Rieu* i. p. 335^b. According to the *Ātashkada*, No. 461 (col. 279 in the Bodleian Cat.), the poet died A. H. 982 (A. D. 1574, 1575) in Yazd.

This diwān contains:

Haftband (هفت بند) in praise of 'Alī, an imitation of the *Haftband* of Mullā Hasan Kāshi (see on this poem, likewise in praise of 'Alī, in seven stanzas, A. Sprenger, Catal., p. 457), beginning, on fol. 1^b:

السلام ای پرتو مهتر چراغ راه دین

آفتاب مطلع ایمان امیر المؤمنین

This peculiar kind of tarji' is followed, on fol. 4^b, by other tarji'bands, *kaṣidas*, and *kit'as*.

Ghazals, in alphabetical order, beginning, on fol. 18^b:

ای دُر فشان بشکر عطایت زمان ما

درجست بر زگوهر شکر دمان ما

Rubā'is and fards, beginning, on fol. 56^b:

زاهد که نماز و روزه اش عادت و خوست

مستخواره که دسنگیر او جام و سبوست

Dated the 24th of Shawwāl, A. H. 1069 (A. D. 1659. July 15), by 'Abd-alraḥib.

No. 328, ff. 1-60, 2 coll., each ll. 15; distinct Nasta'lik; size, 10½ in. by 5½ in.

1441

Diwân-i-Hijri (دیوان هجری).

The lyrical poems of another poet, with the same takhlilus, Hijri, who was, as the contents of this diwân prove, one of the court-poets of the emperor Akbar, and is probably identical with the Khwâjah Hijri, mentioned by Badâ'ûni (A. Sprenger, Catal., p. 65, ll. 5 and 4 ab infra) as a descendant of Shaikh Aḥmad-i-Jâm Nâmaḳi (see the Safinat-alauliyâ, No. 308, col. 305 in this Cat.), comp. also Makhzan-algharâ'ib, No. 3047 (col. 394 in the Bodleian Cat.), and Safinah, No. 189 (ib. col. 217), where he is called Hijri of Farghâna, and stated to have been in Akbar's service.

This diwân contains:

Kāshidas and tarkibbānds, mostly in honour of the emperor Akbar, beginning, on fol. 1^b:

ملك هندوستان كه برخويان زنگی پيكر است
اصل آن خاک و زمين گویا زمشك و عنبر است

This first poem is introduced by a rubā'i, beginning:

این نسخه كه وصف ملك هندوستانست
نورس چمن بر از گل و ریحانست

Similar headings in form of rubā'is and even of kit'as are given to most of the poems. At the end of this part is a ta'rikh for the death of the emperor Humāyūn: حیف زان پادشه عارف دانای حکیم = A. H. 963 (A. D. 1556).

Ghazals, without any order, beginning, on fol. 29^b:

رسید آن تازه آبامی كه گل در بوستان آبد
زشاخ سنبل تربوی زلف دلستان آبد

Muḳaṭṭa'āt and rubā'is, beginning, on fol. 34^a (not on fol. 34^b, where the heading is placed by mistake):

شها و شهریارا بر تو یا رب — مبارك مقدم فرزند بادا

No date; among the many entries and notes on fol. 1^a, the oldest appears to be A. H. 1015, 19th of Jumādā-alawwal = A. D. 1606, Sept. 22. This copy belonged formerly to Mr. Richard Johnson.

No. 791, ff. 40, 2 coll., each ll. 17; clear and distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 6 in.

1442

Diwân-i-Hudûri (دیوان حضوری).

A large collection of ghazals, by Mir 'Aziz-allāh Hudûri of Kumm, the son of Mir Sayyid 'Alī Muḥtasib, in alphabetical order. The poet flourished under Shāh Tahmāsp and Shāh Isma'il II, spent thirty years of his life in Mashhad, and was a brother of Mir Shikib, comp. Haft Iklim, No. 997 (col. 450 in this Cat.), Safinah, No. 259 (col. 220 in the Bodleian Cat.), Ātashkada, No. 481 (ib. col. 279), and Makhzan-algharâ'ib, No. 596 (ib. col. 328); see also A. Sprenger, Catal., p. 30, No. 348. The date of his death is not known; at any rate it must have taken place after A. H. 984 (A. D. 1576, 1577).

Beginning:

الهی بوی معنی ده گل طرز بیانم را
کرامت کن زبان حال گلبرگ زبانم را

No date. Much worm-eaten and injured.

No. 659, ff. 242, 2 coll., each ll. 15-19; written very unequally, partly in Nasta'liq, partly in Shikasta; size, 8½ in. by 5½ in.

1443

Diwân-i-Kāshifi (دیوان کاشفی).

The lyrical poems of Maulānā Kāshifi of Badakhshān, who came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 2177 (col. 368 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 54. They consist of ghazals only, arranged in alphabetical order.

Beginning: از هر طرف بگوش می آید همین ندا الخ
No date.

No. 687, ff. 93, 2 coll., each ll. 9-15; written partly in careless Nasta'liq, partly in Shikasta; ff. 50 and 58 left blank; size, 7½ in. by 4¾ in.

1444

Kulliyât-i-Wahshi (کلیات وحشی).

The complete poetical works of Mullā Wahshi Bāfīkī, who was born in Bāfīk in Kirmān, but spent his life in Yazd and died there A. H. 991 or 992 (A. D. 1583 or 1584), comp. Safinah, No. 198 (col. 217 in the Bodleian Cat.), Ātashkada, No. 256 (ib. col. 271), Khulāṣat-alkalām, No. 74 (ib. col. 301), and Takī Kāshī, No. 453 (p. 35 in A. Sprenger, Catal.). Other copies of Wahshi's complete works are described in Rieu ii. p. 663 sq.; G. Flügel i. pp. 576 and 577; A. Sprenger, Catal., pp. 586 and 587.

This copy of the Kulliyât, in which, however, one short mathnawī, the خلد برین (edited by W. Nassau Lees, Calcutta, 1861), is wanting, contains:

1. Nāzīr u Manzūr (ناظر و منظور), a love-story in mathnawī-baits, composed A. H. 966 (A. D. 1558, 1559), on fol. 1^b, beginning:

زهی نام تو سر دیوان هستی
ترا بر جمله هستی پیشدستی

See H. Khalfa vi. p. 291, No. 13521; the تاریخ کتاب is quoted Rieu ii. p. 664^a, and also noticed in W. Pertsch, Berlin Cat., p. 723, No. 4.

2. Farhād u Shirin (فرهاد و شیرین), incorrectly styled خسرو و شیرین in H. Khalfa iii. p. 138, and in G. Flügel, loc. cit., another mathnawī, on fol. 54^b, beginning:

الهی سینه ده آتش افروز
در آن سینه دلی وان دل همه سوز

comp. Bodleian Cat., Nos. 1039-1042, 1209, 4, and col. 769; W. Pertsch, Berlin Cat., p. 65, No. 6; p. 98, No. 2; p. 711, No. 3, and p. 898. Lithographed, Calcutta, A. H. 1249, Bombay, A. H. 1265, and Tahrān, A. H. 1270.

3. Tarjī-i-Sakīnāma (ترجیع ساقی نامه), on fol. 98^b, followed by a musaddas and a murabba'. Other copies

of this musaddas are found in Bodleian Cat., No. 1043, and W. Pertsch, Berlin Cat., p. 697, No. 14.

4. Kašidas, tarkibbands, kit'as, and chronograms, on fol. 106^b, beginning, as in Rieu's first copy: راحت اگر بایدت خلوت عنما طلب الخ (in Sprenger's copy خلوت is substituted for خلوت); some kašidas of Wahshi are also found in W. Pertsch, Berlin Cat., p. 723, No. 5, and p. 724, No. 13.

5. Ghazals, in alphabetical order, on fol. 169^b, beginning as in Sprenger (but with a considerable modification in the wording): ای از تو سرخ گشته بخون رنگ زرد ما الخ.

6. Rubā'is, on fol. 240^b.

Dated A.H. 1091 (A.D. 1680).

No. 451, ff. 245, 2 coll., each ll. 18; Nasta'lik; size, 8½ in. by 4½ in.

1445

Another copy of Wahshi's Farhād u Shirin.

Beginning the same as in the preceding copy.

Dated A.H. 1010, 23rd of Rabī' al-thāni (A.D. 1601, Oct. 21), on fol. 27^a; some Arabic prayers, on ff. 1^a and 28^b; some Persian verses, on fol. 27^b.

College of Fort William, 1825.

No. 2338, ff. 28, 2 coll., each ll. 17, and an additional margin-column on ff. 18^b-27^a, ll. 24-26; Nasta'lik; size, 8½ in. by 4½ in.

1446

Diwān-i-Mushfikī (دیوان مشفقی).

The first diwān of Mullā Mushfikī of Bukhārā, who went twice to India under Akbar, but returned again to Bukhārā where he died, comp. Blochmann, Ā'in-i-Akbari, English translation, vol. i. p. 583. He was born A.H. 945 (A.D. 1538, 1539), and died A.H. 994 (A.D. 1586); his family was of Marw; see also A. Sprenger, Catal., p. 64, ll. 1 and 2; Safinah, No. 310 (col. 221 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 2374 (ib. col. 375).

This first collection of his lyrical poems was made, according to the ta'rikh at the end (اتمام یافت), A.H. 973 (A.D. 1565, 1566), and contains chiefly ghazals in alphabetical order, with a few kit'as, a muthallath, and a short series of rubā'is at the end. Beginning:

صراحی را زبان باده صقل شد بحفله
بیا ساقی ببر زنگ غم از آئینه دلها

A copy of the second diwān of Mushfikī, collected A.H. 983 (A.D. 1575, 1576), is described in the Bodleian Cat., No. 1044; and in A. Sprenger, Catal., pp. 508 and 509.

No date.

No. 914, ff. 79, 2 coll., each ll. 15; clear Nasta'lik; illuminated frontispiece; a few other illuminations on the first two pages; size, 9½ in. by 5½ in.

1447

Diwān-i-Muhtasham (دیوان محتشم).

A defective copy of the complete lyrical poems of Maulānā Muhtasham Kāshi, the teacher and friend of

Ṭaqī-al-din Kāshi, the author of the famous tadhkirah; he flourished under the Shāhs Tahmāsp, Isma'il II, and Muḥammad Khudābāuda, and died A.H. 996 (A.D. 1588), see Rieu ii. pp. 665 and 666; G. Flügel i. p. 591; A. Sprenger, Catal., pp. 23 and 500; Bodleian Cat., Nos. 1050 and 1239, 45; W. Pertsch, Berlin Cat., p. 35, No. 13 (where a تاریخ on the accession of Shāh Isma'il II is noticed), pp. 101, No. 12, and 543 (a مرثیه on the death of Ḥasan and Ḥusain), p. 723, No. 8 (Kašidas), and p. 724, No. 10 (another مرثیه); and H. Khalfa iii. p. 312, No. 5655. The Khulāṣat-alafkār, No. 250 (col. 311 in the Bodleian Cat.), fixes the poet's death wrongly in A.H. 1000 (A.D. 1591, 1592).

This copy contains:

Kašidas, on fol. 1^a, beginning:

نفیر مرغ سحر خوان چو شد بلند صدا
پرید زان شب از روی بیضه بیضا

Ghazals, first series, in alphabetical order, on fol. 43^b, beginning:

ای گوهر نام تو تاج سر دیوانها
ذکر تو بصد عنوان آرایش عنوانها

This series breaks off in the letter م, on fol. 87^b, in consequence of a large lacuna after fol. 87; the last bait appearing here, corresponds to fol. 114^b, l. 4 ab infra, margin-column, in the following copy, being there the last bait but one of the ghazal in question.

Ghazals, second series, likewise in alphabetical order, on fol. 88^a, beginning: تا همتم بدست طلب زد در بلا الخ.

This second series breaks off in the letter د, on fol. 116^b, in consequence of another large lacuna.

Risāla-i-Jalāliyyah (رساله جلالیه), on fol. 117^a, defective at the beginning; comp. on this series of sixty-four ghazals with a preface in prose and aesthetic remarks at the head of each, Bodleian Cat., No. 1050, and A. Sprenger, Catal., p. 500. The remark in the latter work, that this series was composed A.H. 997, must be an error, as the poet died A.H. 996. The first ghazal here begins: بودی در چمن ای کعبه حاجتمندان الخ.

No date. The copy was received into the Library Oct. 29, 1838, presented by Mr. Hawkins.

No. 2601, ff. 139, 2 coll., each ll. 14; clear Nasta'lik; size, 9½ in. by 6½ in.

1448

Ghazaliyyāt-i-Muhtasham (غزلیات محتشم).

Another copy of Muhtasham's ghazals, in alphabetical order, beginning in the same way as the first series in the preceding copy: ای گوهر نام تو الخ.

Dated the 27th of Ṣafar, A.H. 1051 (A.D. 1641, June 7).

No. 1945, margin-column, ff. 70^a-129^a, ll. 32-36; careless Nasta'lik.

1449

Diwān-i-Thanā'i (دیوان ثنائی).

The lyrical poems of Khwājah Ḥusain Thanā'i of

Mashhad, who came to India under Akbar, was the teacher and friend of Faiḍi, and died in the same year as Muhtasham, viz. A. H. 996 (A. D. 1588), see Bodleian Cat., Nos. 1045-1049; A. Sprenger, Catal., pp. 43, 57, 120, and 578; Blochmann, *Ā'in-i-Akbari*, p. 563, note 2 (where, however, the wrong date, A. H. 1000, is given for the poet's death), and W. Pertsch, Berlin Cat., pp. 57, No. 4; 722, No. 2, and 899-900; see also Safinah, No. 271 (col. 220 in the Bodleian Cat.); Ātashkada, No. 204 (ib. col. 269); Khulāṣat-alkalām, No. 16 (ib. col. 296), and Khulāṣat-alafkār, No. 59 (ib. col. 304).

This copy contains:

Ḳaṣīdas, in alphabetical order, on fol. 10^b, beginning:

در روش حسن و ناز هست بسی خوش نما

(in other copies غمزہ بطرزستم عشوہ برگہ حیا (جفا

Ghazals, likewise in alphabetical order, on fol. 105^b, beginning:

راندی بخشم از بر خود ای پسر مرا
صد خار حسرتست ازین در جگر مرا

Ḳiṭ'as, with a few rubā'is at the end, on fol. 123^a, beginning:

در بوستان سرای تو امید و بیم را
مانند گل زبرگ و نوا خانه خرمست

On ff. 1-6 there is written by another hand a story of 'Umar bin Maṣ'ūd, the wazīr of the Khalif Ma'mūn (A. H. 198-218=A. D. 813-833), told by himself, and not connected with this diwān at all. Beginning of the story: عمر ابن مسعود گوید در ابتدای روزگار وزیر: مأمون بودم الخ.

No date.

No. 206, ff. 1-130, 2 coll., each ll. 11-14; the first six leaves written in Shikasta āmiz, the rest in Nasta'liq by another hand; ff. 7-9 are left blank; size, 9½ in. by 5½ in.

1450

Another copy of Thanā'i's diwān.

Contents:

Ḳaṣīdas, in alphabetical order, on fol. 1^b, beginning as in the preceding copy.

Ghazals, in alphabetical order, interspersed with a few rubā'is, ḳiṭ'as, and fards, on fol. 83^a, likewise beginning as in the preceding copy.

Ḳiṭ'as, in alphabetical order, on fol. 102^b, beginning:

شهریارا بخاک درگه تو - که خدایش نیافرید سما

Rubā'is, in two alphabetical collections, the second of which begins, on fol. 116^a, with an inserted fard, rhyming in *ā*. Beginning of the initial rubā'i of the first collection, on fol. 106^a:

فریاد که دبدۀ غرق خون کرد مرا
دل از ره عقل و دین برون کرد مرا

No date. The takhalluṣ is always omitted in the ghazals here, and the diwān is wrongly ascribed to سنائی, on fol. 1^a.

No. 2185, ff. 119, 2 coll., each ll. 15; careless Nasta'liq; size, 9½ in. by 5 in.

'Urfi (Nos. 1451-1463).

1451

Kulliyât-i-'Urfi (کلیات عرفی).

Complete poetical works of Maulânâ Sayyid (or Sayyidi) Muḥammad, the son of Khwājah Zain-al-dīn 'Alī biu Jamāl-al-dīn (so in the Safinah; according to W. Pertsch, Berlin Cat., p. 902, last line, his father's name was simply Khwājah Balawī) of Shirāz, with the takhalluṣ 'Urfi, who came to India A. H. 994 (A. D. 1586), and died at Lāhur in Shawwāl, A. H. 999 (A. D. 1591, July, August), not 1002, as Takī Kāshī wrongly asserts (see A. Sprenger, Catal., p. 37, No. 494); coup. Bodleian Cat., Nos. 1051-1054, and No. 1991; Rieu ii. pp. 667 sq., 738^b (where a special tarjī', styled گلشن راز, is noticed), and 845^b; W. Pertsch, Berlin Cat., pp. 901-905; A. Sprenger, Catal., pp. 112, 113, 528, and 529; G. Flügel i. p. 592 sq.; J. C. Tornberg, p. 110; Rosen, Persian MSS., pp. 261-263; J. Aumer, p. 36; and Blochmann, *Ā'in-i-Akbari*, vol. i. pp. 569-571; see also Safinah, No. 273 (col. 220 in the Bodleian Cat.); Ātashkada, No. 662 (ib. col. 284); H. Khalifa iii. p. 295, No. 5556; iv. pp. 253 and 254, No. 8297, and vi. p. 596, Nos. 14802-14804; Notices et Extraits, iv. p. 272; etc.

This copy contains:

1. Ḳaṣīdas, on fol. 1^b, beginning (as in the British Museum, Bodleian, and Berlin copies):

ای متاع درد در بازار جان انداخته
گوهر هر سود در جیب زبان انداخته

The second ḳaṣīdah, on fol. 2^b, انبیا کرم الخ, is the initial poem of the following two copies and of that in A. Sprenger's Catal.

Special collections of these ḳaṣīdas are noticed in W. Pertsch, p. 65, No. 11; p. 696, No. 3, and p. 714, No. 1 in 686; one particular ḳaṣīdah, styled همراہ مہماس, is mentioned, ib. p. 74, No. 3, and p. 79, No. 3. Persian commentaries on 'Urfi's ḳaṣīdas by Munir Mirzâ Jân (the latter styled مفتاح التکات, and completed A. H. 1073=A. D. 1662, 1663), Kutb-al-dīn (A. H. 1101=A. D. 1689, 1690), and Rājū 'ulwī (styled نگارنامہ فیضی, A. H. 1111=A. D. 1699, 1700), are described in No. 1054 of the Bodleian Cat.; in Rieu ii. p. 668^b; and in A. Sprenger, Catal., pp. 529 and 530 respectively; five different Turkish commentaries on certain ḳaṣīdas and mukatta'ât in G. Flügel i. pp. 594 and 595. The ḳaṣīdas have been printed in Calcutta, A. H. 1254 (A. D. 1839), with a commentary by Ahuad ibn 'Abd-alrahīm (also noticed in A. Sprenger, Catal., p. 530); and (with some mukatta'ât and tarjī's) in Lucknow, without a date; a شرح قصائد عرفی and a دیوان عرفی also appeared in Lucknow, 1880; an English translation of selected ḳaṣīdas of 'Urfi was published in Calcutta, 1887.

2. Ghazals, in alphabetical order, on fol. 55^b, beginning:

تحفہ مرہم نگیرد خاطر (سینہ افکار ما
سانہ گل بر نتابد گوشہ دستار ما

comp. A. Sprenger, Catal., p. 529, l. 3, and Nos. 1052 and 1053 in the Bodleian Cat.; other collections of 'Urfi's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, No. 3. b; and p. 701, No. 40.

3. *Kit'as*, on fol. 151^b, beginning: ای که در آئینه ام خود را سیه رو دیده‌ای

The usual initial poem of this part ای دل رازن الخ is found here, on fol. 152^a, l. 4 ab infra.

4. *Rub'is*, on fol. 160^b, beginning:

یا رب نفسی ده که ثنا بردارم
و بن نغمه باهنگ سزا بردارم

see No. 1052 in the Bodleian Cat.

5. *Majma'-alabkâr* (مجمع الایکار), a mathnawî in imitation of Nizâmî's *Makhzan-alasrâr* (but not with the same title, as is wrongly stated in A. Sprenger, Catal., p. 529), on fol. 176^b, beginning:

بسم الله الرحمن الرحيم - موج نخستست ز بحر قدیم

see H. Khalfa v. p. 389, No. 11416; Krafft, p. 69; and an additional copy in W. Pertsch, Berlin Cat., p. 64, No. 8. c.

6. *Farhâd u Shirîn* (فرهاد و شیرین), or, as it is styled in the colophon of the following copy: *Khusrâu u Shirîn*, another mathnawî, on fol. 215^b, beginning:

خداوندا دلم بی نور تنگست
دل من سنگ و کوه طور سنگست

Both the prose-preface and the *Sâkinâma* (see the following copies) are wanting in this collection.

Dated by Shaikh Muḥammad Sa'id of Bukhârâ, A. H. 1021 (A. D. 1612. 1613); at the end of this copy there appears the same chronogram, which is noticed in G. Flügel i. p. 593, in A. Sprenger, Catal., p. 529, and in Rosen, p. 263, viz.:

این درج (طرفه) نکات سحری و اعجازی
چون گشت مکمل زرقم (برقم) بردازی
مجموعه طراز قدس تأرخست گفت (یافت)
اول دیوان عرفی شیرازی

which gives as date for the completion of this collection, A. H. 996 (A. D. 1588), not 986, as Sprenger erroneously states, nor 995, as Flügel asserts, nor 997 or 998, as the transcriber of this copy and the copyist of No. 85 in Rosen's MSS. add. The number of the *kaşidas* is expressed in this *ta'rikh* by the units, viz. 1, 6, 4, 6, 1, 1, and 7 = 26; the number of the ghazals by the tens, viz. 30, 10, 50, 70, 80, 10, 10, and 10 = 270; the number of the *rub'is* and *kit'as* by the hundreds, viz. 200, 300, and 200 = 700 (i.e. 380 *rub'is* and 320 *kit'as*). The further remark of the transcriber of this copy, that this *ta'rikh* also gives the date of the poet's death, is wrong; the proper chronograms for his decease, viz. 999, are استاد البشر (see A. Sprenger, Cat., p. 112, last line) عرفی جوانه مرگ شدی (quoted in Badâ'ûnî, see Rieu ii. p. 667^a).

No. 1484, ff. 227, 3 coll., the first and third ll. 13, the middle one ll. 11; Nasta'lik; illuminated frontispieces on ff. 1^b, 55^b, 176^b, and 215^b; size, 7 in. by 4½ in.

1452

Another copy of the same *Kulliyyât*.

This copy contains:

1. A prose-preface, usually styled رساله نفس نفیس (see W. Pertsch, Berlin Cat., p. 901, and Rosen, Persian MSS., p. 261), on fol. 1^b, beginning: حمدی که از نهایت شایستگی منزله از شائبه تعین و تخصیص آمده الخ

This preface is found in No. 1053 of the Bodleian Cat. too.

2. *Majma'-alabkâr*, on fol. 7^b, beginning as in the preceding copy.

3. *Khusrâu u Shirîn*, or rather *Farhâd u Shirîn*, on fol. 50^b, likewise beginning as in the preceding copy.

4. *Kaşidas*, on fol. 64^b, beginning: اقبال کرم میگزد: ارباب هم را الخ

5. *Kit'as*, on fol. 134^b, beginning, as most copies do (see the preceding copy):

ای دل رازن که از عرشم - تحفیض ثری فرستادی

6. Ghazals, in alphabetical order, except the first two; beginning of the initial ghazal, on fol. 144^b:

ای نه فلک ز خوشه صنع تو دانه
وز قصر کبریا تو عرش آشیانه

Beginning of the first alphabetical ghazal the same as in the preceding copy.

7. *Rub'is*, on fol. 208^b.

Dated the 3rd of Jumâdâ-alawwal, A. H. 1066 (A. D. 1656, Feb. 28).

No. 2783, ff. 226, 2 coll., each ll. 16; Nasta'lik; illuminated frontispieces on ff. 1^b, 7^b, 50^b, 64^b, and 144^b; size, 7¼ in. by 4¾ in.

1453

A defective copy of the same *Kulliyyât*.

Contents:

1. *Kaşidas*, on fol. 1^b, beginning: اقبال کرم الخ

2. *Kit'as*, on fol. 64^b, beginning: ای دل رازن الخ

3. Ghazals, in alphabetical order, on fol. 73^b, beginning: تحفه مرهم الخ; there is a lacuna after fol. 106; the last bait, on fol. 106^b, corresponds to fol. 78^b, first column, ll. 7 and 8, in No. 1484 (1451 in this Cat.); the first ghazal, on fol. 107^a, is found in No. 1484 on the same page, third column, first line; the second, on fol. 79^b, middle-column, l. 5.

4. *Rub'is*, on fol. 177^a, beginning as in No. 1484.

5. *Majma'-alabkâr*, on fol. 193^b, beginning as usual; it is slightly defective at the end, in consequence of a lacuna after fol. 238; the last bait, that appears here, corresponds to No. 1484, fol. 214^a, third column, ll. 9 and 10.

6. *Sâkinâma* (ساقینامه), on fol. 239^a, beginning:

بیا سانی این تشنگی را بسنج - بس از آرزوی دل ما مرنج

This mathnawî, not found in the other copies of 'Urfi's works in the India Office Collection, is noticed in W. Pertsch, Berlin Cat., p. 65, first line, and p. 901, No. 4; in Rosen, Persian MSS., p. 262, No. 5; and in No. 1052 of the Bodleian Cat.

7. Farhâd n Shîrîn, on fol. 241^b, beginning as usual. No date; the first thirty-seven leaves partly collated; many baits slightly damaged both at the beginning and end.

No. 1745, ff. 255, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b, 73^b, and 193^b; size, 8½ in. by 4¾ in.

1454

Diwân-i-'Urî (دیوان عرفی).

'Urî's lyrical poems, viz.:

1. Kaşidas, on fol. 1^b, beginning: ای متاع درد الخ.
2. Ghazals, in alphabetical order, except the first two, on fol. 90^b, beginning: ای نه فلك الخ.

At the end (on fol. 210 sq.) some kîṭ'as.

3. Rubâ'is, on fol. 218^b, beginning: یا رب نفسی الخ.

Dated the 6th of Sha'bân, A.H. 1098 (A.D. 1687, June 17), by Amân-allâh Subrawardi, at Patna. The right order of ff. 72-81 is: 72, 80, 74-79, 73, 81.

No. 162, ff. 235, 2 coll., each ll. 15; large Nasta'lik; size, 10¾ in. by 6½ in.

1455

A slightly defective copy of the same diwân.

Contents:

1. Kaşidas, with a few kîṭ'as at the end, on fol. 1^b, beginning: اقبال کرم الخ.
2. Ghazals, in alphabetical order, on fol. 70^a, beginning:

کوی عشقست و همه دانه دواست اینجا
جلوه مردم آزاده حرامست اینجا

corresponding to No. 1428 (1451 in this Cat.), fol. 56^b, first column, first line.

3. Rubâ'is, on fol. 128^b, beginning: یا رب نفسی الخ; this part is defective at the end; the last rubâ'i, appearing here and beginning: ای چهره کرم الخ, is found in No. 1484, on fol. 165^a, middle column, l. 5.

No. 105, ff. 141, 2 coll., each ll. 15; Nasta'lik, the first pages greatly injured; size, 6½ in. by 3¾ in.

1456

Another very defective copy of the same.

Contents:

1. Kaşidas, on fol. 1^a, beginning: ای متاع درد الخ.

A large lacuna of six leaves after fol. 9; the last bait, on fol. 9^b, corresponds to fol. 9^a, lin. pennlt. in the preceding copy; the first bait, on fol. 10^a, to fol. 14^b, l. 5 in the same.

2. Kîṭ'as, on fol. 38^a (Arabic paging ۴۶), beginning: ای دل راهزن الخ.

3. Ghazals, in alphabetical order, on fol. 44^b (= ۵۰), beginning: تحفه مرهم الخ.

Two large lacunas, of ten leaves each, after ff. 57 (۱۳) and 104 (۱۲.); the last bait of fol. 57^b corresponds to

IND. OFF.

fol. 81^a, l. 10 in the preceding copy; the first complete ghazal, on fol. 58^a, to fol. 79^b, middle column, l. 5 in No. 1484 (1451 in this Cat.); the last bait, on fol. 104^b, is found on fol. 116^b, l. 5 in the preceding copy; the first complete ghazal, on fol. 105^a, corresponds to fol. 126^b, l. 4 in the same.

4. Rubâ'is, on fol. 106^a (۱۳۲), beginning: یا رب نفسی الخ.

Dated A.H. 1137 (A.D. 1724, 1725), in Muhammadshâh's reign. A part of the last leaf is torn away; a few various readings on the margin.

No. 2399, ff. 108, partly 2, partly 3 and even 4 coll., ll. 14-17; careless and irregular Nasta'lik; size, 9 in. by 6¾ in.

1457

'Urî's kaşidas.

Beginning: ای متاع درد در بازار الخ.

Dated the 9th of Rabi'-alawwal, A.H. 1073 (A.D. 1662, Oct. 22). Collated throughout.

No. 3042, ff. 71, 2 coll., each ll. 17; Nasta'lik; the first page supplied by another hand; size, 10 in. by 5¼ in.

1458

Another copy of the same.

Beginning the same as in the preceding copy; a few kîṭ'as at the end.

Dated the 6th of Jumâdâ-alawwal, A.H. 1085 (called the eighteenth year of 'Âlamgir's reign, correctly the seventeenth)=A.D. 1674, August 8.

No. 3372, olim 13, J. 7, ff. 83, 2 coll., each ll. 17; written very unequally by different hands in careless Nasta'lik and Shikasta; size, 9½ in. by 5 in.

1459

The same.

Beginning as usual; some tarji'bands and kîṭ'as in addition to the kaşidas.

Dated the 18th of Ramadân, in the seventh year of Muhammadsbâh's reign (= A.H. 1138, A.D. 1726, May 20), at Aḥmadâbâd. Various readings and additions on the margin.

No. 683, ff. 25-114, 2 coll., each ll. 16-19; Shikasta; size, 8½ in. by 4½ in.

1460

The same.

Beginning as usual, the kaşidas are interspersed with a few kîṭ'as.

No date. Some pages injured by damp.

No. 3371, olim 13, J. 8, ff. 1-97, 2 coll., each ll. 12; written unequally, partly in careless Nasta'lik, partly in Shikasta; size, 9½ in. by 4½ in.

1461

The same.

A smaller collection of kaşidas only, with four rubâ'is at the end. Beginning as usual.

No date.

No. 1364, ff. 1-49, 2 coll., each ll. 15; careless Nasta'lik; size, 8½ in. by 4½ in.

1462

'Urfi's ghazals and rubâ'is.

Ghazals, on fol. 1^b, beginning: تحفة مرهم الخ.

Rubâ'is, on fol. 155^b, beginning: يا رب نفسى الخ.

The copy is extremely worm-eaten throughout.

No date.

No. 3514, ff. 177, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 4¾ in.

1463

'Urfi's Majma'-alabkâr.

Another copy of 'Urfi's mathnawî Majma'-alabkâr, see above, Nos. 1451-1453. Beginning the same as there. This copy is in a very bad state, severely damaged throughout by damp.

No. 3371, olim 13. J. 8, ff. 97^b-156, 2 coll., each ll. 12; careless Nasta'lik; size, 9½ in. by 4½ in.

Poets who died between A. H. 1000 and 1100.

Faiḍi (Nos. 1464-1479).

1464

Diwân-i-Faiḍi (ديوان فيضی).

A very large copy of the lyrical poems of Shaikh Abû-alfadl with the double takhallus of Faiḍi and Fayyâdî, the eldest son of Shaikh Mubârak of Nâgûr (who died A. H. 1001, the 17th of Dhû-alka'dah = A. D. 1593. Aug. 15), and brother of Akbar's prime-minister Abû-alfadl, the author of the Akbarnâma, the Â'in-i-Akbarî, the Mukâtabât-i-'allâmî, the Ruḡa'ât-i-Shaikh Abû-alfadl, the 'Iyâr-i-dânîsh etc. (see above, Nos. 235-287 and 767-777), who died A. H. 1011 (A. D. 1602). Shaikh Faiḍi was born A. H. 954 (A. D. 1547) in Âgra, and died the 10th of Şafar, A. H. 1004 (A. D. 1595. Oct. 15). comp. on the poet's life and works Blochmann, Â'in-i-Akbarî, pp. 490 sq. and 548 sq.; Rien ii. pp. 450 and 670 sq.; Bodleian Cat., Nos. 1057-1062 and 1992; A. Sprenger, Catal., pp. 62, 127, and 401-402; Ouseley, Biographical Notices, pp. 171-175; Elliot, Bibliographical Index, i. p. 255; Haft Iklim, No. 398 (col. 405 in this Cat.); Safinah, No. 317 (col. 221 in the Bodleian Cat.), etc.; copies of his diwân are noticed besides in J. Aumer, p. 37; W. Pertsch, Berlin Cat., p. 906; Rosen, Persian MSS., p. 263 (a short selection), etc.

Contents:

A preface in prose, by the author himself, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم
گنج ازل راست طلسم قدیم الخ

This verse is identical with the initial bait of Faiḍi's mathnawî, مرکز ادوار (written in imitation of Nizâmî's مخزن الاسرار, A. H. 993 = A. D. 1585), which is not found in the India Office Collection.

Ḳaṣidas, tarjîs, and marâthis, without any order, on fol. 4^b, beginning:

يا ازل الطهور با ابدى الخفا

نورك فوق النظر حسنك فوق الثنا

A series of unfinished ḳaṣidas (قصائد ناتمام) begins on fol. 87^a.

Ghazals, in alphabetical order, on fol. 112^b, beginning:

مستانه سخن میرسد از دل بلب ما

عشق است که بر بسته زبان ادب ما

A few poetical pieces, without any diacritical points (الاشعار الغير المنقوطة), on fol. 274^a, beginning:

الحمد للمهم الكلام الصاعد - وهو المحمود اولا ولحامد

Ḳiṭas, chronograms, and a few rubâ'is, on fol. 275^a, beginning: سطعت نسخة مقدسة الخ.

Mathnawî-baits, fards, and riddles, on fol. 297^a, beginning: بسم الله اى قلم ز شكاف سخن گشا الخ.

Among these is found, on fol. 302^b sq., the معميات مغميات, or riddles on the ninety-nine names of God, noticed in J. Aumer, loc. cit.

Rubâ'is, on fol. 310^a, beginning:

الله اكبر زهى خدای متعال

خورشید جمالش ایمن از بیم زوال

On several pages some of the first hemistichs of verses are missing; fol. 291^b is entirely left blank.

No date.

No. 3155, ff. 335, 2 coll., each ll. 15; clear and distinct Nasta'lik; splendid binding in red and gold; size, 8½ in. by 5½ in.

1465

Another copy of the same diwân.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

مطرب بلند ساز کن امشب ترانه را

وز شعر من بخوان غزل عاشقانه را

corresponding to the third ghazal in the preceding copy (fol. 113^a). At the end of the ghazals, the last of which is unalphabetical and rhymes in 1, there are found one ḳaṣidah and two short mathnawîs. Beginning of the first mathnawî, on fol. 100^a:

این منم امروز درین بوستان

مرغ شکر خواره هندوستان

Ḳiṭas, on fol. 106^a, beginning:

بحمد الله که این سلك جواهر

شد از كلك گهر افشان فیضی

At the end, one ghazal.

Rubâ'is, on fol. 111^a, beginning:

تا هست بلند شمع کافورئى ماه

تابان زرواق این منقش خرگاه

This rubâ'î is found on fol. 322^b, ll. 3 and 4 in the preceding copy.

Ḳaṣidas, and a few tarjī's, on fol. 119^a, beginning :

بر سفره ارباب تحمّل بنشینیم
خوان کرم و بانگ صلا را نشناسیم

At the end one rubā'i.

The last pages from fol. 158^a down to the end contain mere repetitions of former parts of the copy, viz. the rubā'is (ff. 111^a–118^b), the kit'as (ff. 106^a–110^b), and the second mathnawī (fol. 105).

No date.

No. 952, ff. 171, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5 in.

1466

A slightly defective copy of the same.

Contents:

Ḳaṣidas, mixed with tarjī's and short mathnawīs, on fol. 1^b, beginning: یا ازلیّ الظهور الخ.

Ghazals, in alphabetical order, on fol. 37^b, beginning: مستانه سخن میرسد الخ.

Kit'as, on fol. 132^a, beginning: یا ناظر! فی هذه الصفحات خذ الخ; corresponding to fol. 275^a, l. 8 sq., in No. 3155 (1464 in this Cat.).

Rubā'is, on fol. 141^b, beginning: الله اکبر زهی الخ.

This part, although larger than in the preceding copies, is incomplete at the end; the last rubā'i, of which the first bait is found here, on fol. 189^b, corresponds to the last rubā'i in No. 3155, but as the order of the poems is not the same in both copies, it is impossible to say whether only one page, or a number of pages, are missing at the end.

Some blanks on ff. 9^a and 97^b.

No. 185, ff. 189, 2 coll., each ll. 15; excellent Nasta'lik; two illuminated frontispieces on ff. 1^b and 37^b; size, 9½ in. by 5½ in.

1467

Faīdī's ḳaṣidas.

A selection of Faīdī's ḳaṣidas and tarjī's, beginning, on fol. 1^b: یا ازلیّ الظهور الخ.

This small copy is a little worm-eaten throughout; the second leaf is badly injured.

No date.

No. 689, ff. 49, 2 coll., each ll. 15; clear Nasta'lik; illuminated frontispiece; size, 7½ in. by 5 in.

1468

Nal u Daman (نل و دمن).

Faīdī's famous mathnawī, Nal and Daman, a free Persian adaptation of the episode of Nala and Damayantī in the Indian Mahābhārata, and composed A. H. 1003 = A. D. 1594, 1595 (comp. Blochmann, Ā'in-i-Akbarī, p. 106, note 4 etc.). Beginning:

ای درنگ و پوی تو ز آغاز – عنقای نظر بلند یرواز

Lithographed, Calcutta, 1831, and Lucknow, A. H. 1263; a part of it is printed in Spiegel's Chrestomathia

Persica, Leipzig, 1846, pp. 131–150. Copies of this mathnawī are also noticed in W. Pertsch, Berlin Cat., p. 905; A. Sprenger, Catal., p. 402; J. Aumer, p. 38; A. F. Mehren, p. 42, etc. This copy is dated the first of Sha'bān, A. H. 1069 (A. D. 1659, April 24); the last pages a little injured.

No. 269, ff. 142, 2 coll., each ll. 15; ff. 1 and 2 supplied by a more modern hand; Nasta'lik; size, 7½ in. by 4 in.

1469

Another copy of the same.

Beginning as usual. Marginal and interlinear glosses throughout. Dated by 'Ahd-alrahīm ihn Maulawī Shaikh-i-'allām Muḥammad the 5th of Ramaḍān, A. H. 1118 (here called the fifty-first year of 'Ālamgir's reign) = A. D. 1706, Dec. 11. It was copied for Ghulām Ḥusain, commonly called Walī Muḥammad (برای خواندن قرة العین غلام حسین عرف ولی محمد تحریر نموده شد).

No. 1059, ff. 141, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5 in.

1470

The same.

Excellent copy, dated the last of Rajab, A. H. 1188 (A. D. 1774, Oct. 6).

No. 266, ff. 142, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5½ in.

1471

The same.

Modern copy, dated the 25th of Jumādā-alḥanī, A. H. 1210 (Faṣlī era 1203) = A. D. 1796, Jan. 6. An entry, dated Calcutta, March, 1806, on the fly-leaf at the back. Bibliotheca Leydeniana.

No. 2724, ff. 149, 2 coll., each ll. 15; Nasta'lik; illustrations on ff. 10^b, 48^b, 65^a, 70^b, 72^b, 82^b, 92^b, 96^a, 97^a, 109^a, 113^b, 114^b, 125^a, 128^b, 131^a, and 136^b; size, 9½ in. by 5½ in.

1472

The same.

Another modern copy, dated the 5th of Rajab, A. H. 1210 (A. D. 1796, Jan. 15), at Seringapatam; it was written for Tipū Sultān. Bibliotheca Leydeniana.

No. 2501, ff. 190, 2 coll., each ll. 11 (on fol. 180^a, ll. 13; on ff. 180^b–190^b, ll. 12); Nasta'lik, mixed with Shikasta; size, 7½ in. by 5½ in.

1473

The same.

Another copy, not dated. The poem concludes on fol. 126^a; ff. 126^b–127^b contain some short stories, the first of which is written by the same scribe as the mathnawī, viz. by Lāla Cāman La'li, and begins:

حکایت آورده اند که فرمان بر مهتر یوسف آمد که ای یوسف الخ

No. 189, ff. 127, 2 coll., each ll. 12; Nasta'lik, written half on white, half on brown paper; size, 9½ in. by 5½ in.

1474

The same.

No date. The first thirty-eight leaves collated.

No. 263, ff. 130, 2 coll., each ll. 15-16; ff. 1, 2, 8-16, and 128-130 supplied by another hand; Nasta'lik; size, 7½ in. by 4 in.

1475

The same.

A well-written copy, without date.

No. 1894, ff. 143, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5¾ in.

1476

The same.

No date.

No. 1848, ff. 143, 2 coll., each ll. 15; small, but clear Nasta'lik; illuminated frontispiece; all the pages throughout sprinkled with gold; size, 9 in. by 5¾ in.

1477

The same.

No date. Occasional glosses, both marginal and interlinear.

No. 936, ff. 131, 2 coll., each ll. 16; Nasta'lik; many leaves severely injured by the worms; size, 8½ in. by 5½ in.

1478

The same.

Modern copy, without a date. The right order of ff. 7-14 is: 7, 10, 9, 8, 13, 12, 11, 14; and of ff. 182-187: 182, 184, 183, 186, 185, 187.

No. 448, ff. 225, 2 coll., each ll. 9; large Nasta'lik; size, 8½ in. by 5½ in.

1479

Latîfa-i-Fayyâdi (لطيفة فياض).

The correspondence of Faiḍi, collected by Nûr-al-din Muḥammad, the son of Hakim 'Ain-almulk and nephew of the poet (see fol. 3^b, l. 13 sq.), A.H. 1035 (A.D. 1625, 1626), see Rieu ii. p. 792, iii. p. 984, etc.; Elliot, History of India, vi. pp. 147-149. It is styled here simply *فياض*; the proper title, as given above, is a chronogram for the date of the collection. Hakim 'Ain-almulk of Shirâz, the father of the collector, died the 27th of Dhû-al-hijjah, A.H. 1003 (A.D. 1595, Sept. 2), see his biography in Blochmann, *Â'in-i-Akbari*, pp. 480 and 481; he had married a sister of Faiḍi and Abû-alfadl.

The work is divided into five chapters, called لطيفه, viz.:

1. Letters addressed to the Emperor Akbar (عرائض فياضى بوالا درگاه خلافتى بنه ظل الهى شاهنشاه جلال الدين والدنيا اكبر بادشاه), on fol. 7^b.

2. Letters addressed to 'Ulamâs and Sûfic Shaikhs (مفاوضات فياضى بشرفاى عظام و علمای علام و عرفاى), on fol. 51^b.

3. Letters addressed to contemporary physicians (مفاوضات كه بحكماء معاصر قلمى شده), on fol. 93^b.

4. Letters addressed to Amirs, Khâns, etc. (بامراء), on fol. 116^a.

5. Letters addressed to his father, brothers, and other relatives (رئائى كه بوالد بزرگوار و اخوان و اقارب قلمى شده), on fol. 129^a; the last letters are all addressed to his brother Abû-alfadl. Another brother of his was Abû-alkhair. The five *latîfas* are preceded by Faiḍi's preface to his *diwân* (see No. 1464 above), beginning here with the initial bait of the first *kašidah*: يا ازلى الظهور يا ابدى الخفا الخ.

The three *mantûkas* and the *khâtimah* which, according to Faiḍi's own statement, were to follow after the five *latîfas*, are wanting in this copy, just as in Rieu's.

Dated the 22nd of Shawwâl, in the fourth year of 'Âlamgir's reign (= A.H. 1072, A.D. 1662, June 10).

No. 1064, ff. 136, ll. 17; Nasta'lik; size, 7½ in. by 4½ in.

1480

Rubâ'iyyât-i-Sahâbi (رباعيات صحابي).

654 rubâ'is (besides some additional ones on the margin) by Maulânâ Sahâbi of Astarâbâd (according to Takî Auhâdi of Shûshtar), usually called Najafi, because he had settled in Najaf, who died A.H. 1010 (A.D. 1601, 1602); comp. Bodleian Cat., No. 1063; Rieu ii. p. 672; A. Sprenger, Catal., pp. 42 (No. 587) and 552, 553; see also Haft Iklim, No. 1171 (col. 467 in this Cat.); Khulâsat-alfakr, No. 130 (col. 307 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., pp. 925 and 926 (where, by a mistake, the patron of the poet is called Shâh 'Abbâs II, instead of 'Abbâs I or the Great). In A. Sprenger, loc. cit., the collection of Sahâbi's rubâ'is is styled *حقائق معنوى*.

The quatrains are arranged alphabetically, and begin:

معنى فعل است هر بد و نیکورا
در پرده قول کرده پنهان اورا

The initial rubâ'i of Sprenger's and Rieu's copies is not found in this selection. Bibliotheca Leydeniana.

No. 2486, ff. 92-157^a, five rubâ'is in a page; Nasta'lik; size, 8½ in. by 5 in.

1481

Diwân-i-Wali (ديوان ولي).

The lyrical poems of Wali, who is, according to the Makhzan-algharâ'ib (No. 2947, col. 390, last line, in the Bodleian Cat.), which quotes several of the ghazals found in this and the following copy (for instance, that on fol. 98^b, l. 5 sq.; fol. 60^a, lin. penult., in the following copy), identical with Maulânâ Wali of Dasht-i-bayâd (in Khurâsân, or as the Safinah states, No. 356, col. 223 in the Bodleian Cat., in Kûhistân), who was contemporary with Husain Thanâ'i of Mashhad (see Nos. 1449 and 1450 in this Cat.) and Maili of Harât (who died about A.H. 1000 = A.D. 1591, 1592, see Rieu ii. p. 666, and Blochmann, *Â'in-i-Akbari*, pp. 571 and 572), flourished in the reigns of Shâh Tahmâsp and Shâh 'Abbâs the Great, and was killed, according to the Safinah, loc. cit., A.H. 1012 (A.D. 1603, 1604); see another copy of his *diwân* in A. Sprenger, Catal.,

p. 589; comp. also Muntakhab-alash'âr, No. 705 (col. 254 in the Bodleian Cat.).

Contents:

Kašidas and kit'as, without any order, intermixed with a few ghazals, on fol. 1^b, beginning:

ای حریمت کعبه حاجت روای جبرئیل
نقش نعلین تو محراب دعای جبرئیل

Ghazals and rubâ'is, in alphabetical order, on fol. 97^b, beginning:

شب نوید قرب در زد بندۀ درگاه را
خوش اثرها بود در نی نالۀ جانگاہ را

A great number of lines throughout the copy are rather effaced. No date, as the colophon is torn away; but on fol. 1^a there are several seals, one of which bears the date A. H. 1077 (A. D. 1666, 1667).

No. 2795, ff. 151, 2 coll., each ll. 12-13; Nasta'lik; many pages spoiled by water; the last leaves greatly injured; size, 7 $\frac{3}{4}$ in. by 4 $\frac{5}{8}$ in.

1482

Another copy of the same.

Contents:

Kašidas, on fol. 1^a, beginning:

ای دل و جان درد و غمت را وطن
هر دو فدای تو چه جان و چه تن

It corresponds to the second kašidah in the preceding copy.

Ghazals and rubâ'is, in alphabetical order, on fol. 68^a, beginning as in the preceding copy.

Short mathnawis, and a few additional ghazals, on fol. 101^a sq.; where also the margin is filled with poetry.

At the end this diwân is wrongly ascribed to Nâsir 'Alî (who died A. H. 1108=A. D. 1696, 1697).

On fol. 1^a the poet is called several times Wali Mashrab or Mushrib (ولی مشرب).

Dated the 17th of Jumâdâ-althânî, A. H. 1177 (A. D. 1763, Dec. 23), by Mullâ Sayyid Hârî at Pêshâwar. College of Fort William, 1825.

No. 2318, ff. 105, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 4 $\frac{1}{2}$ in.

1483

Diwân-i-'Iyânî (دیوان عیانی).

The lyrical poems of Darwîsh 'Iyânî, the son of Maulânâ Rafîkî, comp. the Makhzan-algharâ'ib, No. 1643 (col. 353 in the Bodleian Cat.). He flourished in the beginning of the eleventh century of the Hijrah. The first ghazal, quoted in the Makhzan, is found here on fol. 39^a: تا هجر تو با جان من الیخ.

In the supplement to Taqî Kâshî's tadhkîrah (see W. Pertsch, Berlin Cat., pp. 614 and 615), two poets with the takhalluṣ 'Iyânî are mentioned, one of whom is styled 'Iyânî Jarbâdkânî.

Contents:

Ghazals, in alphabetical order, on fol. 1^a, beginning:

ای از دو دهن بر زده دامن لبریا

مشکل رسد بدامن وصل تو نعت ما

Kit'as and rubâ'is, on fol. 142^a, beginning: با نقش
بند کلکم گفتم ز روی معنی الیخ

A mathnawî, a sort of saqīnamah, on fol. 161^a, beginning:

بیا ای که عمرت بغفلت گذشت

زمن گوش کن یکدم این سرگذشت

This poem was composed A. H. 1012 (A. D. 1603, 1604), according to the last bait:

گذشته بد از سال هجرت هزار
مردف برو گشته هشت و چهار

No date.

No. 106, ff. 167, 2 coll., each ll. 14; Nasta'lik; size, 7 in. by 4 $\frac{1}{4}$ in.

1484

Diwân-i-Nâsir Hamadânî (دیوان نصیر همدانی).

Lyrical poems by Khwâjah Nâsir-al-din of Hamadân, the son of Khwâjah Maḥmûd ibn Khwâjah Ḥasanbeg, with the takhalluṣ Nâsir or Nâsirâ. He went to India in Akbar's reign and met in A. H. 1015 (A. D. 1606, 1607) Taqî Aḥadî in Shirâz, see A. Sprenger, Catal., p. 512; Rieu iii. p. 1093^b, l. 3 sq.; Âtashkada, No. 616 (col. 283 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2797 (ib. col. 387). The exact date of his death is not known.

Contents:

A short preface in prose, on fol. 1^b, beginning: بگانه که هزار و یک نام مبارکش هزار و یک چراغ
بر افروخت الیخ

Kašidas, on fol. 2^b, beginning:

زهی نقاب تو فانوس شمع بزم حضور
بملک حسن تو صحرا نشین تجلی طور

Kit'as and tarkibbands, on fol. 12^b.

Ghazals, on fol. 16^b, beginning: خدا ز شهر بگرداند
آفت مارا الیخ

At the end, rubâ'is and a few mathnawî-baits.

No date.

No. 1999, ff. 34, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{1}{4}$ in. by 3 $\frac{3}{4}$ in.

1485

Kulliyât-i-Nau'î (کلیات نوعی).

Complete poetical works of Mullâ Muḥammad Ridâ Nau'î of Khabûshân (near Mashhad in Khurâsân), who was, about A. H. 1002 (A. D. 1593, 1594), in the service of prince Dâniyâl (see Haft Iklim, No. 802, col. 436 in this Cat.), and died in Burhânpûr, A. H. 1019 (A. D. 1610, 1611); comp. Blochmann, Â'in-i-Akbari, p. 606; Bodleian Cat., Nos. 1064-1066, and col. 769; Rieu ii. p. 674; Ouseley, Biographical Notices, pp. 161-166; A. Sprenger, Catal., pp. 114 and 516, 517; W. Pertsch,

p. 696, No. 4, and p. 907 sq.; J. Aumer, p. 4; see also Safinah, No. 391 (col. 224 in the Bodleian Cat.), and Khulāṣat-alafkār, No. 279 (ib. col. 312).

Contents:

Ḳaṣīdas, tarjī's, and tarkibbands, on fol. 1^b, beginning:

گر بلای عشقم و لب تشنه سر تا پای من
صد حسن کشته در هر گوشه صحرای من

The initial ḳaṣīdah, quoted by Sprenger, viz. محبت صبح ساغرالنخ, is found here on fol. 4^b; most of the ḳaṣīdas are in praise of the emperor Akbar.

Ghazals, in alphabetical order, on fol. 36^b, beginning:

سایه گل تا بود خال رخ بستان ما
نقطه نام تو بادا خطبه دیوان ما

Rubā'is, on fol. 91^b, beginning:

نوعی بتو ببوفائی او حیفست
حیفست ستیزه رائی او حیفست

Sākināma (ساقینامه), in praise of the Khānkhānān, on fol. 98^b, beginning:

تویی اولین بیر میخانها - بیاد تو شبگیر بیمانها

Sūz u Gudāz (سوز و گداز), i.e. Burning and Melting, the famous story of a Hindū princess who ascended the funeral pile with her deceased husband, on fol. 110^b, beginning:

الهی خنده ام را نالگی ده
سرشکم را جگر پر کالگی ده

This mathnawi is printed at the end of the first volume of the Akbarnāma, Lucknow, A. H. 1284.

No date.

No. 2751, ff. 1-131, 2 coll., each ll. 15; distinct Nasta'liq; size, 9½ in. by 6½ in.

1486

Tawārīkh-i-Ḳuṭshshāh (تواریخ قطبشاه).

A poem, celebrating the exploits of the Ḳuṭshshāhs, composed at the request of and dedicated to Muḥammad Ḳulī Ḳuṭshshāh, who died A. H. 1020 (A. D. 1612). The author, who conceals his name, was engaged in this work for ten years, see fol. 135^b, l. 4 *ah infra*. It is subdivided into four maḳṣad, viz.:

1. آغاز ناریخ نسب نامه قطبشاهی و پیدا شدن ملک. سلطان قلی قطبشاه, on fol. 15^b.
2. در ذکر سلطنت ملک سلطان قطبشاه, on fol. 50^b.
3. در ذکر سلطنت ابراهیم قطب شاه, on fol. 108^a.
4. در ذکر سلطنت... سلطان محمد قلی قطبشاه, on fol. 127^a.

Beginning:

نخستین جو آند بگفتن خرد
بنوحید یزدان سخن بشمرد

No date.

No. 2645, ff. 137, 4 coll., each ll. 19; clear and distinct Nasta'liq; illuminated frontispiece; size, 15½ in. by 10½ in.

1487

Diwān-i-Āṣaf (دیوان آصف).

A defective copy of the lyrical compositions of a poet, who, according to a number of chronograms on fol. 67^b, and the names of the distinguished persons mentioned there, must have flourished under Shāh 'Abbās the Great in the beginning of the eleventh century of the Hijrah. His ghazals, all consisting of a very short number of haits, contain no takhalluṣ; but from the frequent appearance of آصف and آصاف in the beginning of haits, on fol. 66^b, ll. 5, 9, and 12, and fol. 67^a, l. 10, we conclude, that he styled himself Āṣaf, but he is decidedly *not* identical with Āṣaf Ḳummi, or Nizām-al-din Āṣafjāb, with the takhalluṣ Āṣaf, both of whom belong to a much later period and lived at the court of the Moghul emperors in India (see the other Diwān-i-Āṣaf, further down). The dates appearing on fol. 67^b are: A. H. 1008 (ماوای خوشدلی), on the laying out of a garden by Āḳā Khidr; A. H. 1012 (منزل خدای), on the building of a mosque by the same; A. H. 1018 (حیف از اعتماد الدوله ایران پناه), on the death of Shāh 'Abbās' famous wazīr I'timād-aldaulah Ḥātim-heg (otherwise fixed in A. H. 1019, see Rieu i. p. 185^b); and A. H. 1019 (جانشمین پدر مدام شدی), on the appointment of Ḥātim-heg's son Ṭālibkhān (otherwise called Abū Ṭālibkhān, see Rieu i. p. 187^a), as his father's successor; an earlier date, viz. A. H. 1005 (چشم من بینور شد), on the death of Amir Nūr-al-din Muḥammad Ṭabāṭābā'i, appears, on fol. 68^a, l. 3.

This diwān contains:

Ḳaṣīdas, kiṭ'as, and tarkibbands, with the before-mentioned chronograms at the end, on fol. 57^a, beginning abruptly in the middle of a poem.

Ghazals, in alphabetical order, intermixed with and followed by rubā'is and fards, on fol. 68^b, beginning:

ای زو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره گشای را

No date.

No. 284, ff. 57-95, 2 coll., each ll. 15; very careless Nasta'liq; size, 7½ in. by 4 in.

1488

Diwān-i-Sanjar (دیوان سنجر).

Complete poetical works of Mir Muḥammad Ḥāshim, with the takhalluṣ Sanjar, the son of Mir Rafī'-al-din Ḥaidar Mu'ammā'i of Kāshān, with the takhalluṣ Rafī' (the great riddle-writer, who died A. H. 1032 = A. D. 1622, 1623, see Safinah, No. 394 in Bodleian Cat., col. 224). Sanjar came to India A. H. 1000 (A. D. 1591, 1592), where the emperor Akbar bestowed upon him the takhalluṣ Farāghī (used by him in some ghazals); after being imprisoned by Akbar and finally released, he went to Ibrāhīm 'Adīlshāh's court in Bijāpūr and died there, A. H. 1021 (A. D. 1612, 1613); comp. Blochmann, Ā'in-i-Akbari, p. 595; Rieu ii. p. 675^a; W. Pertsch, Berlin Cat., p. 909; A. Sprenger, Catal., pp. 123 and 571; see also Safinah, No. 366 (col. 223 in the Bodleian Cat.); Khazāna-i-āmīrah, No. 58 (ib.,

col. 257), and *Ātashkada*, No. 574 (ib. col. 282). Sanjar's brother, Mir Ma'sūm (who died A. H. 1052 = A. D. 1642, 1643), was likewise a good poet, see *Safinah*, loc. cit., No. 395.

Contents:

Kaṣīdas (in honour of Akbar, Sultān Khusrau bin Jahāngīrshāh etc.) and *kiṭ'as*, on fol. 1^b, beginning:

ای جوهر ذات تو زاشباه مبرا
نازان بوجود تو تبارک و تعالی

Ghazals, in alphabetical order, on fol. 44^b, beginning:

اختیاری (اختیار) خود داری هر چه میکنی یارِ الخ

At the end of this part some rubā'is.

A mathnawī, without any title (probably a *sāqinama*), on fol. 125^b, beginning:

الهی سینۀ درد آشنا ده
غم از هر دل که بستانی بما ده

This last part is much injured.

Dated A. H. 1041 (A. D. 1631, 1632).

No. 1088, ff. 143, 2 coll., each ll. 16; *Nasta'lik*; illuminated frontispieces on ff. 1^b, 44^b, and 125^b; size, 7½ in. by 4 in.

1489

Diwān-i-Nāziri (دیوان نظیری).

The lyrical poems of Mullā Muḥammad Husain Nāziri of Nishāpūr, a pupil of Maḥshari of Khwāndsār in Gujarāt (see *Safinah*, No. 362, col. 223 in the Bodleian Cat.). He lived some time in Kāshān, where he had poetical contests with contemporary poets, and went then to India, where he entered the service of the Khānkhānān. In A. H. 1012 (A. D. 1603, 1604) he performed the pilgrimage to Makkah, and afterwards went to Gujarāt. He died in Aḥmadābād, A. H. 1021 (A. D. 1612, 1613), according to two ta'rikhs, viz. *دُنیا*, *رفت حسان العجم آه*, quoted in the *Makhzan-algharā'ib*, No. 2738 (col. 385 in the Bodleian Cat.); the date A. H. 1022, as given in Blochmann, *Ā'in-i-Akbari*, p. 580 note, arises from the incorrect reading of the chronogram as *از دُنیا الخ*, which is against the metre (هزج), and *مرکز دائرۀ بزم کجا است*, by Dāghistāni (see Blochmann, loc. cit.); the *Khazāna-i-āmirah* also fixes his death in A. H. 1021 (No. 124, col. 259, in the Bodleian Cat.). Other, incorrect, dates given are A. H. 1019 (in the *Tabakāt-i-Shāhjahāni* = A. D. 1610, 1611) and A. H. 1023 (A. D. 1614), see *Safinah*, No. 552 (col. 229 in the Bodleian Cat.), and Ouseley, *Biographical Notices*, p. 252. The *Hamisha Bahār* (A. Sprenger, Catal., p. 130) assigns the poet's death, quite wrongly, to the beginning of Shāhjahān's reign. Other copies of Nāziri's diwān are described in Bodleian Cat., Nos. 1074 and 1075; Rieu ii. pp. 817^b and 818^a; A. Sprenger, Catal., pp. 515, 516; W. Pertsch, Berlin Cat., p. 701, No. 37, and p. 908; comp. also *Haft Iklim*, No. 764 (col. 433 in this Cat.); *Ātashkada* (No. 284, col. 272 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 65 and 114. Nāziri's brother, Maulānā Sharaf of Nishāpūr,

was a famous musician in the service of the Khānkhānān, see Blochmann, p. 613, note 3.

This diwān contains:

Kaṣīdas and *tarji'bands*, without any order, beginning, on fol. 1^b:

ای جلالت خلوت از اغیار تنها ساخته
حکمت تو از کرم دی کار فردا ساخته

Ghazals, in alphabetical order, on fol. 114^b, with some rubā'is at the end (on fol. 276^b sq.). Beginning of the initial ghazal:

اذا ما شئت ان تحیی حیوة حلوة الحیا
برسوائی بر آور سر ز مستوری برون نه پا

Beginning of the initial rubā'i: از دوست منادی است:

از (correctly اندر as in No. 3341) رگ وبوست الخ

Dated at Haidarābād the 8th of Jumādā-alākhār, A. H. 1062 (A. D. 1652, May 17).

No. 85, ff. 286, 2 coll., each ll. 17-18; careless *Nasta'lik*; size, 9 in. by 5½ in.

1490

Another, very defective, copy of Nāziri's diwān.

Contents:

Kaṣīdas and *tarji'bands*, on fol. 1^b, beginning as in the preceding copy. This part breaks off already, on fol. 54^b, in consequence of a very large lacuna, in a *kaṣīdah* in praise of 'Alī; the last bait appearing here corresponds to fol. 7^b, l. 9 in the preceding copy.

Ghazals, on fol. 55^a, defective at the beginning, in consequence of the same lacuna; they begin here with the last hemistich of a poem, rhyming in *ش*, viz.:

شود پروانه را بال و پَرانش

corresponding to fol. 206^a, l. 3 ab infra in the preceding copy.

Rubā'is, on fol. 127^a, last line, beginning: آن کیست که بازم الخ, corresponding to the second rubā'i in the preceding copy.

This part too is incomplete at the end, and breaks off on fol. 137^b.

No. 296, ff. 48-137, 2 coll., each ll. 17; *Nasta'lik*; size, 8 in. by 4 in.

1491

Nāziri's ghazals and rubā'is.

The ghazals, arranged alphabetically, begin, on fol. 1^b, with the usual initial bait: اذا ما شئت الخ.

Rubā'is, on fol. 150^b, beginning:

ای از تو صور نگار هر جا کوری
زب از تو دهد بعاریت هر عوری

This is the fifth rubā'i in No. 85 (1489 in this Cat.), and the first in No. 1074 of the Bodleian Cat.

No date.

No. 474, ff. 156, 2 coll., each ll. 15; clear and distinct *Nasta'lik*; size, 8½ in. by 4½ in.

1492

Anotber, slightly defective, copy of the same.
Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

Rubā'is, on fol. 190^b, beginning: از دوست منادی است الخ.

This part is incomplete at the end; the last rubā'i, on fol. 192^b, يك قوم مسافر الخ, corresponds to fol. 278^a, last two lines in No. 85 (1489 in this Cat.). Ff. 91^b and 92^a are left blank; some slight injuries here and there.

No. 3341, olim 13. J. 20, ff. 192, 2 coll., each ll. 14-15; careless Nasta'liq; size, 7 $\frac{1}{8}$ in. by 4 in.

1493

Diwān-i-Wasli (ديوان ولسي).

The poems of Āghā (Mirzā or Khwājah) Muḥammad Tāhir Wasli of Rai, the son of Khwājah Muḥammad Sharif Hijri (see above, No. 1440), and elder brother of Mirzā Ghiyāthbeg 'Itimād-aldaulah, the wazir of Jahāngir and father of the famous Nūr Jahān Begam. Ghiyāthbeg died in Rabi' I, A.H. 1031 (A.D. 1622, Jan.-Feb.), see Blochmann, Ā'in-i-Akbari, p. 509. The exact date of Wasli's death is not known, see Haft Iklim, No. 1116 (col. 461 in this Cat.); Safinah, No. 191 (col. 217 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 2971 (ib., col. 391).

This collection contains:

Ghazals, rubā'is, and fards, in alphabetical order, on fol. 61^b, beginning:

خوشوقت و خندان بگذران خوشوقت و خندان صبح را
شاید که تا صبح دگر در یافت نتوان صبح را

Tarjī'at and some rubā'is, on fol. 82^b, beginning:

چه کرده ام که دگر مهر بر دهان داری
خدنگ ناز دگر باره در کمان داری

A mathnawī, styled درصفت گنجف, 'on the game of cards,' on fol. 91^b, beginning:

زر بدست وزیر خواهد باج
چون گدائی بچرخ خود محتاج

Ḳaṣidas, ḳiṭ'as, a few rubā'is, and one fard, on fol. 95^a, beginning:

نزدیک شد دلا که سر آید زمان غم
ندهد بروزگار دگر کس نشان غم

Another mathnawī, entitled خسرو و شیرین, 'the love-story of Khusrau and Shirin,' on fol. 101^b, beginning:

الهی شیوه طاعت عطا کن - بنور خود دلم را آشنا کن
This poem is incomplete in consequence of a lacuna after fol. 108.

Another series of ḳaṣidas, tarjī's, ḳiṭ'as, ghazals, and rubā'is, beginning abruptly (in consequence of the same lacuna), on fol. 109^a, in the middle of a ḳaṣidah, rhyming in ی.

Dated by 'Abd-alrakib, the 24th of Shawwāl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 61-149, 2 coll., each ll. 15-18; distinct Nasta'liq; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

Zulālī (Nos. 1494-1498).

1494

Sab' Sayyārab (سبع سیاره).

The seven mathnawīs of Ḥakim Zulālī of Kbwānsār in 'Irāq, who flourished under Shāh 'Abbās I and died soon after the completion of the best known among his epopees, the محمود و ایاز (No. 2 in this collection), which was finished A.H. 1024 (A.D. 1615), but left unarranged, that is to say, either in the same year 1024, or in A.H. 1025 (A.D. 1616), see the remarks in Tāhir Naṣrābādī's tadhkirah (A. Sprenger, Catal., p. 91), where, however, the wrong date of A.H. 1020 (A.D. 1611, 1612) is given for the completion of that mathnawī. The earlier date of Zulālī's death, given in the Safinah, No. 382 (col. 224 in the Bodleian Cat.), as well as in the Khulāṣat-alkalām, No. 32 (ib., col. 297), viz. A.H. 1016, is an evident mistake for 1026 (A.D. 1617); likewise wrong is the later date, A.H. 1031 (A.D. 1622), which is found in the Khulāṣat-alafkār, No. 116 (ib., col. 306); the Haft Iklim, which was completed A.H. 1002 (A.D. 1593, 1594), mentions Zulālī in No. 976 (col. 449 in this Cat.), but, of course, without any reference to his mathnawīs which were not yet written at that time. Comp. on Zulālī and his mathnawīs Bodleian Cat., Nos. 1081-1084; A. Sprenger, Catal., pp. 592 and 593; and Rieu ii. pp. 677 sq. According to the Ātashkada, No. 436 (col. 277 in the Bodleian Cat.), Shaikh 'Abd-alḥusain of Kamrah put Zulālī's works in order, and Mullā Tughra of Mashhad wrote a preface to them (see below in No. 1497). The seven mathnawīs, which are also styled هفت سیاره, سبعة سیاره, آشوب, or, as here (and in No. 1497 too), آشوب نامه, are arranged in the following order in this copy:

1. Sulaimānnāma (سليمان نامه), also styled Sulaimān u Balkis (سليمان و بلقيس), the story of king Solomon and the queen of Sheba, on fol. 1^b, beginning:

بنام جهانگیر دلهای تنگ - که آمد سلیمانش يك مور لنگ

Of the author's prose-preface to this mathnawī only a portion is left, on fol. 1^a, beginning: سواد مبارك مدتی الخ, corresponding to No. 253 (1496 in this Cat.), fol. 48^b, l. 5 ab infra.

2. Maḥmūd wa Ayāz (محمود و ایاز), the story of Sultān Maḥmūd of Ghazna and his beloved slave Ayāz, preceded on fol. 20^b by a preface, which combines the general دیباجه of the seven mathnawīs with the special short preamble, belonging to this poem exclusively (as a comparison with No. 1496 in this Cat. and with No. 1081 in the Bodleian Cat. proves, comp. also Rieu ii. p. 677^b), beginning:

و. تصویر صنعت صانعی و قادری را مقدور و مصورست الخ
The special preface (not separated from the other) begins on fol. 21^b, l. 11, the mathnawī itself on fol. 22^b:

بنام آنکه محمودش ایازست - غمش بتخانه ناز و نیازست
This mathnawī was commenced in A.H. 1001 (A.D. 1592, 1593) and completed A.H. 1024 (A.D. 1615), see the chronogram in Rieu and Sprenger, loc. cit. The poet was therefore engaged in it for twenty-three years, not merely for thirteen, as the Safinah and the Khulāṣat-alkalām assert (see above). It was edited Lucknow, A.H. 1290 (A.D. 1874). A defective copy of the same is also noticed in W. Pertsch, Berlin Cat., p. 910.

3. Shu'la-i-Didār (شعله دیدار), 'the flame of vision,' a mystical and didactic mathnawī in forty-nine شعله or flames, preceded, on fol. 174^b, by a preface, beginning: سبحان الله از تنبیه این آیه در فهرست نظر. شعله دیدار الخ. Beginning of the mathnawī, on fol. 175^b:

نام او تاج سر هر نامۀ - شعله دیدار هر هنگامه

4. Maikhāna (میخانه), 'the wine-tavern,' in forty قح or cups, preceded, on fol. 194^b, by a preface, beginning: الحمد لله از دوستکانی این آیه الهی پیمانه الخ. Beginning of the mathnawī, on fol. 196^b:

نام او باده سینه میخانه - دهن هر که هست پیمانه

5. Ḥusn-i-Gulūsūz (حسن گلوسوز), 'the sweetest beauty,' in forty-one جلو or effulgences, preceded, on fol. 218^a, by a preface, beginning: تعالی شأنه ازین آیه. مطالعه فیروز در شان فهرست الخ. Beginning of the mathnawī, on fol. 219^b:

بسم الله الرحمن الرحيم - نص صحیح است کلام قدیم

The initial bait in No. 1081 of the Bodleian Cat., viz.:
بسم الله الرحمن الرحيم - تیر شهابست بدیور رحیم
is found here on fol. 220^b, l. 5 ab infra.

6. Ādhar u Samandar (آذر و سمندر), 'fire and salamander,' preceded, on fol. 243^b, by a preface, beginning: آه ازین آیه دلسوز اثر در جگر گدازی الخ. Beginning of the mathnawī, on fol. 245^b:

نامش عشقست و حسن دفتر - آتش ساقیست کوسمندر

7. Dharra u Khwushid (ذره و خورشید), 'moth and sun,' preceded, on fol. 260^b, by a preface, beginning: ما شاء الله ازین آیه بیم و امید در فهرست نثر الخ. Beginning of the mathnawī, on fol. 261^b:

سخنم کرد بنامش جاوید - ذره را جوهر تیغ خورشید

The initial bait in No. 1081 of the Bodleian Cat. (quoted in Sprenger, loc. cit., too), viz.

نام او کرد مرا شعله فروز - نتوان گفت باتش که مسوز

IND. OFF.

is found here, on fol. 261^b, lin. penult., as the twelfth verse of the poem. In the same copy of the Bodleian Cat. an eighth mathnawī, without title, is noticed.

No date.

No. 403, ff. 271, 2 coll., each ll. 21; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1495

Another copy of Zulālī's seven mathnawīs.

All the prefaces are wanting in this copy, which is dated A.H. 1155 (A.D. 1742, 1743) by Kāsim bin 'Aziz-allāh of Jarbādḡān.

The seven mathnawīs are here arranged in the following order:

1. Maḥmūd wa Ayāz, on ff. 1^b-106^b, centre-columns.
2. Husn-i-Gulūsūz, on fol. 1^b sq., margin-column.
3. Dharra u Khwushid, on fol. 31^b sq., margin-column.
4. Ādhar u Samandar, on fol. 45^b sq., margin-column.
5. Shu'la-i-Didār, on fol. 51^b sq., margin-column.
6. Sulaimānāma, on fol. 62^b sq., margin-column.
7. Maikhāna, on ff. 97^a-106^b, margin-column, and ff. 107^a-113, both centre-columns and margin-column. The beginnings are the same as in the preceding copy.

No. 1909, ff. 113, 2 centre-coll., each ll. 23, and a margin-col., ll. 20; small, but clear Nasta'liq; size, 10 $\frac{1}{4}$ in. by 5 in.

1496

The same, without the Maikhāna.

Contents:

The general preface or دیباچه by the author, beginning, on fol. 1^a, as in No. 1494, fol. 20^b sq.: نقییر قدرت و تصویر صنعت صانعی و قادری را الخ. The special preface to Maḥmūd wa Ayāz begins on fol. 1^b middle.

The six mathnawīs, with their prefaces, contained in this copy, are in the following order (all of them in a somewhat short and abridged form):

1. Maḥmūd wa Ayāz, on fol. 2^a.
2. Shu'la-i-Didār, on fol. 37^b (headed نسخۀ دوم).
3. Ḥusn-i-Gulūsūz, on fol. 40^b (headed رسالۀ سیم), beginning here as in No. 1081 of the Bodleian Cat., see above, No. 1494, 5. The usual beginning is here the thirteenth bait, with this modification, however, in the second hemistich: نص صحیحست و کلام کلیم.
4. Ādhar u Samandar, on fol. 44^b (headed رسالۀ چهارم).
5. Dharra u Khwushid, on fol. 47^b (headed رسالۀ پنجم), beginning, as in No. 1081 of the Bodleian Cat.: viz. نام او کرد مرا شعله فروز الخ, comp. above, No. 1494, 7, where this bait is the twelfth of the mathnawī.
6. Sulaimānāma, on fol. 49^a (headed رسالۀ ششم), beginning as usual, but with this slight modification in the second hemistich: که آمد سلیمانی یک مورنگ. Instead of the seventh mathnawī of Zulālī, the Maikhāna, this copy contains Wahshi Bāfī's فرهاد و شبرین, beginning, on fol. 50^b, as in Nos. 1444 and 1445 above, viz.: الهی سینه ده آتش افروز الخ. Wahshi's is nevertheless designated here as رسالۀ هفتم.

No date. The right order of ff. 2-10 is: 2, 6, 4, 5, 8, 9, 7, 3, and 10.

No. 253, ff. 59, 5-7 coll., with a great variety in the number of lines from 16 to 22; they are partly written in diagonal lines; bad Shikasta; size, 8½ in. by 6½ in.

1497

Maḥmūd wa Ayāz (محمود وایاز).

Another copy of Zulālī's most renowned mathnawi, much fuller than all the preceding ones and moreover containing Mullā Ṭughrā's preface to the poet's works, which begins, on fol. 1^b: این خطبه را چو خامه طغرا تمام کرد - آشوب نامه اش زره شور نام کرد، شکر ناطمی که ابیات بروج سپهر از معنی ابداعش صورت وجود بسته الخ.

On Mullā Ṭughrā of Mashhad, who died somewhat before A.H. 1078 (A.D. 1667), see Bodleian Cat. No. 1389, and the various collections of his poetical and prose works further below in this Cat., Nos. 1586-1591.

Beginning of the mathnawi itself, on fol. 13^b: بنام آنکه محمودش ایازست الخ.

This copy is dated the 27th of Rabī' al-thānī, A.H. 1092 (A.D. 1681, May 16), at Ibrāhīmābād, usually called Sodharah (سودهره), in the district of Lāhūr. Collated. It belonged formerly to Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 238, ff. 223, 2 coll., each ll. 17; Nasta'lik; two illuminated front-pieces on ff. 1^b and 13^b; the first two pages richly adorned; size, 8½ in. by 4½ in.

1498

Another copy of the same.

A much shorter and abridged copy of Zulālī's Maḥmūd wa Ayāz, without a date. Beginning as usual.

No. 206, ff. 131-194, 2 coll., each ll. 12; Nasta'lik; size, 9½ in. by 5½ in.

1499

Kullīyāt-i-Malik Ḳummi (کلیات ملک قمی).

The poetical works of Malik Ḳummi, who went about A.H. 987 (A.D. 1579) to the Dakhan, where he lived nearly forty years, first in Aḥmadnagar, later on in Bijāpūr in the service of Ibrāhīm 'Adilshāh II (A.H. 988-1037=A.D. 1580-1627), and died A.H. 1024 or 1025 (A.D. 1615 or 1616), according to some two months, according to others one year before his son-in-law, the poet Żuhūrī (see No. 1500 sq.); a few tadhkiras even state, that both poets died in the same affray, A.H. 1025. The latter date is, as far as Malik Ḳummi is concerned, corroborated by the following chronogram: او سراهل سخن بود, comp. A. Sprenger, Catal., pp. 125, 151, and 481; Safinah, No. 560 (col. 229 in the Bodleian Cat.); Khulāṣat-alafkār, No. 262 (ib., col. 311); Beale, Oriental Biogr. Dictionary, p. 168^a; see also Rieu ii. p. 678, and iii. p. 1091^a. A son of Malik Ḳummi, Maulānā 'Abd-alkhālik Samandar, who excelled as poet also, died, according to the Safinah, No. 565 (col. 229 in the Bodleian Cat.), A.H. 1029 (A.D. 1620); according to the Makhzan-algharā'ib,

No. 1089 (ib., col. 338), already A.H. 1016 (A.D. 1607, 1608), nine years before his father.

This collection of the poetical works of Malik Ḳummi contains:

1. A mathnawi, on fol. 90^b, different from both the mathnawis, noticed in A. Sprenger, Catal., p. 482; it begins:

بنام آنکه در دلها وطن ساخت
صنم را قبلگاه برهن ساخت

Fol. 103^b is left blank.

2. Kaṣidas, on fol. 121^b, beginning as in Sprenger: دل استاد رموز و خامشی آبات برهانش الخ.

3. Ghazals, in alphabetical order, on fol. 178^b, beginning:

ای بنامت لوحه دیباچه دیوان ما
صفحه دیوان عشقت چهره ایمان ما

4. Ḳiṭ'as and rubā'is, on fol. 325^a, beginning:

دوش کز مورد بهشت شفا - یافت بیماریم گل بیمار
No date.

No. 240, ff. 90-342, 2 coll., each ll. 17; Nasta'lik; the first two and the last four leaves supplied by a later hand; worm-eaten throughout; size, 8½ in. by 4½ in.

Żuhūrī (Nos. 1500-1514).

1500

Kullīyāt-i-Żuhūrī (کلیات ظهوری).

A large (but by no means complete) collection of the poetical and prose-works of Maulānā Nūr-al-dīn Muḥammad Żuhūrī of Tarshiz, or rather of Khujand near Tarshiz, in Khurāsān, who went in early life to Yazd and betook himself A.H. 988 (A.D. 1580) to the Dakhan, where he, like Malik Ḳummi, first settled in Aḥmadnagar, and afterwards in Bijāpūr. He married Malik Ḳummi's daughter and died, according to most tadhkiras, A.H. 1025 (A.D. 1616), see the preceding copy of Malik Ḳummi's Kullīyāt; only Beale, Oriental Biographical Dictionary, p. 286^b, gives the later date, A.H. 1026 (A.D. 1617), and the Khulāṣat-alkalām, No. 44 (col. 298 in the Bodleian Cat.), fixes his death in A.H. 1025 or 1027 (A.D. 1618); see besides Safinah, No. 559 (col. 229 in the Bodleian Cat.); Khazāna-i-'āmirah, No. 75 (ib., col. 258); Khulāṣat-alafkār, No. 167 (ib., col. 308); Makhzan-algharā'ib, No. 1503 (ib., col. 349), and A. Sprenger, Catal., pp. 44, 112, 125, and 151; other copies of Żuhūrī's works are described in Bodleian Cat., Nos. 1076-1080; Rieu ii. pp. 678 and 679, 741 and 742, etc.; A. Sprenger, Catal., p. 580; Rosen, Persian MSS., p. 264; W. Pertsch, Berlin Cat., pp. 909 and 910, etc. 'Abd-alrazzāk Sūratī's notice of the poet, under the title of مَقَدِّمَاتُ ظَهْرِي (written A.H. 1212=A.D. 1797, 1798), has been lithographed in Cawnpore, 1873.

The present collection contains:

1. A prose-treatise of the same character as Żuhūrī's well-known prefaces to the Nauras, the Gulzār-i-Ibrāhīm, and the Khwān-i-Khalīl, but different from these three and from all the other treatises hitherto known as con-

posed by the same author, in spite of the frequent mention of the گلزار ابراهیم, see fol. 1^b, ll. 4 and 5: گلزار: آب بگلزار ابراهیم; fol. 2^a, l. 4 ab infra: ابراهیم نام نهاد داد, and fol. 4^b, last line: که شد گلزار ابراهیم نامش (the genuine preface to the گلزار ابراهیم follows in No. 4 of the present copy). Beginning, on fol. 1^b:

ای نورس گلزار ابراهیم از تو
وی آتش نمرود تفت بیم از تو
بیرانه داد و زنت عدل توئی
تمکین سرر شان دبهیم از تو

This treatise, in ornate prose, interspersed with verses, seems like the three, mentioned above, written in homage of Ibrāhīm 'Ādilshāh II (see No. 1499).

2. Manba'alanhār (منبع الانهار), a mathnawī, which is ascribed in A. Sprenger, Catal., p. 482, to Malik Kūmmī, and appears there in the Kulliyāt of that poet; but the Khulāṣat-alkalām (see above) gives extracts from this poem under Zuhūri, see Elliott Coll., No. 184 in the Bodleian Library, ff. 40^b-44^b. Beginning, on fol. 5^b:

بسم الله الرحمن الرحيم - اهدنا الصراط المستقيم

The title (not mentioned in the Khulāṣat-alkalām) appears in the last bait: منبع انهار ببايان رسيد. It is divided into eighteen نهر, with numerous subdivisions. As a strange coincidence it may be noted, that on fol. 11^a, l. 11, the same bait is used which appears in Zulālī's حسن گلوسوز, see No. 1494, fol. 220^b, l. 5 ab infra, and No. 1496, fol. 40^b, viz.:

بسم الله الرحمن الرحيم - تير شهابست بدو رجم

3. Tarkibbands, tarji's, and ḳasidas, intermixed with some ḳit'as and ghazals, and concluded (on fol. 130^b sq.) by various strings of rubā'is. Beginning, on fol. 66^b:

فتحست کلبد بر گشادیم - بر نه در چرخ در گشادیم

This initial poem has the following heading: بفتح ذر نه تو کلبد گشایش از قلعه گشای فکر گرفتن و ذبل مدحت عادلحدو بر کمر ترکیب بند کرده از خاتمه گرفتن.

4. Preface to the گلزار ابراهیم, in ornate prose, mixed with verses, beginning, as in all other copies of this prose-treatise, on fol. 138^b: خرمی چمن سخن بطراوت: حمد بهار برائست که گلزار ابراهیم در رخسار یوسف طالقان الخ. It is in praise of Ibrāhīm 'Ādilshāh II, and concludes with the following bait:

داستان شد خنم بستان رخس - غیرت گلزار ابراهیم ناد

5. Another series of tarkibbands, tarji's, and ḳasidas, beginning, on fol. 146^b:

ای شده سود از تو زبان همه - جنس غمت زب دکان همه

The initial ḳasidah of No. 1076 of the Bodleian Cat., and of No. 931 in the Berlin Collection cannot

be traced in either series of tarkibbands and ḳasidas; nor is the long tarji'band found here, which appears in the same copy of the Bodleian Library, fol. 24^b sq.

6. Ghazaliyyāt (غزلیات), beginning, on fol. 224^b:

بر داشتی نصاب زدیدن برآمدم
در گشتن آمدی زشنیدن برآمدم

The usual initial ghazal, viz. آنکه (or خواهد), is not found in this copy; (see No. 1505), is not found in this copy; all ghazals, however, exhibit the takhalluṣ ظهوری.

7. Another very large collection of rubā'is, divided into twenty-two sections, beginning, on fol. 236^b:

بر مهر زعارض تو تقدیم خوشست
بیش تو زمه سجدۀ تعظیم خوشست

There are also some additional rubā'is on the margin of ff. 244^a-246^b.

This copy is not dated, but is decidedly one of the oldest we possess, since there are, on fol. 1^a, several seals of the emperor Shāhjahān, to whose library this MS. belonged, with the dates A.H. 1045 and 1046 (A.D. 1635-1637).

No. 327, ff. 284, 2 coll., each ll. 18; distinct Nasta'lik; illuminated frontispieces on ff. 1^b, 5^b, and 138^b; size, 10½ in. by 5½ in.

1501

Ash'ār-i-Zuhūri (اشعار ظهوری).

A collection of poetical works only by Zuhūri, containing:

1. Tarkibbands and tarji's, on fol. 1^b, beginning:

ای نام تو بر سر زبانها - وی یاد تو در میان جانها
see No. 1076 in the Bodleian Cat.

2. Sākināma (ساقی نامه), the famous mathnawī which Zuhūri dedicated to Burhān Nizāmshāh II of Aḥmadnagar (who reigned A.H. 999-1003=A.D. 1591-1595), on fol. 130^b, beginning:

نناها همه انزد پاکرا - نرتا ده طارم تاکرا

It has been lithographed in Lucknow, 1849. Special copies of this mathnawī are mentioned in the Bodleian Cat., Nos. 1078 and 1079, and col. 766; Rieu ii. pp. 678^b and 679^a; W. Pertsch, Berlin Cat., p. 64, No. 10 a, and p. 697, No. 11.

3. Ḳasidas, mixed with some ḳit'as and arranged alphabetically, on fol. 275^b, beginning:

ای تشخص ده فنا و بقا - بر بغایت فنای جمله گوا
corresponding to fol. 21^b, first line, in the following copy.

This copy, in which Zuhūri's ghazals and rubā'is are entirely wanting, is dated by Darwish Ibn Muḥammad Ṣalīh the 20th of Jumādā-alawwal, A.H. 1116 (A.D. 1704, Sept. 20), in Kashmir.

A ظهوری was lithographed at Lucknow, 1879.

No. 763, ff. 505, 2 coll., each ll. 16, and a loose leaf without a catchword, evidently belonging to the Sākināma; Nasta'lik; an illuminated frontispiece at the beginning of each part; size, 10½ in. by 6 in.

1502

Diwân-i-Žuhûrî (دیوان ظهیری).

A collection of Žuhûrî's lyrical poems, which, however, consists of tarkibbands, tarji's, and kaşidas only, in four distinct sections, viz.:

1. On fol. 1^b, beginning as in the preceding copy:
ای نام تو بر سر زبانها آید

2. On fol. 116^b, beginning:
فصل ریحان و یاسمین آمد - مغز ایام ناه چبن آمد
corresponding to fol. 202^b in No. 1500.

3. On fol. 175^b, beginning:
معلم نشاء توفیق و قعد دل دبستانش
مسائل اتحاد حسن عشق و وصل برهانش

4. On fol. 261^b, beginning:
ایام ماتمست بماتمسرا نشین
روز خدای آمده از خود جدا نشین

This last section or series contains exclusively tarkibbands.

Collated. On fol. 1^a there is given as date of this copy the 1st of Rabi'-althâni, A.H. 1071 (third year of 'Ālamgir's reign) = A.D. 1660, Dec. 4. It belonged formerly to Mr. Richard Johnson.

No. 330, ff. 277, 2 coll., each ll. 19; Nasta'lik; size, 10½ in. by 5½ in.

1503

The same.

This very large collection of Žuhûrî's lyrical poems contains, in contrast to the preceding copy, only ghazals and rubā'is.

Beginning of the ghazals, on fol. 1^b:

بی امن وامان ساخته خوف و خطر را
مستی شده خوش محتسبی شور و شرم را

Beginning of the rubā'is, on fol. 332^a:

ای از تو همه نهان و پیدا پیدا
در مدت تو همیشه فردا فردا

Copied by 'Ibād-allāh bin Sayyid Luṭf-allāh alḥusaini almadani for Mir Muḥammad Ḥusain alḥasani, and dated the 25th of Jumādā-alūlā in the forty-first year of—(probably 'Ālamgir's reign = A.H. 1109, A.D. 1697, Dec. 9).

No. 196, ff. 418, 2 coll., each ll. 15; Nasta'lik; size, 9¼ in. by 4¾ in.

1504

The same.

This collection, much smaller than the two preceding ones, contains:

1. Tarkibbands and tarji's, with one large kaşidah at the end, on fol. 95^a, beginning:

ای ز چشم تو مست هشیاری
نائب غمزه تو خونخواری

2. Ghazals, in alphabetical order, on fol. 115^b, beginning:

عشق بتان سرشته صفا در سرشت ما
بر صبح کعبه تافته شام کنشت ما

Copied probably A.H. 1176 (A.D. 1762), as the first part of the MS. (Jāmi's diwān, see No. 1312 above) is dated that year.

No. 875, ff. 95-188, 2 coll., each ll. 17; careless Nasta'lik; size, 10¼ in. by 5¼ in.

1505

An incomplete copy of Žuhûrî's ghazals.

Ghazals, in alphabetical order, breaking off, on fol. 184^b, in the rhyme-letter د. Beginning of the initial poem:

آنکه خواهد داشت فردا رحمتش دیوان ما
گشته وصفش آفتاب مطلع دیوان ما

The initial ghazal of the preceding copy is found here on fol. 13^b, l. 5; that of No. 196 (1503 in this Cat.) on fol. 5^a, l. 7, beginning here: می امن وامان الخ.

A seal of A.H. 1188 (A.D. 1774, 1775) on the fly-leaf.

No. 3300, ff. 184, 2 coll., each ll. 17; Nasta'lik; size, 10¼ in. by 5½ in.

1506

Sākināma-i-Žuhûrî (ساقینامه ظهیری).

Another copy of Žuhûrî's Sākināma, beginning, as in No. 1501:

تنها همه ایزد پاکرا - ثرتا ده طارم تاکرا

Dated the عید اضحی (i.e. the 10th of Dhū-alḥijjah), A.H. 1057 (A.D. 1648, Jan. 6), at Bandar Sāraklhir (بندر سارک لهر), in Bangālāh.

No. 3502, olim 19. J. 2, ff. 115, 2 coll., each ll. 19-21; careless Nasta'lik, mixed with Shikasta; size, 7¼ in. by 2½ in.

1507

The same.

A modern copy of the same, beginning, with a slight modification in the first hemistich:

تو میکنم ایزد پاکرا - ثرتا ده طارم تاکرا

No date.

No. 616, ff. 210, 2 coll., each ll. 11; large Nasta'lik; size, 9½ in. by 5¼ in.

1508

A slightly defective copy of the same.

Ten verses are wanting in the beginning; the initial bait of this copy:

خماری کسی را ز کوثر شکست
که از مهر ساقیش گردید مست

corresponds to the eleventh verse in the usual copies (see fol. 2^a, l. 3 in the preceding copy).

Dated the 10th of Shawwāl, A. H. 1079 (A. D. 1669, March 13).

No. 97, ff. 154, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 4 in.

1509

A collection of six prose-treatises by Żuhûri.

This collection contains:

1. Preface to the Nauras (دباجة نوره), on fol. 1^b, beginning: سرود سرانان عشرتکده قال که بنورس سرابستان حال کار کام و زبان ساخته اند الخ. The Nauras was, according to Rieu ii. p. 741^b, a treatise on Indian music, composed by Ibrâhîm 'Âdilshâh II himself, to whom this and the following two prefaces were dedicated; but comp. Rieu iii. p. 1091^a, where a Kitâb-i-Nauras is mentioned as the joint work of Malik Kumûni and Żuhûri.

2. Preface to the Gulzâr-i-Ibrâhîm (دباجة گلزار), on fol. 12^b, beginning: خرمی چمن سخن (ابراهیم), بطراوت حمد بهار الخ. comp. No. 1500, 4 above.

3. Preface to the Khwân-i-Khalil (دباجة خوان خلیل), on fol. 23^b, beginning:

ای از تو بر اهل تخت واکلیل سبیل
گر ذکر جمیل است و دگر قدر جلیل الخ

These three treatises have been lithographed at Lucknow, A. H. 1264; at Cawnpore, A. H. 1269 and A. D. 1873; English translation, Calcutta, 1887; special copies of the same are noticed in Bodleian Cat., Nos. 1076, 1080, and 1241, 33, 36, and 37; W. Pertsch, Berlin Cat., pp. 15, No. 12; 33, Nos. 1 and 5; 1006, No. 1.

4. Ruḳ'ât or Panj ruḳ'ah (پنج رقعہ or رقعات), five love-letters, here styled شهدا تبسم, on fol. 46^a, beginning: شهید تبسم دیت عشوه خونیه مقتول رنگین. Edited, with commentaries, Cawnpore, A. H. 1280; special copies of this treatise are noticed in Rieu ii. p. 742, No. V; Bodleian Cat., No. 1080, 4; W. Pertsch, Berlin Cat., p. 1007, No. 3.

5. Firâknâma (فرقانمہ), or the farewell-letter, on fol. 50^b, beginning: آب از فرق گذشته بحر قلزم شمر. اشک دوری الخ.

6. Katkhudâ'i-i-Husn u 'Ishk (کتخدائی حسن و عشق), or the marriage of Beauty and Love, on fol. 54^b, beginning: زیبا عروس دولت را که از روز نخست نامزد. عیش سگالیت الخ. A more prominent treatise of Żuhûri's, the *Minâ-yâzar* (lithographed, with commentary, Dihli, A. H. 1265, and Lucknow, A. H. 1282), is entirely missing in the India Office Collections.

This copy is dated the 24th of Ramadân, A. H. 1183 (A. D. 1770, Jan. 21), by Sayyid Kâsim.

No. 639, ff. 58, ll. 13; Nasta'lik; size, 9½ in. by 4½ in.

1510

The same six prose-treatises.

This copy, a bundle of loose leaves, consists of two

unconnected parts, unequal in size, the first on ff. 1-26, the second on ff. 27-31.

Contents:

1. Preface to the Gulzâr-i-Ibrâhîm (without a heading), on fol. 1^b.

2. Preface to the Nauras, on fol. 6^a, l. 2. Both treatises are written by Fâdil Muḥammad and dated the 23rd of Dhû-alhijjah, A. H. 1084 (A. D. 1674, March 31); the first two leaves, however, apparently belong to another hand which appears again on ff. 14^a-19^a, while Fâdil's pen is visible on ff. 20-26; ff. 11-13 and 27-32 belong to a third and a fourth hand.

3. Firâknâma, on fol. 11^a (without a heading).

4. Katkhudâ'i-i-Husn u 'Ishk, on fol. 14^b (again without a heading).

5. Tabassum-i-shuhadâ or Panj ruḳ'ah, on fol. 17^a (again without a heading).

6. Preface to the Khwân-i-Khalil, on fol. 20^b. This treatise is slightly incomplete and breaks off on fol. 26^b. On ff. 27-32 the preface to the Nauras is repeated.

No. 1020, ff. 32, mostly in diagonal lines, in various styles of Nasta'lik, by four different hands; size of ff. 1-26, 9¼ in. by 5½ in.; of ff. 27-32, 8½ in. by 4½ in.

1511

Three prose-treatises by Żuhûri.

1. Preface to the Nauras (دباجة نوره (! من کلام), on fol. 7^b.

2. Preface to the Gulzâr-i-Ibrâhîm (دباجة گلزار), on fol. 16^a.

3. Preface to the Khwân-i-Khalil (دباجة بسم الله), on fol. 24^a.

Beginning of all three as usual. Numerous marginal and interlinear annotations, various readings and glosses. Dated the first of Muḥarram, A. H. 1137 (sixth year of Muḥammadshâh's reign, A. D. 1724, Sept. 20).

No. 1083, ff. 7-44, ll. 14-15; written very unequally and inelegantly, partly in Nasta'lik, partly in Shikasta; size, 8¼ in. by 5¾ in.

1512

The same three prose-treatises.

1. Preface to the Nauras (دباجة نوره), on fol. 131^b.

2. Preface to the Gulzâr-i-Ibrâhîm (here styled رساله گلزار ابراهيم), on fol. 142^b.

3. Preface to the Khwân-i-Khalil (رساله خوان خلیل), on fol. 155^b.

No date. Bibliotheca Leydeniana.

No. 2484, ff. 131-180, ll. 13; small, but distinct Nasta'lik; size, 7½ in. by 3¾ in.

1513

Two prose-treatises by Żuhûri.

1. Preface to the Gulzâr-i-Ibrâhîm, on ff. 1^b-9^b; dated by Abû-alfath Bahâ-aldin Muḥammad bin Sayyid Muḥammad Husaini albukhârî the 5th of Jumâdâ-althâni, A. H. 1104 (A. D. 1693, Feb. 11), at Patna.

2. Preface to the Nauras (here styled دباجة نوره), on ff. 10^b-18^b; as far as fol. 17^b it is

written by the same hand as the first treatise, but fol. 18 is added in another handwriting.

No. 1973, ff. 1-18, ll. 17; Nasta'lik; size, $7\frac{2}{3}$ in. by $3\frac{1}{2}$ in.

1514

The same two treatises.

1. Preface to the Gulzâr-i-Ibrâhim, in the centre-columns of ff. 19-27.

2. Preface to the Nauras, on the margin of ff. 20^a-25^b.

No date. The copyist was 'Alî Muḥammad.

No. 1973, ff. 19-27; Nasta'lik, written in diagonal lines; size, $8\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

1515

Diwân-i-Muḥammad Sharif (دیوان محمد شریف).

The lyrical poems of Muḥammad Sharif Kâshî, with the takhalluṣ Sharif, born according to the Safiuh, No. 579 (col. 230 in the Bodleian Cat.), in Bâdkân in Kâshân, went to India A. H. 994 (A. H. 1586), after staying some time in Sistân and Harât during the siege by 'Abdallâhkân Uzbeg, joined the Khânkhâuân's service in Sind, or as the Âtashkada, No. 579 (col. 282 in the Bodleian Cat.), asserts, that of the Kuṭbshâhs, and settled afterwards in Gulkundah, where he died in Jahângir's reign, see besides the Safinah, A. Sprenger, Catal., pp. 26, 124, and 567. He was still alive in A. H. 1026 (A. D. 1617), as the date of this copy, which is the poet's autograph, proves. Whether he be identical with the author of the کتاب سراج المنیر (the book of the shining lamp, a collection of moral anecdotes in imitation of Sa'dî's Gulistân), styled Ibn Shams-al-din Muḥammad Sharif, see Bodleian Cat., No. 1241, 9, and Rieu ii. 861^b, is impossible to say; in case he should be, he could not have died before the middle of A. H. 1030, as the date of composition of the سراج المنیر seems to be the end of Rabi'-alawwal of that year (A. D. 1621, Feb.).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning (as in Sprenger's copy):

بسم الله ای شریف رقم بخش نامه را
از حمد کردگار علم ساز خامه را

Rubâ'is, on fol. 215^b, beginning:

گر هیچکسی را بکسی داشتمی
بر هم نفس دست رسی داشتمی

Kasidas, with a few kiṭ'as at the end, on fol. 234^b, beginning:

صبح از فسان (میان Sprenger) چرخ بر آورد خنجرش
دهر آتش حصار شد از خنجر زرش

A short mathnawi, on fol. 329^a, beginning:

شریف از در آشنائی در آی
چو مهر از ره آشنائی در آی

Tarjî'bands, on fol. 332^b, beginning:

کی باد کند خم کمندی - صیدی که رها نشد زندی

Another short mathnawi, on fol. 367^a, beginning:

گر ز دل بیرون کنم اندوهها - کاردانه بنگری از کوهها

This copy is the poet's autograph, finished the 26th of Ṣafar, A. H. 1026 (A. D. 1617, March 5), according to a note on fol. 1^a.

A. Sprenger's copy, by a strange coincidence, is dated the same year. The mathnawi of خسرو و شیرین noticed in the latter, is not found in the present copy.

No. 211, ff. 373, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 234^b; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

1516

Khawrshid u Mâh (خورشید و ماه).

A mystical mathnawi, entitled خورشید و ماه مثنوی خورشید و ماه, قصه خورشید و ماه, composed, according to the colophon, 'sun and moon,' composed, according to the colophon, قصه خورشید و ماه, by a poet of the same name, as the author of the preceding diwân, viz. Muḥammad Sharif Badâ'i Nasafi, who, however, seems to introduce occasionally in this poem the name جامی as a sort of takhalluṣ, viz. fol. 12^a:

درین گلشن بجای خوشدلیم دار

دل افکارم دل افکارم دل افکار
fol. 32^a:

بجای خاطر را جمع گردان

بریشانم بریشانم بریشان
fol. 51^b:

بجای سرخوشم گردان خدارا

بگردان سرفراز این بینوارا
and fol. 78^a:

از آن روئی چو مه جامی جو خورشید

بامیدم بامیدم بامید

Beginning:

خداوندا دلی ده گرم رفتار

زبانی ده خموش اما گهریار

No date. The copyist's name was Muḥammadbeg Shâmlû; the copy belonged formerly to Shâh Muḥyi-aldin. A prose-romance, dealing with a similar subject and styled مهر و ماه, has been noticed above in No. 805.

No. 241, ff. 132, ll. 12; illuminated frontispiece; little ornaments throughout; every bait has alternately at the beginning or end a flower; size, $8\frac{1}{2}$ in. by 5 in.

1517

Nân u Halwâ (نان و حلوا).

'Bread and Sweetmeat,' a poem on ascetic life, meant for a sort of introduction to Jalâl-al-din Rûmî's mathnawi, by Shaikh Bahâ-aldin Muḥammad 'Amilî, the son of Mir Sayyid Husain bin 'Abd-alṣamad of Jabal 'Amil in Syria, with the takhalluṣ Bahâ'i: he was born A. H. 953 (A. D. 1546, 1547), went in early youth to Isfahân and flourished in the reign of Shâh 'Abbâs the Great; he died, according to the best authorities,

the 12th of Shawwâl, A. H. 1030 (A. D. 1621, Aug. 30); only in one copy of his work on Shi'ite law, the *Jâmi'-i-'abbâsi* (in Add. 23,578 of the British Museum), in a preface to the sixth bâb, A. H. 1031 (12th of Shawwâl) is given as the date of his death; he was buried at Mashhad by order of Shâh 'Abbâs. See on his life and works Rieu i. pp. 25 and 26; *Khulâsat-alkalâm*, No. 12 (col. 296 in the Bodleian Cat.), where the following works of the author on Shi'ite law and tradition, mathematics, and astronomy are enumerated:

تشریح، شرق الشمسین، رسالۃ اضطراب، جامع عباسی الافلاک، and خلاصۃ الحساب; besides the present mathnawi, another mystical mathnawi, شیر و شکر or 'milk and sugar,' and the کشکول, a large collection of *Analecta*; *Safinah*, No. 572 (col. 230 in the Bodleian Cat.), where to the works just mentioned are added a مفتاح القلاع and a مشرق العین; *Âtashkada*, No. 360 (ib., col. 275); *Khulâsat-alafkâr*, No. 43 (ib., col. 304); A. Sprenger, *Catal.* pp. 368 and 369; *Cat. des MSS. et Xylographes*, p. 238; and Malcolm, *History of Persia*, i. p. 558. Other copies of *نان و حلوا* are described in Bodleian Cat., Nos. 1085-1088, No. 1239, 29, and col. 768; Rieu ii. p. 679; A. Sprenger, *Catal.*, p. 368; W. Pertsch, *Turkish Cat.*, No. 3, 5; Berlin Cat., pp. 116, 1; 668 and 698, 18; and fragments of the same, ib., pp. 30, 1 and 2; and 726, 2; J. Aumer, p. 4, etc. The mathnawi was lithographed in Constantinople, A. H. 1268 and 1282. Copies of the شیر و شکر are noticed in Rieu ii. p. 831^a, No. xxix; W. Pertsch, Berlin Cat., p. 699, 21; J. Aumer, p. 4. It has likewise been lithographed in Constantinople, A. H. 1282.

The mathnawi is preceded by a few lines in prose, beginning: *أما بعد حمد الله تعالى على أفضاله والصلوة* : *والسلام على أشرف الخلائق الأنبياء*.

Beginning of the poem itself, on the same page:

أيها اللامی عن العهد الزندیم
أيها السامی عن النهج القويم

This copy is dated by Muḥammad Kāsim Kālami, the 14th of Shawwâl, A. H. 1116 (A. D. 1705, Febr. 9). It belonged formerly to the College of Fort William.

No. 2343, ff. 1-13, 2 coll., each ll. 15; careless Nasta'liq; size, 8 in. by 4½ in.

1518

Another copy of the same.

This copy, although much older than the preceding one, is badly injured, the first bait of every page being torn away. Beginning both of preface and poem the usual one.

Dated A. H. 1077 (A. D. 1666, 1667) by Muḥammad Kāzīm bin Muḥammad Ḥusain Ṭālib.

No. 694, ff. 1-14^a, 2 coll., each ll. 14; Nasta'liq; size, 6½ in. by 4 in.

1519

The same.

No date.

No. 3508, olim 7. J. 6, ff. 141^b-152^b, 2 coll., each ll. 15; careless Nasta'liq; size, 7½ in. by 4½ in.

1520

A slightly defective copy of the same.

Beginning of the preface: *الحمد لله على أفضاله و الصلوة على النبي*.

The last eight baits of the poem are missing here.

No date.

No. 1625, ff. 18-27, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

1521

Diwân-i-Ghiyâth (ديوان غياث).

Lyrical poems by Maulânâ Ghiyâth-al-din, who according to the contents of his *diwân* flourished both under Shâh Ṭahmâsp and Shâh 'Abbâs the Great (A. H. 996-1038=A. D. 1588-1629); both these sovereigns are frequently praised in his poems, for instance, fol. 101^a, l. 5:

شاه گردون شکوه دریا دل - شاه طهماسب مرشد کامل
fol. 111^a, last line:

شاه جوانبخت خلایق بنده - خسرو جم کوکبه عباس شاه
fol. 125^a, l. 2:

عباس پادشاه جوانبخت کامگار

etc. He cannot be identical with Ghiyâth or Ghiyâthâ-i-Ḥalwâ'i of Shirâz, who died under Shâh Ṣafî (A. H. 1038-1052=A. D. 1629-1642), as the contents of his *diwân* entirely differ from ours, see Rieu ii. p. 682^b, and A. Sprenger, *Catal.*, p. 412; but he may very well be the same as Khwâjah Ghiyâth Naqshband of Yazd, who is mentioned in the *Safinah*, No. 590 (col. 231 in the Bodleian Cat.), as a poet of 'Abbâs' reign. Another poet of the same period and the same name, viz. Khwâjah Ghiyâth-al-din of Tabriz, is mentioned in the *Safinah*, No. 538 (col. 228 in the Bodleian Cat.). This *diwân* consists of ghazals, *qasidas*, a few short mathnawis, *kit'as*, and *rubâ'is*, all mixed together without any order, and beginning: *نمیگویم چنین کن یا چنان کن* (the second hemistich is unfortunately damaged by worms).

No date.

No. 267, ff. 89-128, 2 coll., each ll. 15; Nasta'liq; a little worm-eaten; size, 8½ in. by 4½ in.

1522

Diwân-i-Raḍi (ديوان رضى).

Poetical works of Mirzâ Raḍi of Artimân (near Hamadân, or according to others, near Nishâpûr), who flourished, like the preceding poet, under Shâh 'Abbâs the Great, see *Safinah*, No. 724 (col. 236 in the Bodleian Cat.); *Khulâsat-alkalâm*, No. 30 (ib., col. 297); *Khulâsat-alafkâr*, No. 114 (ib., col. 306); *Makhzan-algharâ'ib*, No. 858 (ib., col. 333), and A. Sprenger, *Catal.*, p. 538. He was the father of Mirzâ Ibrâhîm Adham, who was put to death in A. H. 1060 (A. D. 1650), comp. *Khulâsat-alafkâr*, No. 38 (col. 303 in the Bodleian Cat.), and A. Sprenger, *Catal.*, p. 313.

This *diwân* contains:

Kit'as, kašidas, and a short mathnawī, on fol. 14^b, beginning:

سخن بلند شود ورنه گفتمی با تو
که کیست در پس این برده روز و شب در کار

Ghazals, in alphabetical order, on fol. 19^b, beginning:

زهی طراوت حسن و کمال و نور صفا
که از جمال تو ببناست چشم نابینا

At the end of this part some tarji'bands.

A sākināma (ساقی نامه), on fol. 53^b, beginning:
الهی بمستان میخانه ات الخ

Another copy of this sākināma is noticed in W. Pertsch, Berlin Cat., p. 696, 7.

Rûbâ'is, on fol. 58^b, beginning: در دیدن حق اگر نه
مادرزا الخ

This copy is dated the 22nd of Jumādā-alawwal, A. H. 1077 (A. D. 1666, Nov. 20).

No. 694, ff. 14^b-66^a, 2 coll., each ll. 14; clear Nasta'liq; size, 6½ in. by 4 in.

1523

Diwān-i-Abū Turābbeg (دیوان ابو ترابیگ).
Lyrical poems by Mirzā Abū Turābbeg of Anjudān, who likewise flourished under Shāh 'Abbās, see Safinah, No. 607 (col. 231 in the Bodleian Cat.); he appears to be identical with the poet of the same name and birth-place, the son of Mirzā 'Alikhān, mentioned in the Muntakhab-alash'ar, No. 479 (ib., col. 249), and the Ātashkada, No. 497 (ib., col. 280), where it is stated, that his first takhalluṣ was Kāmi, his later one Firḡatī, that he flourished in Kāshān (therefore often styled Kāshī), and was wazīr of Maḡṣūd beg.

This collection contains:

Kašidas, kit'as, and tarkibbands, beginning, on fol. 67^b:

دگر زلاله نورسته کوه و فصل بهار
چه (چو) مادرست که فرزند پرورد بکنار

Ghazals, rubā'is, and fards, in alphabetical order, with another short series of rūbā'is at the end, beginning, on fol. 85^b:

ای ز تو بند بر زبان نطق سخن سرا
فکر تو باعث جنون عقل گره گشایر

Three chronograms, on fol. 85^a and ^b, giving the dates A. H. 1005, 1008, and 1012 (A. D. 1596, 1597; 1599, 1600; and 1603, 1604).

This copy is dated the 27th of Rajab, A. H. 1077 (A. D. 1667, Jan. 23), by Muḡammad Kāzīm bin Muḡammad Ḥusain Ṭālib.

No. 694, ff. 67-113, 2 coll., each ll. 14; Nasta'liq; size, 6½ in. by 4 in.

Ṭālib Ḥmuli (Nos. 1524-1529).

1524

Diwān-i-Ṭālib (دیوان طالب).

The lyrical poems of Muḡammad Ṭālib (in the colophon of the present copy Ṭālibā) of Ḥmul iu Māzandarān,

who came to India in the beginning of Jahāngir's reign, and rose to the rank of king of poets under that emperor; he went to Fathpur A. H. 1029 (A. D. 1620), and died, according to the best authorities, A. H. 1035 (A. D. 1625, 1626), comp. Safinah, No. 595 (col. 231 in the Bodleian Cat.); Muutakhab-alash'ar, No. 384 (ib., col. 247); Ātashkada, No. 347 (ib., col. 274); Makhzan-algharā'ib, No. 1448 (ib., col. 348); Bodleian Cat., Nos. 1090-1092; Rieu ii. p. 679; A. Sprenger, Catal., pp. 125 and 575; W. Pertsch, p. 23, and Berlin Cat., p. 913; J. Aumer, p. 38; King's College Library, Cambridge, No. 172; see also Ouseley, Biogr. Notices, pp. 176-179. Two later dates of his death, viz. A. H. 1036 (A. D. 1626, 1627) and 1040 (A. D. 1630, 1631) are given, the former in the Khulāṣat-alafkār, No. 163 (col. 308 in the Bodleian Cat.), the Diwān-i-Muutakhab of Sirāj (see A. Sprenger, Catal., p. 151), and the Shāhid-i-ṣādiq (see Rieu iii. p. 1091^a); the latter in the Khazāna-i-'āmirah, No. 73 (col. 258 in the Bodleian Cat.), and the Ṭabaḡāt-i-Shāhjahāni, see also A. Sprenger, Catal., p. 90 (where Ṭāhir Naṣrābādī calls him king of poets under Shāhjahān). He was a cousin of Hakim Ruknā or Rukn-al-din Mas'ūd Masīḥ (who died, according to the best authorities, A. H. 1066 = A. D. 1655, 1656, see Nos. 1572 and 1573 in this Cat.).

Contents:

Kašidas in praise of Jahāngir, on fol. 1^b, beginning:

چون کج نهم بفرق خرد افسر بیان
از مدح شه اتاقه (اطاقه) رزم بر سر زبان

Kit'as, on fol. 79^a, beginning:

ایا ستوده صفاتی که از گل وصفت
کلاه گوشه اندیشه گلشن است مرا

Tarkibbands, on fol. 100^a, beginning:

ای رویتورنگ و روی بستان
وی عکس لب تو سائ جان

Mathnawīyyāt, on fol. 119^a, beginning (as in Aumer's copy):

شنیدم روزی از طرز آشنائی
عروس نکته را برقع گشائی

The mathnawī, noticed in Rieu iii. p. 1001^b, on a hunting excursion of Jahāngir, is not found in this collection; another mathnawī by Ṭālib Ḥmuli is mentioned ib. ii. p. 738^a.

Ghazals, in alphabetical order, on fol. 125^b, beginning:

بایما نکته می سنجد نمیدانم زبان را
خدایا قبض الهامی که در یابم بیان را

Rubā'is, on fol. 252^b, beginning:

در سینه نفس بوسف زندان غمست
در دیده نگاه بیرکنعان غمست

No date. The colophon runs thus: اتمام یافت دیوان شاه طالب.

No. 858, ff. 295. 2 coll., each ll. 17; written by different hands, partly in careful, partly in careless Nasta'liq; size, 11¼ in. by 5½ in.

1525

A slightly defective copy of the same diwân.

Contents:

Kašidas, on fol. 1^b, beginning as in the preceding copy.

Kit'as, on fol. 79^b, with the same beginning.

Tarkibbands, on fol. 98ⁱ, with the same beginning.

Ghazals, in alphabetical order, on fol. 116^b, beginning (comp. No. 1091 of the Bodleian Cat.):

مارا کشد بسویتو شوق بلند ما
هر موی تازبانہ شود برسمند ما

Rubâ'is, on fol. 270^b, beginning:

یا رب بکرم چاشنی تحقیقی
زین باغ تصورم گل تحقیقی

No. 1090 of the Bodleian Cat. reads more correctly at the end of the second hemistich تصدیقی.

This part is incomplete at the end; the last rubâ'i corresponds to fol. 275^a, l. 4 ab infra in the preceding copy.

No. 539, ff. 284, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece; size, 7½ in. by 4¼ in.

1526

Another defective copy of the same.

Contents:

Kašidas, on fol. 1^b, beginning as usual.

Kit'as, on fol. 88^b, beginning as in the two preceding copies.

Tarkibbands, on fol. 109^b, beginning: ای روتوالخ.

Ghazals, in alphabetical order, on fol. 130^b, beginning, as in the preceding copy: مارا کشد الخ.

A lacuna after fol. 296, comprising fol. 261^b, l. 8, to fol. 262^b, l. 4 in the preceding copy, and fol. 241^b, l. 11, to fol. 242^b, l. 10 in No. 1524.

Rubâ'is, on fol. 306^b, beginning as in the preceding copy.

This part is incomplete at the end (just as in the preceding copy); the last rubâ'i corresponds to fol. 283^a, ll. 1 and 2 in No. 1524.

No. 108, ff. 329, 2 coll., each ll. 17; Nasta'lik; small and rather effaced frontispiece; some pages at the beginning and end damaged; size, 7¼ in. by 4 in.

1527

Tâlib Âmulî's ghazals.

Ghazals, in alphabetical order, beginning, on fol. 1^b:

بایما نکته می سنجد الخ, see No. 1524.

The last page, containing the last three baits of the last ghazal in ی, is supplied by another hand.

No date.

The right order of ff. 56-60 is: 56, 58, 57, 59, 60.

Special copies of Tâlib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii. 2^b; and p. 701, No. 34.

No. 3374, olim 13. J. 10, ff. 121, 2 coll., each ll. 18; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5¼ in.

IND. OFF.

1528

The same ghazals.

Beginning as in Nos. 1524 and 1527.

No. 1159, margin-column on ff. 349^b-458, ll. 22-26 (11-13 baits); strange Nasta'lik, difficult to read in many places.

1529

Tâlib Âmulî's rubâ'is.

A large series of rubâ'is, which originally formed the last part of a general collection of Tâlib's poetical works, as is evident from fol. 1^a, where the last baits of a ghazal are found, with the colophon تَمَّتِ الْغَزَلِيَّاتُ.

Beginning of the rubâ'is as in Nos. 1525 and 1526:

یا رب بکرم الخ.

Dated the 1st of Jumâdâ-alawwal, A.H. 1047 (A.D. 1637, Sept. 21).

No. 1865, ff. 53, 2 coll., each ll. 18; Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5¾ in.

1530

Diwân-i-Mu'min (دیوان مؤمن).

The lyrical poems of Mir Muḥammad Mu'nin of Astarâbâd, who was at Kâshân in A.H. 987 (A.D. 1579), and afterwards went to India; in the Dakhan he entered the service first of Ibrâhîm Kuṭbshâh, afterwards that of Muḥammad Kuli Kuṭbshâh; he still flourished under Sulṭân Muḥammad Kuṭbshâh (who reigned A.H. 1020-1035 = A.D. 1612-1626), and appears to have survived him, as there are elegies on this ruler in the present copy; comp. on this poet Safinah, No. 187 (col. 217 in the Bodleian Cat.); Âtashkada, No. 322 (ib., col. 273); Haft Iklim, No. 1172 (col. 467 in this Cat.); and A. Sprenger, Catal., pp. 42 and 506.

Contents:

Ghazals, in alphabetical order, with a few rubâ'is at the end, on fol. 1^b, beginning: چون بناکام از تو تغدیر: است هجران عیدرا الخ.

Marâthi or elegies, principally on Muḥammad Kuṭbshâh, on fol. 131^b, beginning:

ماه عاشور بصد شورش افغان آمد
باز دریای بلا برسر طوفان آمد

Kašidas in honour of Muḥammad Kuli Kuṭbshâh, etc., on fol. 139^b, beginning:

کردگارا بحق ذات شریف نبوی
آن بناهی که ازو پشت امیدست قوی

This copy is dated the 22nd of Jumâdâ-alawwal, A.H. 1143 (A.D. 1730, Dec. 3).

No. 113, ff. 175, 2 coll., each ll. 14; Nasta'lik; a little worm-eaten, some corners of the first pages injured; occasionally a few additions on the margin; size, 7½ in. by 4¼ in.

1531

Diwân-i-Shifâ'i (دیوان شفائی).

A part of the complete poetical works of Ḥakim

Sharaf-al-din Hasan Shifā'i of Isfahān, who was the chief physician of Shāh 'Abbās the Great, and died, according to most tadhkiras, A.H. 1037, the 5th of Ramadān (A.D. 1628, May 9), see Safinah, No. 596 (col. 231 in the Bodleian Cat.); Ātashkada, No. 392 (ib., col. 276); Khulāṣat-alkalām, No. 38 (ib., col. 298); Khulāṣat-alafkār, No. 147 (ib., col. 307); Makhzan-algharā'ib, No. 1189 (ib., col. 341); Bodleian Cat., No. 1093; W. Pertsch, Berlin Cat., pp. 913-915; A. Sprenger, Catal., pp. 150 and 570; G. Flügel i. p. 600; see also Rieu ii. p. 822 (where he is called Ḥakim Timūr Shifā'i), and Blochmann, Ā'in-i-Akbari, p. 543. No. 86. Tāhīr Naṣrābādī fixes his death in A.H. 1038 (A.D. 1628, 1629), or even in A.H. 1027 (A.D. 1618), see A. Sprenger, Catal., p. 90.

Contents:

1. A mathnawi in imitation of Khākānī's تحفة العرائین (see Nos. 950-960 in this Cat.), styled here, on fol. 1^a, مطلع الانوار; it is mentioned in the Makhzan-algharā'ib, loc. cit. Beginning, on fol. 1^b:

ای درد تو تحفة العرائین - وی زهر تو شکر مذاقین

2. Another mathnawi, identical with the نمکدان, or the salt-box of verity, on fol. 12^b, beginning:

ای بنهد سخن ملاحت سای - بنمکرار طرز راهنمای

3. Miscellaneous poems, mostly of a satirical character, consisting, as it appears, of tarkilbands (according to W. Pertsch, loc. cit., ghazals, but there is clearly between every two ghazals a refrain-bait), with a few kīṭas and rubā'is at the end, beginning, on fol. 69^b:

مؤمن قَلَم بازئی چمِلان بکجا رفت

پاکارئی صد در صد کُرمِان بکجا رفت

This bait is quoted in Vullers, Lexicon Persicum, i. p. 590^b, as beginning of a satire on the wazir Muḥammad Mu'min, and again ii. p. 1463^b, under هَلْهَلْ. In Rieu ii. p. 822, another satire of Shifā'i, the سیمزده بند, is noticed.

Dated the 1st of Shawwāl, A.H. 1088 (A.D. 1677, Nov. 27). Bibliotheca Leydeniana.

No. 2784, ff. 98, 2 coll., each ll. 14; Nasta'liq; size, 8 in. by 4½ in.

1532

Extracts from three mathnawis of Shifā'i.

This copy contains:

a. Extracts from the نمکدان حقیقت (styled here: (منتخب کتاب نمکدان الحقیقة), beginning, on fol. 1^b:

ای بنهد سخن ملاحت سای - بنمکدان طرز راهنمای

see No. 2 in the preceding copy.

b. Extracts from another mathnawi (without a heading), which, to judge both from the metre and the contents, must be identical with the مهر و محبت, or love and affection (see W. Pertsch, Berlin Cat., p. 914, No. 2, and A. Sprenger, Catal., loc. cit.). Beginning, on fol. 16^a:

بنام آنکه دل (دلرا) برگزیدست

محبت را بدعوی آفریدست

The usual initial bait of the poem is not found here; it was composed A.H. 1021 (A.D. 1612, 1613).

c. Extracts from the mathnawi دیدۀ بیدار, the watchful eye, or, as Sprenger calls it دیدۀ بیدیدار, the sightless eye (likewise without a heading); beginning, on fol. 56^a, l. 4 ab infra, the same as in the Bodleian, Berlin, and Oudh copies:

بسم الله الرحمن الرحيم - تیغ الهیست بدست حکیم

It was composed A.H. 990 (A.D. 1582).

At the end, on fol. 87^b, all the three different extracts are (wilfully or by ignorance) represented as parts of the same نمکدان حقیقت, in spite of the various metres employed; the copy was transcribed at Tattah by Muḥammad Fayyād Bakri; as date appears the 11th of Safar only, see the Persian text of the colophon:

بنا بر یازدهم صفر نمکدان شغائی در بلدۀ تته بید فغیر
لخفیر محمد فیاض بکری صورت انعام یافت و الله اعلم
بالصواب.

No. 267, ff. 1-87^b, 2 coll., each ll. 15; distinct Nasta'liq; a little worm-eaten; size, 8½ in. by 4½ in.

1533

Ghazals of Shifā'i.

An extensive collection of ghazals by Shifā'i, arranged alphabetically and beginning, on fol. 3^b (like the Bodleian copy and that of the Moty Mahall, mentioned in A. Sprenger, Catal., p. 570):

ای زده برتر از گمان خیمۀ کبرای را

دست بتو کجا رسد عقل برهنه (شکسته)
پای را

The copy concludes with four mathnawi-baits.

No date. The proper order of the leaves, which are misplaced in a rather bewildering way, is: ff. 3-25, 32-48, 26-28, 1, 2, 29-31, 49-112, 117, 118, 113, 115, 116, 114, 119-206.

No. 224, ff. 206, 2 coll., each ll. 15; careless Nasta'liq; size, 9 in. by 5 in.

1534

Diwān-i-Nizām (دیوان نظام).

The lyrical poems of Mirzā Nizām Dast-i-Ghaib, of Shirāz, one of Shāh 'Abbās' poets, who died, only thirty years old, A.H. 1039 (A.D. 1629, 1630); see Safinah, No. 606 (col. 231 in the Bodleian Cat.); Muntakhab-alash'ar, No. 671 (ib., col. 253); Ātashkada, No. 683 (ib., col. 285); A. Sprenger, Catal., pp. 92 and 518; Rieu iii. p. 1091^b. An earlier date of his death, viz. A.H. 1029 (A.D. 1620), is given in the Khulāṣat-alafkār, No. 281 (col. 312 in the Bodleian Cat.); see also W. Pertsch, Berlin Cat., p. 58, No. 6. On fol. 129^a this diwān is wrongly ascribed to Nizām-almulk, the famous wazir of Alp Arslan and Malikshāh.

Contents:

Ḳaṣidas, on fol. 129^b, beginning:

ز دیده بیرخ او دل نمی شود روشن

چو آفتاب نباشد چه سود از روزن

A ḳaṣidah in praise of the prophet (پیغمبر), (در نعت)

which is not found in this collection, is noticed twice in W. Pertsch, Berlin Cat., p. 31, No. 8, and p. 32, No. 19.

Ghazals, on fol. 138^a, beginning (as in Sprenger's copy):

ذوق مصیبتی (محبتی) کو تا سرکنم فغانرا
ویران کنم باهی بنیاد آسمانرا

Rubā'iyāt, on fol. 164^b, beginning:

آن رفت که دل وصل نگاری میخواست
در بزم پری رخاں قراری میخواست

A sākināma (ساقی نامه), on fol. 170^a, beginning:

دلا چند بینی شکست از خمار
شکستی گرت هست در توبه آ

The same sākināma is noticed in Bodleian Cat., col. 741, No. 7, 2, and in the Berlin Cat., p. 58, No. 6.

Tarjīhands, on fol. 175^b, beginning:

ساقی بده آن باده که رنگ لب یارست
آن می که رخ ساقی ازو رشک بهارست

This part is defective at the end; there is also a lacuna after fol. 183: besides the last leaf is written by a different hand in Shikasta.

No. 267, ff. 129-184, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

1535

Kuliyāt-i-Bākirkhān (کلیات باقرخان).

Works in prose and verse by Bākirkhān, with his full name: Mirzā Muḥammad Bākīr Najm-i-thāni (the second star), who went to India during Jahāngir's reign (A.H. 1014-1037 = A.D. 1605-1627), and flourished in that emperor's time, see Makhzan-algharā'ib, No. 307 (col. 322 in the Bodleian Cat.); he is probably identical with the Bākirkhān, with the takhalluṣ Bākīr, called in the Safinah, No. 703 (col. 235 in the Bodleian Cat.), one of Jahāngir's and Shāhjahān's Amīrs. The exact date of his death is not known. Another poet of the name of Maulānā Muḥammad Bākīr, of Kāshān, who died in the Dakhan, A.H. 1034 (A.D. 1624, 1625), is mentioned in the Safinah, No. 585 (ib., col. 230); a third Mir Muḥammad Bākīr with the takhalluṣ Isbrāk, renowned by a number of Arabic works and a Persian diwān, lived in Astarāhād and died A.H. 1040 (A.D. 1630, 1631). see the same Safinah, No. 623 (col. 232 in the Bodleian Cat.); a fourth and much younger Maulānā Muḥammad Bākīr died A.H. 1081 (A.D. 1670, 1671), see A. Sprenger, Catal., p. 104.

Contents:

1. Mau'izah-i-Jahāngiri (موعظه جهانگیری), the exhortation of Jahāngir, an essay on political and ethical wisdom and on the duties of princes and subjects, composed A.H. 1021 (A.D. 1612, 1613), the word موعظه forming the chronogram; it is divided into a mukaddimah (در توطئه ذکر اسامی و نام نامی جهانگیر), on fol. 278^b, and two bābs: (1) در نصیحت بادشاهان, on fol. 278^b, and two bābs: (2) در نصیحت زبردستان, on ff. 280^b and 299^b respectively. The first bāb contains six, the second four faṣls.

Beginning of this prose-treatise on fol. 276^b: سیاس و ستایش مر حکیمی را که بحکمت بالغه و صنعت کامله از عین حکمت بی دستیاری شریک الخ

2. Diwān (دیوان), comprising:

(a) Kaṣidas, on fol. 313^b, beginning:

اسباترست پیش من از صحبت ریا
در جنگ شیر بودن و در کام ازدها

(b) Ghazals, on fol. 319^b.

(c) Kiṭ'as, rubā'is, fards and a few riddles, on fol. 335^a.

3. Explanation of a mystical kiṭ'ah or riddle which the author himself had composed on a journey to Dihlī, in consequence of a vision of the fifth Imām in his dream, on fol. 341^b, beginning: حمد ملکی که نظام نظم سلسله بدو وعود وجود از آثار جود الخ

4. Inshā (انشاء), containing letters, notes, kluṭbas and other pieces of a flowery and refined prose-style, on fol. 347^b, beginning: موزون ترین کلامی که غزل سرایان انجمن مقال و چهره بردازان شواهد قصائد الخ

Dated A.H. 1063 (A.D. 1653).

No. 1330, ff. 276-366, ll. 17; Nasta'liq; size, 10 in. by 5½ in.

1536

Kuliyāt-i-Ātashī (کلیات آتشی).

Poetical works by Muḥammad Hakim Amin or Aminā (so in the colophons on ff. 235^a and 285^a), with the takhalluṣ Ātashī, who was a court-poet of the Sultān of Bijāpūr, Muḥammad 'Ādilshāh bin Ibrāhīm 'Ādilshāh (A.H. 1036 or 1037-1067 = A.D. 1626 or 1627-1656); none of the tadhkiras seems to mention this particular poet, unless he is identical with Aumnā of Farāhān, who flourished in Shāh 'Abbās' reign, see Safinah, No. 674 (col. 234 in the Bodleian Cat.). Another Muḥammad Amin or Aminā, but with the takhalluṣ Khāzin, is mentioned there in No. 738 (ib., col. 236).

Contents:

1. Kaṣidas and kiṭ'as, on fol. 1^b, beginning: بس که شد از غافل نامۀ عمرم سیاه. Several of these poems were composed in praise of Nawwāb Muṣṭafākhān; fol. 33^b is left blank.

2. Ghazals, in alphabetical order, on fol. 45^b, beginning:

الهی از می معنی لبالب ساز جامم را
منور چون چراغ صبح گردان شمع شامم را

3. Rubā'is, on fol. 101^a.

The whole diwān was completed (whether by the poet himself, as we are inclined to assume, or by the transcriber of this copy Shaikh Muḥammad Ṣadiqī, the wording of the colophon leaves entirely uncertain) the 10th of Safar, A.H. 1034 (A.D. 1624, Nov. 22).

4. A mathnawī, entitled 'Ādīnāma (عادینامه), and praising the exploits of Sultān Muḥammad 'Ādilshāh bin Ibrāhīm 'Ādilshāh, on fol. 108^a. The beginning is apparently missing; the first bait which occurs here runs thus:

ازو شمع را شعله بر سر کلاه
وزو آب خون خاک در قعر چاه

This part is dated the 20th of Rājab, A. H. 1042 (A. D. 1633, Jan. 31).

5. A second mathnawī, entitled Ma'dan-alafkār (معدن الافکار), the mine of thoughts, see fol. 233^b, last line in the fourth column and colophon, beginning, on fol. 205^b:

بسم الله الرحمن الرحيم
هست نهال گل باغ حکیم

Dated the 14th of Sha'bān, A. H. 1043 (A. D. 1634, Febr. 13).

6. A third mathnawī, entitled Nuh Sipihr (نه سپهر), the nine spheres, see fol. 240^a, l. 16 in the fourth column and colophon, beginning, on fol. 236^b:

ابتدا میکنم به بسم الله
زانکه بسم الله است هادی راه

Dated in the month Dhū-al-kā'dah, A. H. 1034 (A. D. 1625, Aug.-Sept.). Occasional additions occur at the end of the single portions, written by a different hand. Many slight damages by worms throughout the copy.

No. 1655, ff. 285, 4 coll., each ll. 20; Nasta'liq; illuminated frontispieces on ff. 1^b, 45^b, 205^b, and 236^b; an illuminated heading on fol. 101^a; size, 9⁵/₈ in. by 6¹/₄ in.

1537

Diwān-i-Faṣiḥi (دیوان فصیحی).

Lyrical poems, by Mirzā Faṣiḥi Anṣārī of Harāt, who was a contemporary of Hakīm Shifā'i (see Nos. 1531-1533 above), and the spiritual guide of Jalāl Asir (see Nos. 1541-1551), Nāzīm of Harāt (see Nos. 1593-1598), and Darwish Walih. He was first in the service of Ḥasankhān Shāmlū, and afterwards patronized by Shāh 'Abbās the Great. He died A. H. 1046 (A. D. 1636, 1637), and left about 6,000 verses; compare on this poet A. Sprenger, Catal., pp. 91, 151, and 390; Safinah, No. 665 (col. 233 in the Bodleian Cat.); Ātashkada, No. 300 (ib., col. 273), and Khulāṣat-alafkār, No. 209 (ib., col. 309).

Contents:

Kāṣidas, on fol. 132^b, beginning:

همین که صبا بر فگند برده زرخسار یار
از دل شب جلوه کرد صبح پسین آشکار

Kiṭ'as, on fol. 165^b, beginning:

چشمه‌ساری کرده پنهان در کهستان دماغ
فیض ابداع خرد کردش لقب فیض آفرین

One ghazal, on fol. 183^b.

Tarkibbands, on fol. 184^a, beginning:

هر چنده که من شعلۀ افسرده غبارم
در خرمن خود شوختر از باد بهارم

A mathnawī, on fol. 201^b, beginning:

سبحان الله چه بارگاهست - این عرش مقدس الهست

Ghazals, in alphabetical order, on fol. 211^b, beginning:

خدایا روزی این خود پرستان ساز جنت را

که دوزخ جنت است آتش پرستان محبت را

(See a different wording of this initial bait in A. Sprenger, Catal., p. 390.)

Rubā'is, on fol. 262^a, defective at the end, beginning:

ای نام تو روح قدس پیکر لب ما

وز نام تو داغ دل کوثر لب ما

No date.

No. 2751, ff. 132-268, 2 coll., each ll. 15; Nasta'liq; size, 9⁵/₈ in. by 6¹/₄ in.

1538

Diwān-i-Ridā (دیوان رضا).

The lyrical poems of a poet with the takhalluṣ Ridā, who is probably identical with Mirzā Muḥammad Ridā of Jnwin near Kāzwin, one of the officials of Shāh 'Abbās the Great, see Safinah, No. 670 (col. 234 in the Bodleian Cat.), where a chronogram for A. H. 1028 (A. D. 1619) is quoted. Our copy contains two chronograms, for A. H. 1039 (A. D. 1629, 1630), and A. H. 1046 (A. D. 1636, 1637), on ff. 113^a and 116^a. According to the Makhzan-algharā'ib, No. 878 (col. 334 in the Bodleian Cat.), he was wazīr of Ādharbaijān under Shāh 'Abbās.

Contents:

Kāṣidas, in alphabetical order, on fol. 1^b, beginning:

حمد خداوند آسمان و زمین را

خالق نار جحیم و خلد برین را

Ghazals, in alphabetical order, on fol. 21^b, beginning:

از ازل بگشاد ساقی شیشه صها مرا

آشکارا ساخت بستر گنبد مینا مرا

Kiṭ'as and ta'rikhs, on fol. 112^b, beginning: پیوسته
جواد هست در نعمت و ناز الخ

Rubā'is, in alphabetical order, on fol. 116^b, beginning:

از یاد لب تو میفزاید دلها الخ

No date.

No. 1568, ff. 204, 2 coll., each ll. 17; Nasta'liq; a little worm-eaten; size, 9⁵/₈ in. by 5¹/₄ in.

1539

Khusrau u Shirin (خسرو و شیرین).

A mathnawī, in imitation of Nizāmī's poem of the same name, by Rūḥ-alamin (see fol. 6^b, l. 5, and fol. 7^a, l. 5), i. e. Mir Muḥammad Amin Shahrastāni, a Sayyid of Isfahān, with the honorary title of Mir Jumlah, who went A. H. 1010 (A. D. 1601, 1602) to the Dakhān, rose to the highest dignity under Sulṭān Muḥammad Kulī Kutubshāh of Ghalakūda (who reigned A. H. 988-1020 = A. D. 1580-1612), entered afterwards the service of the emperor Jahāngir and died A. H. 1047 (A. D. 1637, 1638), see Rieu ii. pp. 675 and 676, and Safinah, No. 704 (col. 235 in the Bodleian Cat.). According to the latter authority he went twice to India, and in the

interval between both sojourns he occupied an important position at the court of Shāh 'Abbās too. The present work, which is preceded by a prose-preface on ff. 1^b-7^a, is dedicated to his patron Muḥammad Kūlī Kuṭbshāh, and forms the *first* poem of Rūh-alamin's Khamsah. Beginning of the preface, on fol. 1^b: *ای بسته بدست قدرت قطب کمر روی مکرمتم نهاده تاجش الخ*.

Beginning of the mathnawī, on fol. 8^b:

الهی همچو صبحم سینه بگشای
زچاک سینه ام خورشید بنمای

No date.

No. 205, ff. 317, 2 coll., each ll. 14; distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 8^b; size, 9 $\frac{5}{8}$ in. by 5 $\frac{7}{8}$ in.

1540

Lailā u Majnūn (لیلی و مجنون).

Another mathnawī by the same Rūh-alamin, the loves of Lailā and Majnūn, likewise an imitation of one of Nizāmī's masterpieces, and dedicated to the same Muḥammad Kūlī Kuṭbshāh; it forms the *third* poem of the author's Khamsah (the *second* being styled *مطمع*, see Rieu, loc. cit.); the poet's name appears here on fol. 4^a, l. 8; fol. 28^a, l. 5; fol. 35^a, l. 7, and fol. 189^a in the colophon. It is preceded by a preface in prose and verse, beginning, on fol. 1^b:

ای قدم پلّے زیایه تو - کف دستی فلک زسایه تو

Beginning of the mathnawī, on fol. 6^b:

ای حسن طراز عشق پرداز - انجام نمای کار از آغاز

The *fourth* poem of the Khamsah, the *آسمان هشتم* or *فلک البروج*, is described in Rieu, loc. cit., it was composed A.H. 1021 (A.D. 1612); the *fifth* is not mentioned anywhere; but the diwān, styled *گلستان ناز*, is noticed in Rieu.

No date.

No. 690, ff. 189, 2 coll., each ll. 14; clear and distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 6^b; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

Jalāl Asir (Nos. 1541-1551).

1541

Diwān-i-Asir (دیوان اسیر).

The poems of Mirzā Jalāl Asir bin Mirzā Mu'min of Isfahān, who was an intimate friend of Shāh 'Abbās and a great drunkard; most of his verses he wrote in a state of intoxication. He never went to India, and died, according to the best authorities, A.H. 1049 (A.D. 1639, 1640), comp. Bodleian Cat., Nos. 1096-1100; Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342, 343. The *Mirāt-af'ālam* and the *Hamisha Bahār* (see A. Sprenger, Catal., p. 117) fix his death in A.H. 1040 (A.D. 1630, 1631), which is obviously wrong, see Rieu, loc. cit. A much later date, viz. A.H. 1069 (A.D. 1658,

1659), is given in W. Pertsch, Berlin Cat., p. 915, on the authority of the *صحف ابراهیم* (No. 663 in the Berlin Cat.), which seems a mere mistake for 1049; see also *Khulāṣat-alafkār*, No. 24 (col. 303 in the Bodleian Cat.). A condemnation of the low tone and the vulgar jokes in Asir's poems, as well as in those of Zulālī (see Nos. 1494-1498), Shaukat of Bukhārā, and Mir Najāt, by the author of the *ریاض الشعرا*, is quoted Rieu ii. pp. 821^b and 822^a. Asir's works were published in Lucknow, 1880.

Contents:

Ḳaṣidas and tarjībānds, on fol. 1^b, beginning:

ای دانه تسبیح خیالت دل دانا
سر حلقه مستان رخت دیده بینا

A few mathnawīs, on ff. 65^a-74^a, beginning:

بود شبی در صف ارباب هوش
گوش دلم روزه گشای خروش

Ghazals, in alphabetical order, intermixed with a few rubā'is, on fol. 75^a, beginning:

ای گلشن از بهار خیال تو سینها
برگ گل از طراوت رویت (نامت) سفینها

At the end of this part a mukhammas, beginning:

گر پسندند بتان دیده حیرانی را الخ

Rubā'is, on fol. 396^b, beginning:

غم کرده ریاض جان مه و سال مرا
آئینه ندارد دل خوشحال مرا

No date.

No. 416, ff. 405, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

1542

Another copy of the same diwān.

This copy contains:

Ḳaṣidas and tarjībānds, on fol. 1^b, beginning, as in the preceding copy. At the end the same mathnawīs (on fol. 43^a sq.).

Ghazals, in alphabetical order, intermixed with some rubā'is and fards, on fol. 51^b, beginning as in the preceding copy. The same mukhammas on fol. 288^b.

Rubā'is, on fol. 289^b, beginning as in the preceding copy.

No date. Various readings on the margin. The proper order of ff. 104-114 is: 104, 112, 106-111, 105, 113, 114.

No. 405, ff. 296, 2 coll., each ll. 20; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

1543

The same.

Three ḳaṣidas, on fol. 1^b, the first of which begins:

تا شد هوای بزم ترا ساغر آفتاب
رزد بکام تشنه لبی کوثر آفتاب

corresponding to fol. 10^a, lin. penult. in the following copy.

Ghazals, in alphabetical order, intermixed with a few rubá'is, kit'as, and tarji'bands, on fol. 6^a. beginning:

ای گلشن از بهار الخ

On fol. 7^a there are repeated by mistake the last thirteen baits of the first *kašidah* (comp. fol. 2^b).

Rubá'is, on fol. 269^a, beginning:

عمر (عمری) در عشق بی سرو پا گشتیم
فارغبال از غم تمتا گشتیم

No date.

No. 55, ff. 272, 2 coll., each ll. 15-17; Nasta'liq, by two different hands, the first of which (on ff. 1^b-181^b) is rather careless; size, 8 $\frac{3}{4}$ in. by 6 in.

1544

A defective copy of the same.

Kašidas, etc., in alphabetical order, on fol. 1^b, beginning: ای دانه تسبیح الخ

Ghazals, in alphabetical order, intermixed with some rubá'is and fards, on fol. 66^b, beginning: ای گلشن از بهار الخ

Between ff. 73 and 74 there is a lacuna, comprising fol. 55^a, l. 6, to fol. 70^a, l. 1 in No. 405 (1542 in this Cat.).

Rubá'is, partly alphabetical, on fol. 446^a, beginning: غم کرده ریاض الخ

No date.

No. 2172, ff. 455, 2 coll., each ll. 15; Nasta'liq, written on paper of different colour; a little worm-eaten; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1545

Selections from the same *diwân*.

This copy contains *kašidas*, ghazals, kit'as, and some short mathnawis, all mixed together without any order, beginning: ای دانه تسبیح الخ

No date. College of Fort William, 1825.

No. 2266, ff. 1-69, 2 coll., each ll. 15; careless Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1546

Similar, but defective selections.

Contents:

Ghazals, rubá'is, kit'as, and some longer *kašidah*-like poems, without alphabetical order, on fol. 1^a, beginning:

ای گلشن از بهار الخ

A few short mathnawis, on fol. 85^a, the first of which begins:

فلک اقتداری که در رزمگاه — بشوید بخون عدو روی ماه

There is a lacuna between ff. 85 and 86.

Rubá'is, on fol. 87^b.

No date. Bibliotheca Leydeniana.

No. 2781, ff. 89, 2 coll., each ll. 15; Shikasta, by different hands; size, 9 in. by 5 $\frac{3}{4}$ in.

1547

Kašâ'id-i-Asîr.

A defective copy of Jalâl Asîr's *kašidas*, in alphabetical order, beginning, on fol. 142^a: ای دانه تسبیح الخ

There is a large lacuna after fol. 165 (comprising chiefly letters *س* to *ل*); the last verse on fol. 165^b corresponds to No. 2172 (1544 in this Cat.), fol. 23^b, l. 2; the first on fol. 166^a to fol. 40^a, l. 3 in the same copy. A blank also on fol. 147^b.

Dated A.H. 1124 (A.D. 1712), by the same transcriber who copied the *واقعات عالمگیری* (see No. 345 in this Cat.).

No. 212, ff. 142-192, 2 coll., each ll. 13-19; Shikasta, by different hands, as it seems; size, 9 $\frac{1}{2}$ in. by 6 in.

1548

Ghazaliyyât-i-Asîr.

The ghazals of Jalâl Asîr, in alphabetical order, interspersed with a few rubá'is and fards, beginning, on fol. 1^b: ای گلشن الخ

The usual mukhammas, and a short series of rubá'is, on fol. 188^a.

Dated the 23rd of Dhû-al-hijjah, in the twenty-fourth year of (probably 'Âlamgir's reign, A.H. 1091=A.D. 1681, Jan. 14). Marginal additions and a few various readings on the first twenty-eight leaves.

No. 3376, olim 13. J. 30, ff. 192, 2 coll., each ll. 17; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1549

The same.

Ghazals, interspersed with and concluded by rubá'is, in alphabetical order, beginning as usual.

The same mukhammas, on fol. 178^b.

This collection of ghazals is styled, on fol. 1^a, the third book of Asîr's *diwân* (جلد سوم دیوان اسیر); that is to say, the whole *diwân* was originally divided into three books, comprising the *kašidas*, the mathnawis and tarji'bands, and the ghazals (including the rubá'is) respectively.

Dated by Mu'izz-aldin bin Nizâm-aldin the 25th of Dhû-alka'dah, A.H. 1133 (A.D. 1721, Sept. 17).

No. 406, ff. 180, 2 coll., each ll. 18; Nasta'liq; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

1550

The same.

A smaller collection of Jalâl Asîr's ghazals, in alphabetical order, intermixed with a few rubá'is and concluded by the usual mukhammas, on fol. 147^a, last line, and another series of rubá'is. Beginning as in the preceding copies.

No date.

No. 3375, olim 13. J. 29, ff. 156, 2 coll., each ll. 16-17; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

1551

The same.

Ghazals, in alphabetical order, concluded by rubá'is. No date; fol. 611^b left blank in the centre.

No. 1159, ff. 589-636, 2 centre-coll., each ll. 13, with a third column on the outer margin, on ff. 589-611; 2-4 centre-coll., differing much in the number of lines, partly with one, partly with two margin-coll., on ff. 612-636; irregular Nasta'lik, by different hands; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

Kudsi (Nos. 1552-1557).

1552

Kulliyât-i-Kudsi (کَلِّیَّاتِ قدسی).

A collection of epical and lyrical poems by Hâjī Muhammad Jân Kudsi of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A.H. 1041, 1042 (A.D. 1631, 1632), and was greatly favoured by that monarch. The Kalimât-alshu'arâ (A. Sprenger, Catal., p. 113), the Khulâsat-alkalâm, No. 57 (col. 299 in the Bodleian Cat.), and the Khulâsat-alafkâr, No. 214 (ib., col. 309), assert that he rose to the dignity of a king of poets at Shâhjahân's court, but this is denied by the author of the 'Amal-i-Şâlih (see above, Nos. 332-336), who says, that he was forestalled by Abû Tâlib Kalim (see further below, Nos. 1563-1570). He died, according to the best authorities, A.H. 1056 (A.D. 1646), either in Lâhûr, as is stated in Safinah, No. 728 (col. 236 in the Bodleian Cat.), and in the Khazâna-i-'âmirah, No. 96 (ib., col. 258), or in Kashmir. Other, less trustworthy, dates of his death are A.H. 1055 (A.D. 1645), in the Khulâsat-alafkâr, and after A.H. 1069 (A.D. 1659) in the Mirât-alkhayâl, No. 69 (col. 209 in the Bodleian Cat., the latter date being quite impossible, as Abû Tâlib Kalim, who died A.H. 1061 or 1062=A.D. 1651, 1652, wrote an elegy on Kudsi's death, see below, No. 1569); compare besides Bodleian Cat., Nos. 1102-1111; Rieu ii. p. 684^a sq., and iii. p. 1001^b; W. Pertsch, Berlin Cat., pp. 917 and 918; A. Sprenger, Catal., pp. 90, 128, 151, and 536.

Contents:

A. Epic poetry:

1. Preface in prose or encomium of Kudsi, by Jalâl-aldin Muhammad Tabâtâbâ'i, who came from Isfahân to India in A.H. 1044 (A.D. 1634, 1635), and became a court-chronicler of Shâhjahân, see Rieu i. p. 258. He finished this preface in Âgra, the 11th of Rabi'-alawwal, A.H. 1048 (A.D. 1638, July 23). Beginning, on fol. 1^b:
سخن آفرینی که بحکم اقتضای حکمت مدار تکوین پرکار
آفرینش الخ

2. Zafarnâma - i - Shâhjahân - i - Pâdishâh (ظفرنامه شاهجهان پادشاه), or simply Zafarnâma-i-Shâhjahâni (ظفرنامه شاهجهانی), a mathnawî in honour of the exploits of the emperor Shâhjahân, comprising about 8,000 baits, beginning, on fol. 5^b:

بحمد خدائی زبانم گشود
که شد منکسر در وجودش وجود

This mathnawî was left unfinished by the author; according to the Makhzan-algharâ'ib, No. 2067 (col. 365

in the Bodleian Cat.), Abû Tâlib Kalim completed it, but see Rieu ii. p. 686.

3. A second mathnawî, apparently a ساقی نامه, on fol. 147^b, beginning:

بنام خدائی که روز نخست
به بیمانه ام کرد پیمان درست

4. A third mathnawî, in praise of Kashmir, entitled, according to other copies: در تعریف کشمیر دلپذیر (comp. Bodleian Cat., No. 1104), beginning, on fol. 190^b:

بنام پادشاه پادشاهان - سرافرازی ده صاحب کلاهان

It ends on fol. 206^b and was completed A.H. 1044 (A.D. 1634, 1635), according to the chronogram: سربر پادشاه بزم آرای. The portion from fol. 202^a margin to 205^b centre appears as a separate poem in the Bodleian Cat., No. 1105, beginning: تعالی الله ازین باغ دل افروز: but a comparison with this copy as well as with No. 1102 in the Bodleian Cat., fol. 8^b sq., shows that it is only a continuation of the تعریف کشمیر دلپذیر. Some mathnawî-baits at the end of this poem, on fol. 206^b, in praise of a princely mansion in the same metre, are probably also an appendix to the poem on Kashmir.

5. A fourth mathnawî, on human frailty, entitled, according to the Bodleian Cat., No. 1107, ff. 1-5^a, according to the Bodleian Cat., No. 1107, ff. 1-5^a, beginning, on fol. 207^a:

مسلمانان فغان زین ناتوانی
که دارد در گمانم زندگانی

6. A fifth mathnawî, on fol. 208^b margin, beginning:

زنده دلی بهر تماشای هند
رفت زکشمیر باقصای هند

The same is found in the Bodleian Cat., No. 1102, fol. 45^b sq., and No. 1107, fol. 21^b sq.; a portion of it, viz. ff. 210^a-213^a, is repeated in the lyrical poetry, on fol. 301^b sq., beginning: دوش برسوا شدن عالمی الخ.

B. Lyric poetry:

7. Another preface, in prose, as introduction to the diwân, beginning, on fol. 214^b, with two baits, the first of which runs thus:

جلّ من لا اله الا هو - لا نقل کیف هو ولا ما هو

The prose-text commences thus: گائی که دیباچه کلام قدسی الخ.

This preface is dated A.H. 1117 (A.D. 1705, 1706).

8. Kaşidas, in alphabetical order, beginning, on fol. 218^a:

من آن نهم که کنم سرکشی زنیغ جفا
چو شمع زنده سرخوش دبدۀ ام دریا

9. Tarkibbands, beginning, on fol. 277^a: ای دل چه شوی شاد که اتمام بهار است الخ

On ff. 301^b-306^b the above-mentioned portion of the fifth mathnawî is repeated.

10. Ghazals, in alphabetical order, with a series of rubá'is at the end, beginning, on fol. 307^a: داده عشقم :
بادۀ نابی که میسوزد مرا الخ
No date.

No. 929, ff. 354, 2 coll., each ll. 17, and a third column on the margin of ff. 26^a-212^b, ll. 24; Nasta'lik; small illuminations throughout; size, 9½ in. by 6½ in.

1553

Another copy of Kudsī's Kulliyāt.

Another collection of Kudsī's poems, in a rather confused and fragmentary state, containing:

1. Jalāl-al-din Muḥammad Ṭabāṭabā'i's preface, beginning, on fol. 1^b: سخن آفرین که بحکم اقتضای
حکمت مدار الخ

On fol. 7^a, l. 4, appear the author's name and the date, A. H. 1048, 11th of Rabi'-alawwal.

2. Detached fragments of the ظفرنامه شاهجهانی, beginning, on fol. 8^b, with the same bait as in Rieu ii. p. 685, and No. 1106 of the Bodleian Cat.:

بنام خدای که داد از شهان
جهان بادشاهی بشاهجهان

The first fragment begins with the eleventh year of Shāhjahān's reign (آغاز داستان سال یازدهم جلوس).

3. Kaśidas, upon the whole in alphabetical order, with this exception only, that the rhyme-letter د is placed between ز and ش and that at the end after ی another poem in ر appears. Beginning, on fol. 87^b:
من آن نیم که کنم سرکشی ز تیغ جفا الخ
preceding copy, fol. 218^a.

At the end, on fol. 173, a few mathnawi-baits which probably belong to the ظفرنامه.

4. A large coherent portion of the ظفرنامه, on ff. 174^b and 177^a-279^b, beginning, as in the preceding copy:
بحمد خدائی زبانم گشود الخ

On ff. 270^a margin-270^b margin, the same chapter is found as on ff. 8^b-10^a, l. 6.

5. The ساقی نامه or second mathnawī, on ff. 280^a-286^b, 175, 176, and 287^a-296^b, beginning, on fol. 280^a:
بنام خدائی که روز نخست الخ

6. The mathnawī in praise of Kashmir or the third mathnawī of No. 929, on fol. 297^b, beginning: بنام
پادشاه پادشاهان الخ

7. Another mathnawī, identical with the fifth of the preceding copy, beginning, on fol. 313^b: زنده دلی بهر
تماشای هند الخ

First heading, on fol. 313^b: حکایت آن قاطع طریق
صلالت و رسیدن وی از توجه خضر توفیق بسرجشمة
زال هدایت.

Second heading, on fol. 314^b: در شکایت ابنای زمان.

Beginning: دوش برسوا الخ (see ff. 210^a and 301^b sq. in the preceding copy).

Third heading, on fol. 315^b: در شرح حال خود.

Fourth heading, on fol. 316^a margin: در مذمت
مردم سنجید.

8. Kaśidas in honour of Shāhjahān, 'Alī, etc., and Tarjībānds, among which an elegy on the death of the poet's son (on fol. 335^a), see No. 1557 below, Rieu ii. p. 685, fol. 4^b sq. in Or. 351 and No. vii in Or. 323. Beginning, on fol. 318^a (as in No. 1109 of the Bodleian Cat.):

فراغ بال کرا در سراچه دنیااست
درین قفس نبرد چشم بسکه تنگ فضااست

9. Another portion of the ظفرنامه, probably a continuation of No. 4, on fol. 361^a. Beginning: دلم چون
زبان قلم گشته شق الخ

No date. A seal from A. H. 1155 (A. D. 1742, 1743) on fol. 1^a.

On fol. 87^a the following note: قصائد حاجی محمد
جان قدسی در منقبت حضرات علیه الصلوة والسلام من
العبد الاقل جان سپارخان ابن رستمخان ابن جان
سپارخان المختار الحسيني السبزواري ستر عبودة.

The proper order of the leaves is as follows: ff. 1-174, 177-286, 175, 176, 287-365. Fol. 1 greatly injured.

No. 2744, ff. 365, 2 coll., each ll. 15, and a third on the margin of ff. 174-365, ll. 30-38; Nasta'lik, by many different hands, mixed now and then with Shikasta; size, 9¼ in. by 6½ in.

1554

Extracts from Kudsī's mathnawis.

This مُنتخب contains extracts from Kudsī's mathnawī in praise of Kashmir (see Nos. 1552, 4, and 1553, 6), on fol. 1^b, beginning: بنام پادشاهی (پادشاه الخ) پادشاهان الخ
from the Żafarnāma-i-Shāhjahānī; and probably also from the Sākināma, which is written in the same metre as the Żafarnāma.

The Żafarnāma begins, on fol. 9^a, as No. 2 in the preceding copy:

بنام خدائی که داد از شهان
جهان پادشاهی بشاهجهان

Dated, on fol. 27^a, the 14th of Rajab, A. H. 1093 (A. D. 1682, July 19), by Abū Muḥammad bin Sayyid Muḥammad.

On ff. 27^b-29^a a kaśidah and a ghazal of Muḥammad Riḍā ibn Mullā Fauj-allāh and two rubá'is of Mullā Fauj-allāh are added, written A. H. 1118 (A. D. 1706, 1707), by Shams-al-din Muḥammad Lāri.

No. 1312, ff. 29, 3 coll. in diagonal lines, ll. 12-16; Shikasta; size, 9½ in. by 5¼ in.

1555

Diwān-i-Kudsī (دیوان قدسی).

Kud's lyrical poems, containing:

Kaśidas, on fol. 1^b, beginning:

دا کی دلم از کف بدهد صرقة غم را
تا رب قدری بش کن این روزی کم را

corresponding to fol. 224^b in No. 1552. They are strictly alphabetical as far as fol. 72^b; then begins a new series with the rhyme-letter ب.

Tarkibbands and elegies, on fol. 89^a, beginning:

از کسی گردیده ام رو تیغ جانانست و بس الخ

Ghazals, in alphabetical order, with a series of rubâ'is at the end, on fol. 122^b, beginning:

زود به کردم من بیصبر داغ خویشرا
اول شب میکشد مغلّس چراغ خویشرا

corresponding to fol. 308^a in No. 1552.

No date.

No. 915, ff. 219, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

1556

A defective copy of the same.

Contents:

Kasidas, on fol. 1^b, in alphabetical order, beginning:

من آن نیم که کنم الخ

This part breaks off, on fol. 46^b, with the last bait of a kasidah, rhyming in *z*; the beginning of this kasidah, on fol. 46^a, corresponds to fol. 270^a, l. 9 in No. 1552, where it forms the fifteenth verse of it, but by a slight modification in the first hemistich it has been made here to resemble a proper initial bait; the last verse, on fol. 46^b, agrees with fol. 270^b, ll. 11 and 12 in No. 1552; fol. 47 contains the fragment of another kasidah, rhyming in *r*, corresponding to fol. 251^b, l. 4 to fol. 252^b, first line in the same copy.

Tarji'bands, on fol. 48^a, beginning abruptly (in consequence of another lacuna after fol. 47): گفتم به بت :
خویش که ای ترک جفاکش الخ
l. 13 in No. 1552. There is again a lacuna in this part, viz. after fol. 51, which comprises fol. 296^b, l. 12, to fol. 298^a, l. 1 in No. 1552.

Ghazals, in alphabetical order, on fol. 55^a, beginning:
داده عشقم الخ

Short mathnawis, on fol. 94^a; the second, on fol. 97^b, is در تعریف کشمیر; on ff. 105^b, 106^b, 108^a, 108^b, and 109^a there are mathnawis on certain gardens and its palaces (see Rieu ii. p. 686^a), viz. باغ فتح بخش, باغ فیض بخش, and باغ نسیم, باغ جهان آرای, باغ فیض بخش, بحر آباد.

Rubâ'is, on fol. 109^a, beginning: بکچند بقید معصیت :
یار شدم الخ, corresponding to fol. 351^a, l. 12 in No. 1552.

Dated A. H. 1142 (A. D. 1729, 1730), by Muḥammad Ṣalāḥ bin Mullā 'Abdallāh Kātib, in the service of Bākibeg bin Hāji Atāligh (اتالیغ). Bibliotheca Leydeniana.

No. 2836, ff. 112, 2 coll., each ll. 15; Nasta'lik; size, 6½ in. by 3½ in.

1557

Ghazals and rubâ'is by Kudsi.

Ghazals, in alphabetical order, on fol. 137^a, beginning:

IND. OFF.

دل دیوانه کی در گوش گیرد بند دانرا الخ, corresponding to fol. 311^b, l. 4, in No. 1552.

Rubâ'is, on ff. 200^b margin-210^b.

A long elegy on the death of his son, Muḥammad Bākīr مرثیة محمد باقر خلف محمد جان قدسی تصنیف (پدر مسطور), on fol. 294^a. The ghazals and rubâ'is are dated A. H. 1153 (A. D. 1740, 1741).

No. 891, ff. 137-210, 2 centre-coll., each ll. 11, and a third on the margin, ll. 24; Nasta'lik; and ff. 294-300, 2 centre-coll., each ll. 11, and a margin-column, ll. 26; Shikasta; size, 9½ in. by 5½ in.

1558

Kulliyyât-i-Salim (کلیات سلیم).

The poetical works of Muḥammad Kuli Salim of Tahrân (called Durushti or Turushti, see W. Pertsch, Berlin Cat., pp. 31 and 919), who came from Irân to India under Shāhjahân, entered the service of the Ṣubāhdār of Bangālāh, Islām Khân, and died A. H. 1057 (A. D. 1647), see Bodleian Cat., Nos. 1112-1114; Rieu ii. p. 738^a; A. Sprenger, Catal., pp. 90, 111, 123, and 556; Safinah, No. 731 (col. 236 in the Bodleian Cat.); Khulāṣat-alkalām, No. 36 (ib., col. 298), and Khulāṣat-alafkār, No. 136 (ib., col. 307).

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, beginning:

دلا توئی که بکار خودت گزیده خدا
برای عشق بتانت نیافریده خدا

2. Rubâ'iyât, on fol. 222^a, beginning:

در بحر بیاید اگر از فیض تو قوت
اورنگ صدف شود گهر را یاقوت

3. A short story, in prose, entitled 'Complaint of the mouse and request of the cat' (در شکایت موش) صاحب سلیم, on fol. 231^b, beginning: (واستدعای گربه سلامت فریاد ازین فوج الخ)

After this there follow a number of short mathnawis, viz.

4. Kharr-i-dalâl (خر دلال), the ass of coquetry, or, as W. Pertsch, Berlin Cat., p. 668, ff. 18^b and 62^b, suggests to read: Kharr-i-dallâl (خر دلال), the broker's ass, on fol. 233^b, beginning:

بسم الله الرحمن الرحيم - هست عمای ره طبع سلیم

No heading or title appears here, but as parts of this mathnawī are quoted in the Khulāṣat-alafkār, loc. cit., there can be no doubt about the designation given to it. It consists of two parts, the first of which occurs in No. 1112 of the Bodleian Cat., fol. 19^a, and bears the title: نقل از جود حاتم طائی (a story of Hātim Tā'i's liberality); the second in the same copy, fol. 23^b, is headed در تعریف خر (description of the ass); the former begins in the Bodleian copy with the second bait of our own, viz. راوی افسانه اهل کرم الخ. In A. Sprenger, Catal., p. 556, the same mathnawī is

designated as a 'mathnawi in praise of Shâhjahân, on the expedition against Âshâm;' that seems to be an error, as the poem, dealing with Islâmkhân's victories over the people of Kûc and Âshâm, A.H. 1051-1052 (A.D. 1641-1643), which bears, according to the *Khulâsat-alkalâm*, the title of جنگ اسلامخان, and is described in Rieu iii. p. 1032^a, is written in quite a different metre. The second part begins here on fol. 237^a.

5. *Kadâ u kadr* (قد و قدر), on predestination, on fol. 240^b, beginning:

شنیدم روزی از خونابه نوشی
چو گل از باره تن خرقه بوشی

comp. Bodleian Cat., Nos. 1113 and 1114, and 1241, 47 (coll. 765-767); Rieu ii. p. 796^b, No. VIII; W. Pertsch, Berlin Cat., p. 31, No. 11; p. 67, ll. 9-12; p. 668, ff. 65^a and 91^a, and p. 697, No. 12; J. Aumer, p. 4.

6. *Ta'rif-i-bahâr* (تعریف بهار), description of spring, on fol. 250^a, beginning:

سخن هر جا زمیع کردگارست
گواه پای بر جا کوهسارست

A mathnawi, by Salim, with the same beginning, is designated in the Bodleian Cat., col. 767, as a 'description of the mountain of Kashmir' (در تعریف کوه کشمیر), and may therefore be identical with at least a part of the poem *تعریف کشمیر*, quoted in the *Khulâsat-alkalâm*, loc. cit. According to Tâhir Naṣrâbâdî's *tadhkirah* (A. Sprenger, Catal., p. 90, ll. 3 and 2 ab infra), this mathnawi was originally a description of Lâhijân (both Safinah and the *Khulâsat-alkalâm* mention a special (تعریف لاهجان), the heading of which the author changed into a description of Kashmir when he came to India.

7. *Hikâyat* (حکایت), on fol. 265^b, beginning: شنیدم
حیلہ برداری زاحشام الخ, see the same in Bodleian Cat., col. 766.

8. *Dar muhit-i-sâl* (در محیط سال), on fol. 267^a, beginning: زبس شد فعل بد غماز چون مشک الخ.

9. Another short mathnawi (headed توصیف ورم بود در زیر زینم بادپائی), on fol. 285^b, beginning: (و سن!) الخ, see Bodleian Cat., No. 1114. It is not impossible that Nos. 7-9 are merely parts of the *قد و قدر* of No. 5, as this mathnawi in A. Sprenger's copy comprises 134 pages, each ll. 13; even No. 6 may belong to it, the metre in all these detached pieces being the same.

10. *Fi-alhajw* (فی الهجو), a satire, on fol. 288^a, beginning: خامه ام بر خلاف عادت خویش الخ, comp. Bodleian Cat., col. 768 d.

11. *Kasidas*, on fol. 295^b, beginning:

اگر برم بسوی چشم اشکبار انگشت
چو ماه نو شود آلوده غبار انگشت

A poem in praise of Shâh 'Abbâs is found on fol. 316^a (در ستایش شاه عباس).

12. *Mukatta'ât*, on fol. 344^a, beginning:

ای سواد هند از کلکت نگارستان چین
کار و بار ملک هرگز این سروسامان نداشت

Extracts from Salim's *diwân* are mentioned in W. Pertsch, Berlin Cat., p. 31, No. 10; *rubâ'is* by the same, ib., p. 57, No. 5. Four short mathnawis, not found in the present collection, are noticed in the Bodleian Cat., col. 767, ll. 6-8, and col. 768.

No date.

No. 371, ff. 353, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 10 $\frac{1}{4}$ in. by 6 in.

1559

Diwân-i-Hindû (دیوان هندو).

Lyrical poems by Hindû, who is probably identical with the author of an epic poem *لیلی و مجنون*, composed in Shâhjahân's reign, before A.H. 1055 (A.D. 1645, 1646), and described in the Bodleian Cat., No. 1101. He seems also to have written a mathnawi, *خسرو و شیرین*, see ib. No biographical notices of this poet can be found in the *tadhkiras*. This *diwân* contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

بیا ای دل هزاران شکرگو آن کردگار را الخ.

Rubâ'is and fards, on fol. 79^a, beginning: ای عشق
تو سرمایه ایمان منست الخ.

No date. A seal of Jalâl ibn Shaikh 'Abd-alwahhâb with the year A.H. 1118 (A.D. 1706, 1707), on fol. 1^a.

No. 1172, ff. 88, 2 coll., each ll. 15; careless Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1560

Diwân-i-Fiṭrat (دیوان فطرت).

Lyrical poems, by Wisbeg Fiṭrat, who was, according to his own statement in two chronograms, on fol. 199^a, born A.H. 1007 (A.D. 1598, 1599), and can scarcely be identical with a better-known poet of the same takhallus, Mir Mu'izz-al-din Muhammad Fiṭrat (who died A.H. 1106=A.D. 1694, 1695; see Bodleian Cat., No. 1993; A. Sprenger, Catal., p. 408, etc.), although there is written on fol. 1^a *دیوان معز فطرت*. The present writer must have flourished at the court of Shâh 'Abbâs the Great in his early years, and afterwards gone to India, as there are chronograms on Shâh 'Abbâs, Sulṭân Muhammad 'Âdilshâh of Bijâpûr, the death of the emperor Jahângir, etc. His first son, Sanjarbeg, was born A.H. 1025 (A.D. 1616), and went to India A.H. 1046 (A.D. 1636, 1637); his brother Muhammadbeg was born A.H. 1023 (A.D. 1614); his brother Karimbeg A.H. 1030 (A.D. 1621); another of his sons A.H. 1044 (A.D. 1634, 1635); his first grandson (Sanjarbeg's son) likewise A.H. 1044; his brother Hamzabeg died A.H. 1033 (A.D. 1623, 1624); his brother Hashimbeg A.H. 1041 (A.D. 1631, 1632), and his father A.H. 1040 (A.D. 1630, 1631). He composed a great number of chronograms, which begin with A.H. 1022 (A.D. 1613) and go down to A.H. 1059 (A.D. 1649). Beyond that

date no ta'rikhs are found, and we may consequently assume that the poet died soon after.

Contents:

Kaṣīdas, on fol. 1^b, beginning: زهی صفای گل عارضت
ز مه بهتر الخ

A mathnawī, entitled کتاب خواب و خیال 'sleep and vision,' on fol. 23^b, beginning:

الهی ناله ام را تازگی بخش - صغیرم را بلند آوازی بخش

Another short encomiastic mathnawī (مثنوی فی المدح), on fol. 58^b, beginning:

منم در جهان مور فرزانه - بحال بتان قانع از دانه

One tarkihband, on fol. 62^a, beginning: صباح عید
که غیرت فزای بستانست الخ

Ghazals, in alphabetical order, on fol. 66^b, beginning:

چنان مجنون برد بیتاب هر دم نام لیلی را

که نشنیدست پنداری بجز حرف تسلی را

Muḳaṭṭa'āt and ta'rikhāt, on fol. 193^b, beginning:

ای سخن بروی که در فن شعر

شده پیش تو انوری رسوا

Ruhā'īyyāt, on fol. 218^b, beginning: یا رب زغم دهر
بری ساز مرا الخ

No date.

No. 255, ff. 258, 2 coll., each ll. 15; on a few pages an additional margin-column; the last 28 leaves more or less injured; Nasta'liq; size, 8½ in. by 5¼ in.

1561

Diwān-i-Muḥammad (دیوان محمد).

Lyrical poems, exclusively ghazals, by a poet called Muḥammad Miskīn or Miskīn Muḥammad, also the second Muḥammad (see the title given to this collection on fol. 39^a: دیوان محمدی (محمد read دوم), not mentioned in any tadhkirah. But besides Muḥammad there appears also in some poems (see, for instance, ff. 39^b, l. 1; 43^b, l. 12; 51^b, l. 11; 52^a, ll. 4 and 10; 55^b, l. 14; 103^a, l. 11; 129^a, l. 15, etc.) the takhalluṣ 'Abdī, and it is possible that this diwān is due to the same 'Abdī who composed, A.H. 1051 (A.D. 1641, 1642), the ترجمه تکمله, or poetical paraphrase of Yāfi's خلاصة المفاحر, or legends of the Kādirī saints, particularly 'Abd-alkādir Jilānī; see above, No. 643, and A. Sprenger, Catal., p. 307. The religious character of these lyrics well agrees with such a supposition. Beginning, on fol. 39^a:

الهی ببرکت زعنوان فرقان را

فزونی برة دین بده اهل ایقان را

The arrangement is alphabetical.

No date. Bibliotheca Leydeniana.

No. 2760, ff. 39-131, 2 coll., each ll. 19-20; careless Nasta'liq; size, 8½ in. by 5½ in.

1562

Manḥa'-alkhairāt (منبع الخیرات).

A mathnawī, celebrating the life and miracles of the great Ṣūfī Shaikh Muḥyi-alkhaṭṭ wa-aldīn Abū Muḥammad 'Abd-alkādir Jilānī, see the title on fol. 20^b, l. 3, and compare Safinat-alauliyā, No. 36 (col. 278 in this Cat.), composed by Shaikh Sulaimān al-kurdi alkādirī alkhurāsānī allāhūrī alaḥmadābādī, the spiritual successor of Shaikh 'Abd-alkhaṭṭ bin Saif-aldīn alturk aldiḥlawī albukhārī (who died A.H. 1052=A.D. 1642, 1643, see above, Nos. 290, 640, and 720). Beginning:

بهترین عکسی که در چشم شهود

روی بنماید زمرآت وجود

The copy was collated throughout by a great-grandson of the author, Muḥammad Riḍā bin Maulānā Ghulām bin Maulānā Aḥmad bin Maulānā Sulaimān (see fol. 1^a, fol. 22^b margin, etc.), with the poet's own copy and annotated in A.H. 1159-1160 (A.D. 1746, 1747). The copy itself, worm-eaten here and there, hears no date.

No. 1028, ff. 94, 2 coll., each ll. 19; Nasta'liq; size, 9½ in. by 5½ in.

Kalim (Nos. 1563-1570).

1563

Diwān-i-Kalim (دیوان کلیم).

The diwān of Mirzā Abū Ṭālih Kalim of Hamadān, who lived for some time in Kāshān, went to India in the beginning of Jahāngir's reign, attached himself to Rūḥ-alamīn (see above, No. 1539), whom he accompanied A.H. 1028 (A.D. 1619) to 'Irāq, returned two years after to India, rose at Shāhjahān's court to the dignity of a king of poets (see above, No. 1552), and died, according to the oldest authorities, the Pādishāhnāma, and the Mirāt-alkhayāl, No. 71 (col. 209 in the Bodleian Cat.), A.H. 1062 (A.D. 1652), in Kashmir. Most of the other and more modern tadhkiras fix his death in A.H. 1061 (A.D. 1651), for instance, Kalimāt-alshu'arā (A. Sprenger, Catal., p. 113); Safinah, No. 747 (col. 237 in the Bodleian Cat.); Khazāna-i-āmīrah, No. 101 (ib., col. 259); Khulāṣat-alafkār, No. 223 (ib., col. 310), and Makhzan-algharā'ib, No. 2189 (ib., col. 369), where a chronogram on the poet's death by Mullā Ṭāhir Ghānī is quoted, viz. طور معنی بود روشن. (see the same in the Hamisha Bahār, A. Sprenger, Catal., p. 128), and where, besides, the curious statement is made, that he succeeded Kudsī as king of poets at Shāhjahān's court; see also the Ātashkada, No. 588 (col. 282 in the Bodleian Cat.), and Khulāṣat-alkalām, No. 60 (ib., col. 300), where a full list of his mathnawīs is given. Other copies of his diwān are described in the Bodleian Cat., Nos. 1116-1121; Rieu ii. p. 686 sq.; A. Sprenger, Catal., p. 453 (comp. also pp. 90 and 151); and W. Pertsch, Berlin Cat., pp. 920 and 921. Kalim's diwān, also mentioned in H. Khalfā iii. p. 304, No. 5636, has been lithographed in Lucknow, 1878.

Contents :

1. Kaşidas and kiṭ'as, on fol. 1^a, beginning :

شوق هر کس را که در راه طلب سر میدهد
گر در آرد اول از پا آخرش پر میدهد

2. A series of short mathnawis, on fol. 97^b, of the same description and headings as those noticed in the *Khulāṣat-alkalām*, loc. cit., and in Nos. 1116 and 1117 of the Bodleian Cat. The headings, which are filled in here, are as follows : کتابت... در تعریف و... کتابت دولتخانه بادشاهی, on fol. 79^b; کتابت دولتخانه اکبر آباد, on fol. 80^a; تعریف, on fol. 81^a; تعریف اکبر آباد وغیره, on fol. 82^a; جنگ فیل سلطان اورنگزیب, on fol. 87^a; and در صفت, on fol. 91^a; the remaining headings are left blank.

3. Ghazals, in alphabetical order, on fol. 128^b, beginning :

بدل کردم بمستی عاقبت زهد ریائی را
رسانیدم بآب از یمن می بنیاد تقوی را

4. Rubā'is, on fol. 348^a, beginning : هر چند که مرد
قول و فعلش تبهست الخ
No date.

No. 469, ff. 360, 2 coll., each ll. 12; very careless and unequal Nasta'liq, written, as it seems, by different hands; size, 9 in. by 5½ in.

1564

Another copy of the second half of Kalim's diwān.

This copy, dated the 9th of Sha'bān, A.H. 1148 (the eighteenth year of Muḥammadshah's reign, as it is called here, but more correctly the seventeenth, since Muḥammadshāh was not crowned emperor before the month Dhū-alka'dah, A.H. 1131) = A.D. 1735, Dec. 25, contains the ghazals (on ff. 1^b-192^b) and rubā'is (on ff. 192^b-202^b) only.

Beginning of both sections the same as in the preceding copy. On fol. 1^a the last ten baits of Kalim's short mathnawis are found, a clear proof that this copy is the second half of a complete diwān of the poet.

No. 3500, olim 19. J. 19, ff. 202, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 5½ in.

1565

Kalim's ghazals and rubā'is.

Ghazals, in alphabetical order, on fol. 10^b, beginning :

بدل کردم بمستی الخ

Ruhā'is, on fol. 169^b, beginning : از راز دو کون هر که
آگاه افتد الخ, corresponding to the second ruhā'i in No. 469 (1563 in this Cat.), where, however, کس is read instead of که.

Fol. 98^a is left blank.

No date.

No. 1159, margin-column, ff. 10-173, 14 baits in a page, written in a strange style of Nasta'liq.

1566

A defective copy of the same.

This copy is incomplete both at the beginning and end, and commences in the middle of the rhyme-letter 1 with the last bait of a ghazal, corresponding to fol. 130^a, last line in No. 1563.

The ghazals, arranged alphabetically, end on fol. 172^b, and are followed by one kiṭ'ah and a series of rubā'is, beginning : هر چند که مرد الخ, the second is the initial rubā'i of the preceding copy. This part breaks off on fol. 180^b with the first bait of a rubā'i, corresponding to fol. 358^b, lin. penult. in No. 1563. There are besides two lacunas, one after fol. 5 and the other after fol. 178. The last bait on fol. 5^b corresponds to fol. 140^a, l. 7 in No. 1563, the first on fol. 6^a to fol. 135^b, l. 8 in the same copy; the last bait on fol. 178^b is identical with fol. 356^b, lin. penult. there, and the first bait on fol. 179^a with fol. 350^a, l. 4.

No. 511, ff. 180, 2 coll., each ll. 15-17; unequal Nasta'liq; slight injuries in several pages; size, 8 in. by 4½ in.

1567

A selection from Kalim's ghazals.

The ghazals are arranged alphabetically and begin in the usual way : بدل کردم بمستی الخ.

Dated A.H. 1138 (A.D. 1725, 1726), at Shāhjahānābād.

A similar selection of Kalim's ghazals is noticed in W. Pertsch, Berlin Cat., p. 702, No. 43.

No. 725, ff. 90-135, 2 coll., each ll. 12, and a third on the margin of ff. 100^b-108^b, and 111^a-134^b, ll. 14-38; distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

1568

A fragment of Kalim's ghazals.

The ghazals, arranged alphabetically, break off already in the middle of the rhyme-letter ت. Beginning as usual.

No. 114, ff. 1-16, 2 coll., each ll. 17-18; Nasta'liq; size, 8½ in. by 4½ in.

1569

A short fragment of Kalim's diwān.

This fragment contains a few kaşidas, and an elegy on the death of the poet Kudsī (see above, No. 1552), headed : مرثیة حاجی محمد جان قدسی از تصنیف ابو طالب کلیم, on fol. 134^b.

No date.

No. 891, ff. 129-136, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 26; Shikasta; size, 9½ in. by 5½ in.

1570

Two mathnawis by Kalim.

Both these mathnawis celebrate the exploits of the emperor Shāhjahān and are very likely parts of one and the same epic poem, viz. the پادشاهنامه (as it is styled on fol. 1^a), also called شاهنامه or شاهنشاهنامه, the imperial book, see *Khulāṣat-alafkār*, loc. cit.;

A. Sprenger, Catal., p. 454, and Rieu ii. p. 687^a; comp. also J. Aumer, p. 96. The *first* begins, on fol. 1^b:

بنام خدائی که از شوق جود
دو عالم عطا کرد وسائل نبود

the *second*, with the special heading, as it seems, of اقبال شاهجهان (see fol. 118^b, l. 7), begins, on fol. 105^b:

سخن آن شهنشاه فرمان روا
که نه تخت چرخش بود زیر پا

The poet's takhalluṣ Kalim appears several times, for instance, on fol. 104^a, margin-column, l. 15: *باین لطف*; *کلیم ارچه قادرالبح*; and on fol. 113^a, l. 4: *کلیم دارم کلیم*.

According to the colophon, on fol. 104^a: *نقل خط مرزا* طالب (ابو طالب) *کلیم* که بدست خود نوشته بودند, this copy appears to have been made from the poet's autograph; the first seven leaves seem to be supplied by another hand.

No. 367, ff. 300, 2 centre-coll., each ll. 12, and a third column on the margin, ll. 26; Nasta'liq; size, 10 in. by 5½ in.

1571

Diwân-i-Amâni (دیوان امانی).

Lyrical poems by Amâni, who cannot be identical with the poet Amân-allâh Amâni, since the latter died A.H. 1044 or 1046=A.D. 1634-1637 (see Bodleian Cat., No. 1095; Rieu ii. p. 509, and A. Sprenger, Catal., p. 330), and the former, the author of the present diwân, composed, according to his own statement, in a chronogram, on fol. 75^b, A.H. 1047 (A.D. 1637, 1638), a work on medicine (*کتاب در علم طب*); there are besides chronograms for A.H. 1049 (A.D. 1639, 1640), 1055 (A.D. 1645), 1057 (A.D. 1647), 1060 (A.D. 1650), and 1061 (A.D. 1651). 1061 seems to be the last date mentioned in his ta'rikhs, and one may conjecture from that, that he died a year or two after. He appears to have been a native of Mâzandarân.

Contents of the diwân:

Kasidas in praise of the twelve Imâms, of 'Abdallâh Kuṭbshâh (A.H. 1035-1083=A.D. 1626-1672), of Mirzâ Ḥabib-allâh Ṣadr, Mirzâ Kâdi, Amir Timûr of Mâzandarân, etc., intermixed with tarjî's, tarkibbands, kiṭ'as and ta'rikhs, on fol. 1^b.

The first hemistich of the initial poem is missing; the second runs thus: *ز تو چرخ را مدار و ز تو خاک را* مدارا *البح*.

The second *kaṣîdah*, on fol. 2^b, begins:

فروغ عارض شکرت چراغ چشم قلم
نسیم کاکل وصفت شمیم زلف رقم

(a certain reminiscence of the first of Ahli Shirâzi's artificial *kaṣîdas* is obvious here, see above, No. 1432).

A short mathnawî (در مناجات), on fol. 79^b, beginning:

• خداوند تو ستار عیوبی
قسیم رزق و غفار ذنوبی

Another larger mathnawî, a sâkinâma (ساقینامه), on fol. 80^b, beginning:

زهی مست پیمانه ات روزگار
جوانبخت میخانه ات نوبهار

Ghazals, in alphabetical order, on fol. 112^b, beginning:

ز حسنت گل تازه روئی جهانرا
زهستی تو زندگی آسمانرا

Rubâ'is, on fol. 238^b, beginning:

ای حسن تو شمع محفل هستی را
لطف تو شراب ساغر مستی را

Dated, at Haidarâbâd, A.H. 1070 (A.D. 1659, 1660); the first leaves a little injured and worm-eaten.

No. 2694, ff. 419, 2 coll., each ll. 17; Nasta'liq; illuminated frontispieces on ff. 1^b, 112^b, and 238^b; size, 11½ in. by 6¼ in.

1572

Diwân-i-Masîḥ (دیوان مسیح).

Lyrical poems by Hakim Rukn-aldin Mas'ûd, commonly called Hakim Ruknâ, with the takhalluṣ Masîḥ, a native of Kâshân, who was first in Shâh 'Abbâs' service, but feeling offended by him went to India and found great favour with Jahângir as well as with Shâhjahân, whose court-poet he became; at the advanced age of 105 lunar years he returned to Irân and died there, according to most tadhkiras, A.H. 1066 (A.D. 1656), see A. Sprenger, Catal., pp. 90 and 151; Khazâna-i-'âmirah, No. 112 (col. 259 in the Bodleian Cat.); Khulâsat-alafkâr, No. 259 (ib., col. 311); and Makhzan-algharâ'ib, No. 2426 (ib., col. 376); comp. besides Âtashkada, No. 589 (ib., col. 282); Rieu ii. pp. 603^a, 688, and 689; and Bodleian Cat., No. 1115. The Mirât-al-'âlam fixes his death in A.H. 1057 (A.D. 1647); the Khulâsat-alkalâm, No. 68 (col. 301 in the Bodleian Cat.), as late as A.H. 1070 (A.D. 1659, 1660); in Beale's Oriental Biogr. Dictionary, p. 226^a, A.H. 1056 (A.D. 1646) is given as an alternative for 1066. Besides his lyrical poems he composed a mathnawî *قضا و قدر*, see Bodleian Cat., loc. cit., Khulâsat-alkalâm, loc. cit., and W. Pertsch, Berlin Cat., p. 34, No. 10, and four others, among them *رام و سینا*, see Rieu ii. p. 688^b sq. Takî Kâshî (see A. Sprenger, Catal., p. 24, No. 254) mentions also from his pen an Arabic work on medicine, entitled *ضابطة العلاج*. The poet Sâ'ib (see below, Nos. 1606-1623) was his pupil.

Contents:

Ghazals, in alphabetical order on fol. 1^b, with some kiṭ'as at the end (on ff. 142^b-149^b). Beginning of the initial ghazal:

نیارم گفت ذکر پیر دوام و بر مراد اورا
بدین آلودگی شکر آیدم کارم بساد اورا

Rubâ'is, on fol. 149^b, beginning:

دیدیم برون ز راه و در خدا
گفتیم رموز عشق او را

1576

Diwân-i-Saidi (ديوان صيدى).

Lyrical poems, by Mir Sayyid 'Ali Saidi, of Tahrân, who came to India from Isfahân, A. H. 1064 (A. D. 1654), in Shâhjahân's reign, and died A. H. 1069 (A. D. 1658, 1659), see Rieu ii. p. 689^b; A. Sprenger, Catal., pp. 99, 112, 125, and 383; W. Pertsch, Berlin Cat., p. 702, No. 47; Khulâsat-alafkâr, No. 156 (col. 307 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1381 (ib., col. 346).

Contents:

Kašidas, without any order, on fol. 1^b, beginning:

گردون نصیب دیده من کرد بحساب
دردی که چشم آنکه آرد در اضطراب

Short mathnawis, on fol. 19^b, beginning:

بنام کردگار دور و نزدیک
مهیّا ساز سامان بد و نیک

Ghazals, intermixed with rubâ'is and a few kit'as, in alphabetical order, on fol. 25^b, beginning: شد بسکه از خرام تو تغییر حالها الخ

Dated, by Ayyûb, A. H. 1077 (A. D. 1666, 1667).

No. 528, ff. 100, 2 coll., each ll. 15; clear Nasta'liq; size, 7½ in. by 4½ in.

1577

Another copy of the same.

This copy is divided into two parts; the first on ff. 1-24 contains kašidas, ghazals, and rubâ'is, all mixed together without any order, beginning, on fol. 1^b:

گهی که چشم تو در خانه گمان آید
شکست در صف چندین هزار جان آید

the second, on ff. 25-73, contains only ghazals, in alphabetical order, with a few rubâ'is at the end, beginning, on fol. 25^b, as in the preceding copy: شد بسکه از خرام الخ

This copy, which is somewhat injured here and there, is dated A. H. 1087 (A. D. 1676, 1677).

No. 1089, ff. 73, 2 coll., each ll. 23; Shikasta; size, 6½ in. by 3½ in.

1578

The same.

Kašidas, on fol. 1^b, beginning, as in No. 1576:

گردون نصیب الخ

Short mathnawis, on fol. 20^a, likewise beginning as in No. 1576.

Three kit'as at the end of this part.

Ghazals, rubâ'is, and fards, in alphabetical order, on fol. 26^b, beginning as in the two preceding copies.

No date.

No. 1607, ff. 109, 2 coll., each ll. 14; small Nasta'liq; size, 7½ in. by 4 in.

1579

Âshûbnâma-i-Hindûstân (آشوب نامه هندوستان).

Âshûbnâma-i-Hindûstân, or simply Âshûb-i-Hindûstân, a historical mathnawî from the time of the civil wars under Shâhjahân and the struggle of his sons for the empire, A. H. 1067-1069 (A. D. 1657-1659), by an eye-witness of all the events related in this poem, Bihishtî, who was a panegyrist of Sultân Murâdbakhsh, and completed this mathnawî before the death of his patron, which took place in A. H. 1071 (A. D. 1660, 1661). Beginning:

کلام سخن سنج را ابتدا - بنام خدايست و نام خدا

Another complete copy of the same is described in Rieu ii. pp. 689 and 690, an incomplete one in No. 1124 of the Bodleian Cat.

Some hemistichs are missing on fol. 93^a.

Dated the last of Rajab, A. H. 1182 (A. D. 1768, Dec. 10).

No. 265, ff. 93, 2 coll., each ll. 14; Shikasta; size, 8½ in. by 5½ in.

1580

Mathnawiyât-i-Mullâ Shâh (مثنویات ملا شاه).

A large number of religious or Sûfic mathnawis, composed by Mullâ Shâh Muḥammad bin 'Abd Muḥammad (called in Rieu ii. pp. 690, 691, Mullâ Shâh, originally Muḥammadshâh, with the epithet Lisân-allâh, son of Mullâ 'Idi), a great Indian Sûfi and spiritual guide of prince Dârâ Shukûh, born in Arksâ (ارکسا, in Rieu, loc. cit., Ark), near Rustâk (رستاق) in Badakhshân, comp. the prose-preface of the last poem in this copy, on fol. 334^b, where the author enumerates all his works, and states the exact number of baits and the metre of each of them. He went to India A. H. 1023 (A. D. 1614), and took as his spiritual guide the great saint of Lâhûr, Mir Muḥammad Miyân Mir, or Miyânjiv, who died A. H. 1045, 7th of Rabi'-alawwal (A. D. 1635, Aug. 21), see Safinat-alauliyâ, No. 65 (col. 282 in this Cat.). He afterwards settled in a monastery in Kashmir, and died there, or in Lâhûr, A. H. 1072 (A. D. 1661, 1662). He initiated Dârâ Shukûh to the Kâdiri order in A. H. 1049 (A. D. 1639, 1640), and the former has given a full account of his Pir's life in the special work سکنه الاوليا (not Safinat-alauliyâ, as is by mistake printed in Rieu ii. p. 691^a), see ib. i. pp. 357 and 358. This copy is of unique value, as it contains a complete collection of Mullâ Shâh's mathnawis, not found anywhere else; on the other hand, the kašidas, ghazals, rubâ'iyât, and sharḥ-i-rubâ'iyât, referred to in the above-mentioned preface, on fol. 335^a, are entirely wanting here. Copies of these lyrical poems are found in the British Museum (Rieu ii. p. 690 sq.) and in the Berlin Library (W. Pertsch, Berlin Cat., pp. 921 and 922); comp. besides on the author Mirât-alkhayâl, No. 77 (col. 209 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1248 (ib., col. 342). Some of these mathnawis were composed A. H. 1055 (A. D. 1645); they are arranged here in the following order:

1. Risâla-i-walwâlah (رساله ولوله), the treatise on

lamentation, on fol. 1^b, in the metre of Khâkânî's *Tuh-fat-al-'irâkain* (see above, Nos. 950-960), containing 1506 baits, and beginning:

از ولولۀ وصال یارم - بنگر دل آفتاب زارم

2. *Risâla-i-hûsh* (رسالۀ هوش), the treatise on reason, on fol. 22^b, beginning:

طرز خاموشی و طرح گفتن
همه کس میدانند غیر از من

3. *Risâla-i-ta'rifât-i-khânahâ u bâghât u manâzil-i-Kashmir* (رسالۀ تعریفات خانها و باغات و منازل کشمیر), description of the houses, gardens, and caravansaries of Kashmir, on fol. 51^b, with a few lines in prose as introduction. Beginning of the poem:

بکنم خانه خود وصفی چند
چکنم خانه ز وصف است بلند

Both Nos. 2 and 3 are in the metre of Jâmi's *Subhat-alabrâr* (see above, No. 1300, 5 sq.), and contain together 2,862 baits.

4. *Risâla-i-Nisbat* (رسالۀ نسبت), the treatise on relationship, on fol. 62^b, in the metre of Sanâ'î's *Ĥadîkah* (see above, No. 914 sq.), containing, together with No. 8 below, which is in the same metre, 10,374 baits, and beginning:

حمد را نسبتی است با تو دُرست
بر در هر که رفت بر در توست

5. *Risâla-i-Murshid* (رسالۀ مرشد), the treatise on the spiritual guide, on fol. 139^b, in different metres, containing 678 baits, and beginning:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل ذاتهاست

6. *Yûsuf u Zalikhâ* (یوسف و زلیخا), on fol. 151^b, beginning:

الهی حسن یوسف ده بیانرا
بده عشق زلیخا این زبانرا

7. *Risâla-i-diwâna* (رسالۀ دیوانه), treatise on the ecstatic, on fol. 216^b, beginning:

مرا دیوانه دارد هوشیاری
تو هم دیوانۀ گر هوشیاری

Both Nos. 6 and 7 are in the metre of Nizâmî's *Khusrau u Shirin* (see above, No. 972, 2 sq.), and have together 5,727 baits.

8. *Risâla-i-shâhiyyah* (رسالۀ شاهیه), the royal treatise, on fol. 226^b, beginning:

ای تو شاه جهان و تو دارا
وی تو دارا و تو جهان آرا

Comp. No. 4; this mathnawî was composed A. H. 1055.

9. *Risâla-i-hamd u-na't u mankabat* (رسالۀ حمد و نعت و منکبت), treatise on the praise of God, the enco-

mium of the prophet, and the eulogium of the Imâms, on fol. 284^b, in the metre of Firdausî's *Shâhnâma* (see above, No. 860 sq.), containing 3,654 baits, and beginning:

بیائید یاران محمود من
که حمد یکی هست مقصود من

It was likewise composed A. H. 1055, and is preceded by a short preface in prose, beginning: حمدًا لله رب العالمین والعالمین ونعتًا للانبیاء المرسلین والمرسلین الخ.

10. *Risâla-i-bismillâh* (رسالۀ بسم الله), treatise on the initial formula, 'In the name of God,' on fol. 335^a, in the metre of Nizâmî's *Makhzan-alasrâr* (see above, No. 972, 1 sq.), containing 3,012 baits, and beginning:

بسم الله الرحمن الرحیم
خال و خط و زلف و قد مستقیم

It is preceded, on fol. 334^b, by a preface in prose, which begins: احمد لمن قال بسم الله الرحمن الرحیم وعلم: احمده لدفع الشیطان الخ.

The mathnawî itself is divided into five different parts, viz.: (a) در تعریف مجموع بسم الله الرحمن الرحیم, on fol. 335^a (100 baits); (b) در تعریف در, on fol. 336^a (2,200 baits); (c) در تعریف خلوت, on fol. 364^a (300 baits); (d) در تعریف خاتمه, on fol. 367^b, last line (312 baits); (e) خاتمه, on fol. 372^a (100 baits). This poem was completed A. H. 1057, or rather, in the first seven days of A. H. 1058 (A. D. 1647-1648, beginning of Febr.). This copy seems to be the great Shaikh's autograph. Mullâ Shâh also wrote prose-works, viz. a تذکره شعری معاصرین, see H. Khalfa ii. p. 263, No. 2820; Bland in *Journal of Royal Asiat. Soc.* ix. p. 167; W. Pertsch, *Berlin Cat.*, p. 922, l. 3, and an unfinished commentary on the *Kurân*, see *Makhzan-algharâ'ib*, loc. cit.

No. 578, ff. 373, 4 coll., each ll. 20; clear and distinct Nasta'lik; a little worm-eaten throughout; as title-page a very good full-size picture, representing Mullâ Shâh and his Pir Miyân Mir, done by Miskin Muhammad; illuminated frontispieces on ff. 1^b, 22^b, 62^b, 139^b, 151^b, 226^b, 284^b, and 334^b; size, 10 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

1581

Diwân-i-Hâdi (دیوان هادی).

Lyrical poems, by Hâdi, who is probably identical with Mirzâ Hâdi, son of Mirzâ Rafî' Sadr Shahrastâni, who went, towards the end of his life, to India and gained the favour of Sultân or prince Murâdbakhsh (who died A. H. 1071, see No. 1579 above), comp. Safinah, No. 801 (col. 238 in the Bodleian Cat.; another Mirzâ Hâdi, who flourished about the same time, was the son of Mirzâ Mu'in-al-din Muhammad Fârsi and acted as wazir of Kirmân under Shâh Sulaimân Şafawî of Persia (A. H. 1077-1105=A. D. 1666-1694), see *Muntakhab-alashâr*, No. 736 (col. 254 in the Bodleian Cat.).

According to a note, on fol. 1^a, this copy seems to have been written by Mullâ 'Abd-alrasûl in or before A. H. 1073 (A. D. 1662, 1663).

Contents:

Kašidas, on fol. 1^b, beginning:

هر کس رود بسیر گلستان اعتدال
چون سبزه سر کشد پی پابوس هر نهال

Ghazals, in alphabetical order, on fol. 15^b, beginning:

نگاهش رخنه در بنیاد اندازد سخندانرا
سر زلفش نماید جمع دلهای پریشانرا

No. 1889, ff. 363, 2 coll., each ll. 16, and a third on the margin, ll. 30; sometimes even a fourth column, likewise on the margin; small, but clear Nasta'liq; size, 11 in. by 6½ in.

1582

Padmāwat (پدماوت).

The story of Padmāwat (or Padam) and Ratan Sên (or simply Ratan or Rat), also frequently styled Rat Padam (رت پدم), founded on the older Hindi story of the same title which Malik Muḥammad Jā'isi composed in Bhākhā, A. H. 947 (A. D. 1540, 1541), and put into Persian verse by Mullâ 'Abd-alshakûr Bazmî (with his real name, according to the colophon of one Bodleian copy, Walker 86, Shaikh Shukr-allāh) of Karj or Karaj in Gujarāt, who was born A. H. 1001 (A. D. 1592, 1593), and died, according to Rieu iii. p. 1036^b, A. H. 1073 (A. D. 1662, 1663), at Āgra. He composed this mathnawī in A. H. 1028 (A. D. 1619), and dedicated it to the emperor Jahāngir, see Bodleian Cat., Nos. 1125 and 1126; W. Pertsch, Berlin Cat., p. 911; A. Sprenger, Catal., p. 376. On the Hindi original comp. Garcin de Tassy, Histoire etc. ii., pp. 66-69, and Théod. Pavie in Journal Asiatique, 1856, pp. 1-47, 89-130, and 315-343; copies of the same are contained in Ouseley 196 of the Bodleian Library (No. 2352 in the Bodleian Cat.), and in Nos. 1018, 1819, 1975, 2138, 2459, and 3130 of the India Office Collection; it has been edited at Lucknow, 1844 and 1865; a Hindūstānī translation by Diyā-aldin 'Ibrat of Dillī, completed by Ghulām 'Alī Mashhadī 'Ishrat, appeared in Lucknow, 1858; another version in a dialect, half Bhākhā, half Hindūstānī, by Mir 'Abd-aljalil Balgrāmī, is mentioned in Rieu, loc. cit.; a Pushtū translation by Ibrāhīm has been noticed in Zeitschrift der D. M. G. vol. xvi. p. 789. Other Persian versions are: one by Husain of Ghazna, mentioned in W. Pertsch, Berlin Cat., p. 911; another by 'Akilkhān Rāzī (see further below), and a third by Husām-aldin, who completed his mathnawī, styled *Ḥusn wa'Ḥuq*, A. H. 1071 (A. D. 1660, 1661), under 'Ālamgir, to whom it is dedicated, see W. Pertsch, Berlin Cat., p. 929.

Beginning of Bazmī's mathnawī:

ای نام تو نقش لوح جانها - در مانده بوصف او زبانها
The author's name appears on fol. 13^b, l. 10, and on fol. 113^a, l. 4; but the last two verses, containing the date of composition, are missing here.

This copy was finished the 23rd of Shawwāl, A. H. 1194 (A. D. 1780, Oct. 22), at 'Azimābād, i. e. Patna.

No. 3010, ff. 115, 2 coll., each ll. 13; Nasta'liq, mixed occasionally with Shikasta; size, 9½ in. by 6 in.

IND. OFF.

1583

Another copy of the same.

Beginning as in the preceding copy. The date appears here on fol. 96^b, last line. This copy was finished the 27th of Sha'bān, A. H. 1195 (A. D. 1781, August 18).

No. 2632, ff. 97, 2 coll., each ll. 9-16; very unequal Nasta'liq; size, 8½ in. by 4½ in.

1584

Diwān-i-Āshnā (دیوان آشنا).

A collection of lyrical poems by Āshnā, i. e. Muḥammad Tāhir 'Ināyatkhān bin Zafarkhān bin Khwājah Abū-alḥasan, who died A. H. 1077 (A. D. 1666, 1667), the author of a history of Shāhjahān to the close of the thirtieth year of his reign, styled *Shāhjahān-nāma* or *ملکس*, see No. 331 in this Cat., and Rieu i. p. 261, and iii. p. 1083^b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq.; A. Sprenger, Catal., p. 339, and Khulāṣat-alkalām, No. 3 (col. 295 in the Bodleian Cat.). His father Zafarkhān, with the takhalluṣ Aḥsan, was likewise a renowned poet (see below, in No. 1601). The present collection of Āshnā's poems was already made during the author's lifetime, probably by himself, as it is dated the 1st of Shawwāl, A. H. 1060 (A. D. 1650, Sept. 27), and consequently there are after every part several leaves left blank for future additions; the same occurs after every rhyme-letter in the ghazals and rubā'is.

Contents:

1. Kašidas, on fol. 1^b, beginning:

باز شد فصل بهار و طرب آمد بوجود
غنچه از فیض هوا لب بتبسم بگشود

agreeing with the beginning of the Moty Mahall copy in A. Sprenger, p. 340.

2. Mukatta'āt, on fol. 30^b, beginning:

بشنود گر گفتگوی قحطی کشمیر را
با وجود کبنه جوئی آسمان گریان شود

3. Marthiyyāt or elegies, in form of tarkibbands, on fol. 35^b; the first, on the death of the شاه مظلومان (in the following copy, on fol. 39^b, headed *در مرثیة شاه شهدا امیر المؤمنین امام حسین شهید* (دشت کربلا), begins:

آنچه شورست ای فلک کاندلر جهان افگنده
طائر آرام را از آشیان افگنده

4. Fards, (a) ابیات فرد مطلع, on fol. 39^b; (b) ابیات, on fol. 41^b.

5. Mathnawis, on fol. 43^b, beginning with a *sāqināma*:

بنام خدای که از قدر و شان
خم باده را نام کرد آسمان

The mathnawī in praise of Kashmir, quoted in A. Sprenger, Catal., p. 340, and beginning: *بهار آمد* *دلا ساغر بکف گیر آغ*, is found here on fol. 53^b.

6. Another series of short mathnawis, on fol. 67^b, beginning:

ز اطوار مردان راه خدا - چه بیگانه بشنو از آشنا

7. Ghazals, in alphabetical order, on fol. 71^b, beginning:

ای بسرتاج ز توحید تو هر دیوانرا
حمد تو در لب اندیشه سرگردانرا

8. Short ghazals and rubā'is, mixed without any order, on fol. 156^b, beginning: نوای عشق بلبل را سوی
گلزار می آرد الخ

9. Rubā'is, in alphabetical order, on fol. 161^b, beginning:

پیوسته بزیر چرخ بی بهره مرا
طالع کوتاه باشد و ناله رسا

No. 1982, ff. 179, 2 coll., each ll. 15; distinct Nasta'liq; size, 9½ in. by 5¼ in.

1585

Another copy of the same.

This copy, which contains many additions on the margin and also corrections in red ink, has no date, but seems, like the previous one, made in the author's lifetime, as there are many pages left blank for further insertion; in a note on fol. 1^a occurs the date A. H. 1094 (A. D. 1683).

Contents:

1. A preface in prose by Mir Muḥammad Bâkîr 'alawî of Shirâz, who may be identical with one of the poets of the name Bâkîr mentioned in No. 1535 above, on fol. 1^b, beginning: آرایش جمال شامد کلام بزبور حمد
صانعیت الخ

2. Kaşidas, incomplete at the end and followed by a tarjî'band, likewise incomplete, on fol. 4^b, beginning:

اگر جمال پری روی من ببیند حور
شود ز غایت انصاف معترف بقصور

agreeing with the initial kaşidah in Sprenger's first copy; it is not found in the preceding copy; in fact only a small number of kaşidas are identical in both, for instance, fol. 7^b here corresponds to fol. 5^a in the preceding copy, fol. 10^a here to fol. 6^b there, etc.

3. Mukatta'ât, on fol. 33^b, beginning:

ای آصف زمان و ارسطوی جم نشان
بر درگه تو قامت گردون خمیده باد

4. Tarjî'band-i-Sâkinâma (ترجمه ساقی نامه), on fol. 37^b, beginning: ای باده کشان مزده که ایقام
بهارست الخ

5. Marthiyyah or elegy on the death of the Imâm Ḥusain bin 'Alî, on fol. 39^b, beginning: آنجه شورست الخ
See the preceding copy, No. 3, on fol. 35^b.

6. Sâkinâma (ساقی نامه), on fol. 43^b, beginning:

چگویم زوصف شراب قدح - نبیند زوال آفتاب قدح

The initial bait here is the third in the same sâkinâma, on fol. 43^b in the preceding copy, except that there زوصف is substituted for زبفیض in the first hemistich.

7. Ghazals, in alphabetical order, on fol. 68^b, beginning as in the preceding copy.

8. Incomplete ghazals (غزلهای ناتمام), on fol. 137^b, a collection similar to that in No. 8 of the preceding copy, but greatly differing in contents; here again only a few pieces are identical in both copies (for instance, fol. 141^a, l. 5, here corresponds to fol. 158^b, l. 4); beginning: خموشی باد ده اهل سخن را الخ

9. Maṭla'îyyât (مطلعیات), on fol. 152^b, beginning:

زاسباب تعلق بی تعلق را چه نقصانست
ببر برامن از فانوس دارد شمع و عربانست

10. Fardiyyât, on fol. 155^b, beginning: نشد جز خود
شناسی حاصل ما از خداجویی الخ

11. Rubā'îyyât, on fol. 158^b, in alphabetical order, beginning, as in the preceding copy, with the slight modification of رسا دست for رسا ناله at the end of the second hemistich.

No. 187, ff. 167, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5 in.

Mullâ Ṭughrâ (Nos. 1586-1591).

1586

Kullîyyât-i-Ṭughrâ (کلیات طغرا).

A collection of works in verse and prose by Mullâ Ṭughrâ of Mashhad, who went to India towards the end of Jahângîr's reign, was, under Sbâhjahân, appointed munshî to prince Murâdbakhsh, in whose honour he wrote several of his refined prose-treatises, and spent the last years of his life in seclusion in Kashmîr, where he died somewhat before A. H. 1078 (A. D. 1667); comp. on his life and prose-works (his poetical works seem to be extant only in the present copy, besides the extracts given in the tadhkiras mentioned below), Bodleian Cat., Nos. 1389 and 1390; Rieu ii. pp. 742-744, 850^b, and 875^b; W. Pertsch, p. 24; Khulâsat-alkalâm, No. 43 (col. 298 in the Bodleian Cat.); Khulâsat-alafkâr, No. 161 (ib., col. 308), and Makhzan-algharâ'ib, No. 1470 (ib., col. 348).

Contents:

1. Sâkinâma (ساقی نامه), a very long and extensive mathnawî, in imitation of Zuhûrî's (see above, Nos. 1501 and 1506-1508), on fol. 1^b, beginning:

زهی لطف سازنده آب و خاک
برقص آور سبز طاووس تاک

2. Ta'rif-i-Kashmîr (تعریف کشمیر), another mathnawî, in imitation of Zulâli (see above, Nos. 1494-1498), containing a poetical description of Kashmîr and evidently composed during his stay in that country towards the end of his life, on fol. 96^b, beginning:

حکمت او درگشود غمکده خاک را
پرگهر اشک ساخت حقه افلاک را

The titles of both these mathnawis do not appear here, but a comparison with the extracts and additional remarks in the *Khulāṣat-alkalām* (see above) has supplied them.

3. *Mukatta'ât*, including fards, short mathnawis, mukhammasât, a few ghazals, etc., on fol. 142^b, beginning:

تبارک الله ازین بزم عشرت افروزی
که عیش میرسد از وی بچار حد جهان

4. Ghazals, in alphabetical order, except the first, on fol. 174^b; beginning of the initial poem:

نمیشد نو خط دیوان ما رشک گلستانی
زیسم الله بر سرگر نمیزد شاخ رحمانی

Beginning of the first alphabetical ghazal:

تا نام تو سر دفتر معنیست رقم را
بر فرد بیان سجده ضرور است قلم را

5. *Rubā'iyyât*, on fol. 300^b, beginning:

یا رب بتنم شورش مستانه بده
وجدی زمی عشق چو پیمانه بده

6. A rich collection of refined prose-writings in a very flowery style, which often entirely obliterates the real purpose of the treatise, on fol. 311^b; it consists of the following twenty-four risālas (eighteen of these, together with *Tuḡhrā's* letters and a commentary, have been printed at Cawnpore, 1871, under the title of (رسائل طغرا):

I. *Firdausiyyah* (فردوسیہ), 'the paradisaical,' a description of Kashmir (Rieu ii. p. 742, No. II; Bodleian Cat., No. 1; Cawnpore edition, No. 1), on fol. 311^b, beginning: ای در طلب تو خانه بر دوش سحاب... ثنائی: بهار پیرائی که انگشت سبزه را بدانهای شبنم الخ

II. *Tāj-almadā'ih* (تاج المادح), 'the crown of eulogies,' in praise of prince Murād-bakhsh (Rieu, No. XI; Cawnpore edition, No. 10), on fol. 317^b, beginning: چو این نسخه زیب لوائح شده... سرخ روئی قلم بنگارش ثنائی: شهنشاهیست که تاجداران گلشن را الخ

III. *Ilhāmīyyah* (الهامیہ), 'inspiration' (Rieu, No. VII; Cawnpore edition, No. 2), a Sūfī treatise, on fol. 321^a, beginning: در نزد محبت همه جا خصل حکمت... لله الحمد که نقش مرادم در پوست تختة تجرد نشسته الخ

IV. *Mirāt-alfutūḥ* (مرآة الفتوح), 'the mirror of victories,' in praise of the conquest of Balkh and Badakhshān by prince Murād-bakhsh during the years A.H. 1055-1057 (A.D. 1645-1647) (Rieu, No. VI; Bodleian Cat., No. 2; Cawnpore edition, No. 4), on fol. 325^a, beginning: بیکه تازان میدان تقریر از دولت ستایش الخ

V. *Tajallīyyāt* (تجلیات), 'manifestations,' another description of Kashmir, with a eulogy upon Mir Husain Sahzwāri (Rieu, No. IX; Bodleian Cat., No. 3; Cawnpore edition, No. 13), on fol. 328^a, beginning: کشمیر بود فصل خزان عالم نور الخ

VI. *Kanz-alma'āni* (کنز المعانی), 'the treasure of ideas,' a eulogy on Shāh Shujā' (Rieu, No. X; Cawnpore edition, No. 6), on fol. 331^a, beginning: نفائس مخزن دهان جواهر حمد مکرمیست الخ

VII. *Murtafi'ât* (مرتفعات), 'exalted matters,' a description of a darbār at Jahāngir's court (Rieu, No. V; Bodleian Cat., No. 6; Cawnpore edition, No. 7), on fol. 332^b, beginning: نوبهار آمد که مقراض از پر بلبل کند الخ

VIII. *Majma'-algharā'ih* (مجمع الغرائب), 'collection of wonders,' a description of the lake Kamam (Rieu, No. IV; Bodleian Cat., No. 8; Cawnpore edition, No. 8), on fol. 334^a, beginning: چه نویسد (نویسم) از وسعت دریاچه کم الخ

IX. *Mushāhahāt-i-rabī'i* (مشابهات ربیعی), 'comparisons drawn from the spring, etc.,' also styled 'wonderful comparisons' (Rieu, No. XII; Bodleian Cat., No. 4; Cawnpore edition, No. 9), on fol. 335^a, beginning: موسم آن شد که مینا راگ هندی سر کند الخ

X. *Āhang-i-Bulbul* (آهنگ بلبل), 'the melody of the nightingale,' otherwise styled *Jūsh-i-Bulbul* (جوش بلبل), 'the ebullition of the nightingale,' and also دیباجة معیار, 'preface to the standard of perception,' in praise of Hāfiẓ' diwān (Rieu, No. I; Bodleian Cat., No. 9; Cawnpore edition, No. 5), on fol. 336^b, beginning: پیشرو ساز سخن ترانه حمد مانعیست (خالقست) الخ

XI. *Tahkikāt* (تحقیقات), 'verifications or poetical applications of the names of the planets' (Rieu, No. III; Bodleian Cat., No. 7; Cawnpore edition, No. 3), on fol. 337^b, beginning: از س غلط است حرف قاموس فلك الخ

XII. *Ta'dād-alnawādir* (تعداد النوار), 'the enumeration of strange things,' a description of eight stages on the road to Kashmir (Rieu, No. XXII; Cawnpore edition, No. 11), on fol. 338^b, beginning: در تیره زمین هند دلگیر شدم الخ

XIII. *Cashma-i-Faiḍ* (چشمه فیض), 'the source of overflow,' addresses to the monarch, with a description of Muhammad's ascension to heaven (Rieu, No. XXIX; Cawnpore edition, No. 17), on fol. 339^b, beginning: ای ملک وجود بر درت ماوائی... حمد اکبر پادشاهی که نور زانوش در هر جانب الخ

XIV. *Julūsiyyah* (جلوسیہ), 'eulogy on the accession,' viz. of the emperor 'Ālamgir (Rieu, No. XXIV; Cawnpore edition, No. 16), on fol. 351^b, beginning: ای کوکبه ات فروغ پیمای سریر... سرزبان از حمد شهنشاهی تواند بتاج رسید الخ

XV. *Wajdiyyah* (وجدیہ), 'the loveable object,' also styled وجدیة جان, 'the loveable object of the soul,' i.e. metaphors drawn from music (Rieu, No. XXXI), on fol. 356^b, beginning: نعمه دلنشین بترتم حمد سازنده مقام پذیرد الخ

XVI. *Thamara-i-Ṭibbī* (ثمره طبیبی), 'the medical fruit,' i.e. metaphors drawn from the medical art (Rieu, No. XXX), on fol. 363^a, beginning: ای درد تو بهتر از دواى دگرى . . . شکر حکیمی که درد بیدرمان آئوب از داروى صبوریش آید.

XVII. *Namūna-i-Inshā* (نمونه انشا), 'a model of composition,' in praise of 'Ālamgīr (Rieu, No. XXXII), on fol. 369^a, beginning: سیمین ورقى زیاسمینم دادند آید.

XVIII. *Anwār-almashāriḳ* (انوار المشرق), 'the lights of the East,' i.e. the joys of the spring (Rieu, No. XIX; Cawnpore edition, No. 12), on fol. 371^a, beginning: ای جوش دل صراحی و جام از تو . . . شب نشینان بزم سخن بشراب حمد خالقى سرخوش اند که سانی آید.

XIX. *Parikhāna* (پریخانه), 'the house of the fairy,' in praise of Shāh 'Abbās II of Persia (Rieu, No. XXV), on fol. 373^b: لفظ . . . ای راقم فرد رزق چه صبح و چه شام . . . قلمی که قطعه نویسان مقال سرمشق نازگی تفریر آید.

XX. *Kalimat-alḥaqḳ* (کلمه الحق), 'the word of truth,' i.e. a complaint against the king and the king's son for their want of liberality (Rieu, No. XVIII), on fol. 379^a, beginning: دوران چو در ستایش مزدی بما نداده افکنده . . . کار مارا آید.

XXI. *Āshūbnāma* (آشوب نامه), 'the book of tumult,' a praise of the seven mathnawīs of Zulālī (Rieu, No. XXI; Cawnpore edition, No. 15), on fol. 380^a, beginning: شکر ناظمی که ابیات بروج سپهر از معنی ابداعش صورت وجود بسته آید.

XXII. *Mī'rāj-alfāṣāḥat* (معراج الفصاحة), 'the ascent of eloquence,' a eulogy on Sayyid Bahādurkhān (Rieu, No. XXVIII), on fol. 385^a, beginning: از حق سخن . . . معجزه آئین خواهم آید.

XXIII. *Ruḳa'āt* (رقيات), 'letters,' beginning with the *Ibratnāma* (عبرت نامه), 'the book of warning,' or (as it is called in Rieu) *Enbrnāma*, 'the book of ambergris,' setting forth the plagiaries of Naṣirā-i-Hamadānī from Zulālī (Rieu, Nos. XVI and XVII; Bodleian Cat., No. 10; Cawnpore edition, pp. 193-270), on fol. 386^b, beginning: درحالتی که تیغ جان خراشرا قلمتراش . . . شمردی آید. The *Ibratnāma* was written for Muḳimā,

i.e. Muḳim Kāshī (بهمقیما شده); the heading in Rieu's copy appears to imply that it was written by Muḳimā.

XXIV. *Tadhkirat-alāḥibbā* (تذکرة الاحبب), 'memorial of the lovers,' otherwise called *تذکرة الاخبار*, 'memorial of the good,' or *تذکرة الاتقیاء*, 'memorial of the godly,' a eulogy on twelve contemporary Shaikhs and other renowned men, living in Kashmir (Rieu, No. VIII; Cawnpore edition, No. 14), on fol. 411^a, beginning: طغرا تا کی تیغ زبان تیز کنی آید.

No date.

No. 321, ff. 412, 4 coll. in the poetical parts, each ll. 25; clear and distinct Nasta'liq; ornamental binding; size, 14½ in. by 10 in.

1587

Munsha'āt-i-Mullā Ṭughrā (منشآت ملا طغرا).

An extensive collection of Ṭughrā's refined prose-writings, containing the following eighteen treatises:

I. *Fardوسیة*, on fol. 1^b (I in the preceding copy).

II. *تاج المدائح*, on fol. 25^b (II in the preceding copy), beginning: سرخ روئی قلم بنگارش آید.

III. *الهامیة*, on fol. 41^a (III in the preceding copy).

IV. *جوش بلبل*, on fol. 56^b (X in the preceding copy).

V. *کنز المعانی*, on fol. 61^a (VI in the preceding copy).

VI. *مرآت الفتح*, on fol. 67^a (IV in the preceding copy).

VII. *تجلیات*, on fol. 79^b (V in the preceding copy).

VIII. *مرتفعات*, on fol. 88^b (VII in the preceding copy).

IX. *تعداد التوائر*, on fol. 95^a (XII in the preceding copy).

X. *مشابهات بدیعی*, on fol. 99^b (IX in the preceding copy).

XI. *Khamsa-i-durūriyyah* (خمسة ضروریة), 'the needful quintet,' or as it is called in Rieu, No. XIII, *خمسة ناقصة*, 'the defective quintet,' an attack directed upon five persons in the court of Gulkundah (not found in the preceding copy), on fol. 104^b, beginning: آزرده ام . . . از دیدن بیدردی چند آید.

XII. *Ilāmiyyah* (اعلامیة), 'notification,' addressed to *Yālūkhān*, son of *Ākākān*, identical with the *مرآت*, or 'mirror of blemishes,' in Rieu, No. XIV, where it is described as a satire on *Yālūkhān*, an Amir of the court of Gulkundah (not found in the preceding copy), on fol. 107^a, beginning: بویلى همه وقت بادئ عتابی نیست آید.

XIII. *Ishāratīyyah* (اشارتیة), 'insinuation,' likewise addressed to *Yālūkhān*, here distinctly called *Tabrizi* (not found in Rieu or the preceding copy), on fol. 111^a, beginning: چون رعایت مضمون کلمو الناس علی قدر عقولهم لازم است آید.

XIV. *مجمع الغرائب*, on fol. 114^a (VIII in the preceding copy), beginning: چه نویسم . . . (marginal emendation) از وسعت آید.

XV. *تحقیقات*, on fol. 118^a (XI in the preceding copy).

XVI. *تذکرة الاحبب*, on fol. 122^a (XXIV in the preceding copy).

XVII. *عبرت نامه*, on fol. 126^b (XXIII in the preceding copy).

XVIII. Another *رقة* or letter, on fol. 129^b, beginning:

بشنو جواب رقة ابلجی پادشاه

در وصف هون و باقی اسباب نزدگاه

(corresponding to fol. 387^a, l. 16 in the preceding copy).

This copy, a very modern one, is dated A.H. 1264, Samvat 1904 (=A.D. 1848), by Fakir Nadhar Muhammad (see the colophon at the end and fol. 126^a), and was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab

Committee at Lahore. It was received into the Library from Dr. Royle, July, 1856.

No. 3224, ff. 151, ll. 11; splendid, large, and distinct Nasta'lik; beautifully illuminated frontispieces at the beginning of each of the eighteen treatises; every page besides is framed with stripes of various colours and embellished with small ornaments between the lines; size, 15 in. by 8½ in.

1588

Another copy of the same.

This copy, styled انشاء طغرا, contains the following sixteen treatises, some of which appear in a rather curtailed form:

- I. فردوسیہ, on fol. 1^b.
- II. تجلیات, on fol. 11^a.
- III. تعداد التوادر, on fol. 15^a.
- IV. مجمع الغرائب, on fol. 17^a.
- V. مرتفعات, on fol. 19^a.
- VI. تذکرة الاحبا, on fol. 21^b.
- VII. مشابہات ربیعی, on fol. 23^a.
- VIII. مرآت الفتوح, on fol. 25^b.
- IX. تاج المدائح, on fol. 30^b.
- X. کنز المعانی, on fol. 37^a.
- XI. تحقیقات, on fol. 39^b.
- XII. جوش بلبل, on fol. 41^a.
- XIII. الهامیہ, on fol. 42^b.

XIV. Risālah dar hajwiyāt-i-ba'di az mardum-i-Dakhan (رساله در هجویات بعضی از مردم دکهن), 'satires,' the first of which, on fol. 48^b, is designated as نامه اول and styled ختمه ناصه (see No. XI in the preceding copy), but beginning here as the مجمع الغرائب, viz.: چه نوبسده الخ; this treatise also includes parts of the اعلامیہ or مرآت العیوب (here styled کاشف العیوب, on fol. 49^b, l. 10), and of the اشارتیہ (Nos. XII and XIII of the preceding copy).

XV. انوار المشارق, on fol. 51^a.

XVI. رقعات, or letters, beginning with one addressed to Sultān Shujā' (as in No. XVII of Rieu), on fol. 58^a; the letter to Muḥammad Muḥim, quoted in Rieu, No. XVI, is found here on fol. 59^b; the one quoted in No. XVIII of the preceding copy, on fol. 61^b.

Dated the first of Ramaḍān, A.H. 1148 (A.D. 1736, January 15).

No. 1983, ff. 70, ll. 14-19; Shikasta; parts of pages written in diagonal lines; size, 9½ in. by 5½ in.

1589

The same.

This copy contains the following fourteen treatises:

- I. سرخ روئی قلم الخ, تاج المدائح, on fol. 17^a, beginning:
- II. مراتب الفتوح, identical with the preceding copies, on fol. 27^b.
- III. کنز المعانی, on fol. 36^a.
- IV. تذکرة الاخيار, on fol. 40^a (identical with the تذکرة الاتقيا or تذکرة الاحبا, see XXIV in No. 1586 above).

V. مجمع الغرائب, on fol. 43^b, beginning: چه نوبسده الخ.

VI. دیباجة معیار الادراك, on fol. 46^a (otherwise آهنگ بلبل or جوش بلبل, see X in No. 1586).

VII. تعداد التوادر, on fol. 48^b.

VIII. تجلیات, on fol. 52^a.

IX. مشابہات ربیعی, on fol. 58^a.

X. مرتفعات, on fol. 62^a.

XI. تحقیقات, on fol. 66^b.

XII. انوار المشارق, on fol. 69^b, beginning: شب نشینان الخ.

XIII. رقعات, beginning with the عبرت نامه, on fol. 81^b (see XXIII in No. 1586).

XIV. فردوسیہ, on fol. 104^a, beginning: ثنای بهار الخ.

A few detached prose-pieces, without any value, on ff. 122-124.

Dated, on fol. 121^a, the 22nd of Dhû-alḥijjah, A. 1165 of the Faṣlî era (A.H. 1171 = A.D. 1758, August 27).

No. 3078, ff. 17-124, ll. 15-17; Shikasta; size, 7½ in. by 3½ in.

1590

The same.

This copy contains, on ff. 1^b-64^b, ten of Tughrâ's refined prose-treatises, viz.:

I. مرتفعات, on fol. 1^b. Copied the 11th of Ramaḍān, A. H. 1092 (A. D. 1681, Sept. 24).

II. کنز المعانی, on fol. 5^a. Copied the 12th of Ramaḍān in the same year (A. D. 1681, September 25).

III. مشابہات بدیعی, on fol. 9^b.

IV. تعداد نوادر, on fol. 12^a.

V. تحقیقات, on fol. 14^b.

VI. تجلیات, on fol. 17^b.

VII. مجمع الغرائب, on fol. 22^b, beginning: چه نویسی الخ.

VIII. فردوسیہ, on fol. 25^b, beginning: ثنای بهار الخ.

IX. دیباجة معیار الادراك, on fol. 35^b, followed by

X. رقعات.

The remaining portion of this MS. (ff. 65^b-98) contains miscellanies in prose and verse, viz.:

1. قصیده شمس المناقب, by Mûsawikhân (i. e. Mir Mu'izz-aldin Muḥammad Mûsawikhân), who had first the takhalluṣ of Fiṭrat, who was born A. H. 1050 (A. D. 1640, 1641), and died in India A. H. 1106 (A. D. 1694, 1695), see A. Sprenger, Catal., p. 408.

2. A tract on marriage (نکاح), on fol. 68^b.

3. Poetical extracts, on fol. 69^b.

4. A mukhammas by Mullâ Hâdi (see No. 1581 above), on fol. 71^b, followed by rubâ'is, fards, and short poems by other poets, for instance, Jâmî, Amir Khusrau, Saifi, etc.

5. A kaṣidah by Sa'di, on fol. 75^a.

6. A letter of Maulânâ Zuhûri of Tarshiz to Faiḍi (see Nos. 1464 sq. and 1500 sq.), on fol. 76^b, followed by other indifferent prose-pieces, both in Persian and Arabic.

7. A Persian treatise on the soul (روح) by Abū 'Alī Ibn Sīnā (Avicenna), on fol. 82^b, beginning: سپاس خداوند آسمان و زمین و ستایش دهنده جان و دین الخ; see on this work Bodleian Cat., No. 1422, II, and compare Landauer, *Die Psychologie des Ibn Sīnā* in *Zeitschrift der D. M. G.* xxix. p. 335 sq. Copied the 12th of Muḥarram, A.H. 1093 (A.D. 1682, January 21).

8. Again poetical extracts, on fol. 88^a.

9. Beginning of an اعراس نامه, or book of friends, a sort of almanack or birthday book, in which, under each day of every month, the names of certain Shaikhs are marked, on fol. 92^b; but only the first Rabī' and part of the second are found here; all the rest is left blank.

No. 1902, ff. 98; written in various styles of Nasta'liq, mostly in diagonal lines, except ff. 41-64, ll. 21, very neatly executed, and ff. 68^b and 69^a, ll. 12-14; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1591

Another copy of Tughra's Mirāt-alfntūh.

Mullā Tughra's مرآت الفتح (see IV in No. 1586), beginning: بیکه تازان میدان الخ.

No date. A seal of Ridā 'Alikhān shows the year A.H. 1172 (A.D. 1758, 1759).

No. 2095, ff. 1-7, ll. 18-20; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1592

Kiṣṣa-i-Muḥammad Hanif (قصه محمد حنیف).

A Persian romance on the warlike exploits of Muḥammad Hanif (or as he is invariably called here, to suit the metre, Muḥammad Hanfiyah, see, for instance, fol. 3^a, l. 7; fol. 5^a, l. 1; fol. 10^b, l. 3; fol. 16^b, l. 1, etc.), the third son of 'Alī (comp. fol. 5^a, l. 1: محمد حنیف), by Muḥammad 'Ashik (see the poet's name on fol. 137^b, l. 5), who is probably identical with Shaikh Nūr-al-dīn Muḥammad 'Ashik, the author of the mathnawī عیش و طرب, composed A.H. 1079 (A.D. 1668, 1669), see A. Sprenger, *Catal.*, p. 339, and comp. W. Pertsch, *Berlin Cat.*, p. 923. At the end of this poem the great Shaikh Zain-al-'ābidīn, properly called Shaikh Ṣadr-al-dīn, is praised (see fol. 137^b, l. 9 sq.), and we may perhaps identify this Shaikh with the well-known Mullā Ṣadr-al-dīn Muḥammad bin Ibrāhīm Shirāzī, commonly called Mullā Ṣadrā, who died A.H. 1050 (A.D. 1640, 1641), see Rieu ii. p. 829^a. This Persian romance, which is undoubtedly the original and prototype of a mathnawī in Dakhnī verses styled ظفرنامه or جنگنامه or جنگنامه محمد حنیف, composed A.H. 1095 (A.D. 1684), by a poet with the takhalluṣ Laṭīf and the epithet Miftāḥ-al-'āshikīn, who, in a note on fol. 1^a of No. 3036 of the India Office Collection, has been identified with Ghulām 'Alī, and dedicated his poem to Abū-al-ḥasan Kuṭbshāh who, succeeding 'Abdallāh Kuṭbshāh, ascended the throne of Gulkundah in Ḥaidarābād, A.H. 1083 (A.D. 1672), and was taken prisoner by 'Ālamgir, A.H. 1098 (A.D. 1687). A shorter redaction of the same Dakhnī version is preserved in No. 2721 of the India Office Collection.

Beginning of 'Ashik's mathnawī, on fol. 1^b:

سر نامه کنم نام خدائی
که نتوان گفتنش چون و چرائی

It is slightly defective, owing to a lacuna on fol. 134^b (fol. 135 is entirely left blank) and a few missing verses at the end.

Modern transcript of the present century, without any date.

No. 3167, ff. 139, 2 coll., each ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

1593

Yūsuf u Zalikhā (یوسف و زلیخا).

Yūsuf and Zalikhā, a mathnawī by Mullā Nāzīm of Harāt, who was a court-poet and favourite of 'Abbās Kulīkhān Shāmlū, the Beglerbeg of Harāt, at whose request he composed this mathnawī, which is to a great extent based on Firdausī's mathnawī of the same name; he even mentions Firdausī's name on fol. 19^a, l. 7. He commenced the poem in A.H. 1058 (A.D. 1648), and completed it A.H. 1072 (A.D. 1661, 1662); he died A.H. 1081 (A.D. 1670, 1671), see Bodleian Cat., No. 1130; Rieu ii. p. 692; W. Pertsch, *Berlin Cat.*, pp. 29, 721, and 927; A. Sprenger, *Catal.*, pp. 151 and 515; Ātashkada, No. 305 (Bodleian Cat., col. 273), and Khulāṣat-alkalām, No. 71 (ib., col. 301). It has been printed at Lucknow, A.H. 1286.

Beginning:

خدایا چون سپهرم سینه بگشا
دل طوطی کن و آئینه بنما

No date. Many pages worm-eaten and severely damaged at the corners.

No. 184, ff. 165, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

1594

Another copy of the same.

Beginning as in the preceding copy.

No date. Ff. 193^a-195^b are left blank.

No. 1159, margin-column, ff. 179^b-348, ll. 28-40; (14-20 baits), written by different hands in irregular Nasta'liq, which sometimes resembles Shikasta.

1595

A slightly defective copy of the same.

One leaf is missing at the beginning of this copy.

The first bait, appearing here, corresponds to No. 184 (1593 above), fol. 3^a, l. 8.

Dated A.H. 1103, Rajab (A.D. 1692, March-April).

No. 3106, ff. 1-156, 2 coll., each ll. 17; Shikasta, in most cases without any diacritical points and consequently very difficult to read; size, 6 $\frac{1}{2}$ in. by 3 $\frac{3}{8}$ in.

1596

A fragment of the same.

This copy goes down to the third dream of Zalikhā,

in which she saw Yūsuf. The last bait corresponds to No. 184 (1593 above), fol. 40^b, l. 5.

No date. Modern transcript.

No. 3391, olim 14. J. 19, ff. 1-53, 2 coll., each ll. 14; Nasta'lik; size, 7½ in. by 4¾ in.

1597

Ghazaliyyât-i-Nâzim (غزلیات ناظم).

Ghazals, by the same Nâzim of Harât, arranged alphabetically and concluded by rubâ'is.

Beginning, on fol. 460^b:

عشق ناظم شد چو دیوان دل آگاه را
آهی انشا کرد و مصرع داد بسم الله را

No date. Another copy of Nâzim's diwân is noticed in A. Sprenger, Catal., p. 515.

No. 1159, margin-column, ff. 460^b-611^b, ll. 20-24; written in a strange Nasta'lik, often difficult to decipher, diacritical points frequently missing.

1598

Kaṣâ'id-i-Nâzim (قصائد ناظم).

A collection of kaṣidas by the same, beginning, on fol. 558^b:

ای ظهورت سایه بر ما بی (بر ما بی) ظهور انداخته
شمع پنهان بر در و دیوار نور انداخته

It breaks off on fol. 588^b.

No date.

No. 1159, ff. 558^b-588^b, 2 centre-coll., each ll. 11; written in the same style as the ghazals in No. 1597; size, 9¾ in. by 5¾ in.

1599

Diwân-i-Fânî (دیوان فانی).

Lyrical poems of Shaikh Muḥsin Fânî, of Kashmîr, pupil of Mullâ Sarfî of Kashmîr and teacher of Tâhir Ghani (who died A.H. 1079=A.D. 1668, 1669), and Hâjî Aslam Sâlim. He was greatly honoured by the emperor Shâhjahân, was in friendly connexion with the prince Dârâ Shukûh, and died in Kashmîr, to which he retired in the latter part of his life, A.H. 1081 (A.D. 1670, 1671), or according to others A.H. 1082 (A.D. 1671, 1672), comp. Rieu ii. p. 692^a, and iii. p. 1036^b; Makhzan-algharâ'ib, No. 1979 (Bodleian Cat., col. 362). The first ghazal, quoted in that tadhkirah, is found here on fol. 216^a, margin, beginning:

اگرچه آتش عشق تو زنده ساخت مرا
چو شمع سوخت درون و برون گداخت مرا

This diwân contains ghazals, in alphabetical order, on fol. 214^b, and rubâ'is, on fol. 278^b; beginning of the latter:

عالم همه ذات حق تعالی باشد
این عالم هم عالم بالا باشد

No date. Another copy of Muḥsin Fânî's diwân is described in A. Sprenger, Catal., p. 393.

No. 891, ff. 214-287, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24; Shikasta, a few leaves written in Nasta'lik; size, 9¾ in. by 5¾ in.

1600

Maṣdar-alâthâr (مصدر الآثار).

A mathnawî by the same Muḥammad Muḥsin Fânî, written in imitation of Nizâmî's Makhzan-alasrâr, and completed A.H. 1067 (A.D. 1656, 1657); see the chronogram in the last verse of the poem:

بود اثرهاش چو از حد فزون - آمده تأریخ زنامش برون

It is dedicated to the emperor Shâhjahân, see fol. 78^b, l. 9, and fol. 98^a, l. 6 sq.

Beginning of the prose-preface, on fol. 77^b: سپاس بیقباس و ستایش قدسی اساس تحفه ایست لائق بجناب حضرت احدیت الخ.

Beginning of the mathnawî, on fol. 81^b:

بسم الله الرحمن الرحيم - تازه نهالاست زباغ قدیم

No date. College of Fort William, 1825.

No. 2053, ff. 77-144, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5¼ in.

1601

Diwân-i-Aḥsan (دیوان احسن).

The lyrical poems of Zafarkhân Mirzâ Aḥsan-allâh, with the takhalluṣ Aḥsan, the father of the poet Âshnâ (see above, Nos. 1584 and 1585), and one of the great Amirs of Jahângir and Shâhjahân; concerning his life comp. Rieu ii. pp. 687^b and 688^a. According to the date given there, he died before his son Âshnâ in A.H. 1073 (A.D. 1662, 1663), but according to Sirâj his death took place after that of his son in A.H. 1081 or 1083 (A.D. 1670-1672), see A. Sprenger, Catal., pp. 109, 149, and 325; and Muntakhab-alash'âr, No. 49 (Bodleian Cat., col. 241). He began his poetical career in A.H. 1032 (A.D. 1623), and the present diwân, which is dated the 21st of Sha'bân, A.H. 1039 (A.D. 1630, April 5), must therefore contain his earliest poems.

Contents:

A detailed preface, in prose, beginning, on fol. 1^b: بلبل خوش الحان قلم در بستان سرای دستانسرایی بصفیر دلپذیر حمد چمن الخ.

Ghazals, in alphabetical order, on fol. 9^b, beginning:

چو گردد شرمساری در قیامت عنبر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

Rubâ'is, likewise in alphabetical order, on fol. 116^b, beginning:

با ما شب و روز آشنا بود خدا
از ما نفسی جدا کجا بود خدا

No. 890, ff. 122, 2 coll., each ll. 17; Nasta'lik; size, 9¾ in. by 4¾ in.

1602

Diwân-i-Kaiṣar (دیوان کیصر).

Lyrical poems of a poet with the takhalluṣ Kaiṣar, who flourished in the second half of the eleventh century of the Hijrah, as a chronogram for A.H. 1071 (A.D. 1660, 1661), قطب زمان رفت بسوی جنان, proves, and is, therefore, no doubt identical with Kaiṣar Shâmlû.

who was in the service of Hasankhân Shâmlû, the governor of Harât, and had literary controversies with the poet Mullâ Shukûhî, of Hamadân (see A. Sprenger, *Catal.*, p. 91, l. 13), under Shâh 'Abbâs. He was contemporary with Tâhir Naṣrâhâdî (see A. Sprenger, *Catal.*, p. 94, last two lines), who completed his *tadhkirah* A.H. 1083 (A.D. 1672, 1673), but added some biographies later. Kaiṣar is stated there to have mostly resided at Harât, wherefore he is often called Harawî; see also Safinah, No. 660 (*Bodleian Cat.*, col. 233). This diwân contains:

Ghazals, in alphabetical order, with one tarkibband and a few rubâ'is at the end.

Beginning of the initial ghazal, on fol. 1^b:

از عشق تُست سوز دل بی زبان ما
وز شوق تُست نظم و نسق در جان ما

Dated the 9th of Dhû-alhijjah, A.H. 1154 (A.D. 1742, February 15).

No. 935, ff. 32, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 4½ in.

1603

Kulliyât-i-Rafi' (کَلِّیَّاتِ رَفِیع).

Complete poetical works of Mirzâ Hasanbeg Rafi' of Mashhad, who came to India under Shâhjahân, and lived at the court of that emperor as his and his son Dârâ Shukûh's panegyrist, comp. *Makhzan-algharâ'ib*, No. 841 (*Bodleian Cat.*, col. 333); he was still alive in A.H. 1083 (A.D. 1672, 1673), but had died at Dihli, when Sarkhwush wrote his *tadhkirah*, A.H. 1093 (A.D. 1682), see A. Sprenger, *Catal.*, pp. 92 and 111.

This copy contains:

1. Ghazals, in alphabetical order, beginning, on fol. 1^a; but the first bait is a little injured, and we can only quote the second hemistich of it, which runs thus:

زین نام بهر عنوان ظاهر شده فرمانها

2. Rubâ'is, on fol. 251^a, beginning:

این بیخردان که طالب دنیایند
هر یک بگمان خویشان یکتایند

3. Short mathnawis:

- a. در تعریف شاهجهان پادشاه, on fol. 258^b.
- b. در صفت عمارات, on fol. 264^a.
- c. ستایش اسپ, on fol. 266^b.
- d. مذمت اسپ, on fol. 268^b.
- e. هجو شخصی, on fol. 270^b.
- f. تعریف شاهجهان, on fol. 272^a.
- g. تعریف مسجد, on fol. 276^a.
- h. تعریف قصر, on fol. 277^b.
- i. تعریف برج, on fol. 278^a.
- k. تعریف خاص وعام, on fol. 279^b.
- l. تعریف تخت مرصع, on fol. 280^a.
- m. تعریف حمام, on fol. 281^a.

n. تعریف باغ, on fol. 282^b.

o. تعریف عید وزن, on fol. 283^a.

No date.

No. 471, ff. 283, 2 coll., each ll. 15-16; unequal Nasta'liq; size, 8½ in. by 5 in.

1604

Diwân-i-Âsaf (دیوان آصف).

An incomplete copy of the lyrical poems of Âsaf, i. e. Muḥammad Kuli Âsaf or Âsafâ of Kumm, who came to India under Shâhjahân; he was still alive in A.H. 1083, but had died in A.H. 1093, see A. Sprenger, *Catal.*, pp. 97 and 109, and Beale's *Oriental Biogr. Dictionary*, p. 54^b; see also No. 1487 above. This diwân is arranged alphabetically, consists of *qasidas* and ghazals, but goes down only to the letter د; it breaks off at the end of a ghazal rhyming in دار. There are besides small lacunas after ff. 9 and 11. Beginning:

صبح دمد بال ده نالۀ عذر خواه را
بک زنگ جهل کن آئنه گناه را

No. 3373, olim 13. J. 9, ff. 504, ll. 11-20; written very unequally by different hands, partly in careful and distinct Nasta'liq, partly in very careless Nasta'liq and even Shikasta; illuminated frontispiece; size, 8½ in. by 4½ in.

1605

Diwân-i-Nadim (دیوان ندیم).

The fragment of a diwân by Nadim, who seems to be identical with Nadim of Kashmir, who was still alive in A.H. 1083 (A.D. 1672, 1673), see the *Makhzan-algharâ'ib*, No. 2908 (*Bodleian Cat.*, col. 389), and A. Sprenger, *Catal.*, p. 107. A later poet of the same takhallus is Mirzâ Zaki Nadim of Isfahân, who was a contemporary of Sulṭân Husain Ṣafawi, and afterwards entered into Nâdirshâh's service. The present copy contains only a part of the ghazals, arranged alphabetically and going from the rhyme-letter ل to the middle of د. Beginning:

میکشم هر دم بباد روی جانان آه را
دود آهم سرمه گردد چشم مهر و ماه را

No. 114, ff. 17-42, 2 coll., each ll. 17-19; Nasta'liq; size, 8½ in. by 4½ in.

Ṣâ'ib (Nos. 1606-1623).

1606

Kulliyât-i-Ṣâ'ib (کَلِّیَّاتِ صَائِب).

A complete collection of Ṣâ'ib's poetical works, copied under his own superintendence, as we learn from the vignette on fol. 1^a: دیوان صائب از اوّل تا آخر بنظر و صلاح صائب رسیده.

Mirzâ Muḥammad 'Alî Ṣâ'ib of Isfahân, who is usually called the greatest among the modern Persian poets, was born about A.H. 1012 (A.D. 1603), went at an early age to Kâbul, where he became the favourite of the governor Zafarkhân, betook himself afterwards to Shâhjahân's court and returned, after some stay in Kashmir, to his native country, where Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666) made him 'king of

poets.' He died, according to a chronogram of Wâ'iz, A. H. 1088 (A. D. 1677, 1678), comp. Rieu ii. p. 693 sq.; Bodleian Cat., Nos. 1131-1137; W. Pertsch, Berlin Cat., p. 930 sq.; A. Sprenger, Catal., p. 384 sq.; other dates of his death are A. H. 1080 (A. D. 1669, 1670), see *Khulâsat-alafkâr*, No. 157 (Bodleian Cat., col. 307), and A. Sprenger, Catal., p. 151; A. H. 1081 (A. Sprenger, Catal., p. 112); A. H. 1087 (A. D. 1676, see H. Khalfa iii. p. 290, No. 5506); or even A. H. 1089 (A. D. 1678, as in the *Mirât-al'âlam*); see besides Ouseley, Biogr. Notices, p. 227; Cat. des MSS. et Xylographes, p. 398; G. Flügel i. p. 597; J. Aumer, p. 38; J. C. Tornberg, p. 110; some of his poems have been translated into German by Tholuck, *Blüthensammlung*, p. 288 sq. The *diwân* has been lithographed in Lucknow, A. H. 1292; a small selection from the same, Lucknow, A. H. 1264 and A. D. 1871.

This valuable MS. contains the following parts:

1. *Kašidas*, on fol. 1^b, beginning:

ای سواد عنبرین قامت سوبدای زمین
مغز خاک از نکته مشکین لباس خوشه چین

agreeing with the initial bait of the *خلاصه کبیر*, see A. Sprenger, loc. cit.; and Rieu ii. p. 694^a.

2. A *mathnawi*, styled *رزمیه*, on fol. 13^b, beginning:

بر آرنده تاج و تخت و کلاه
خدیو جوانخت عباس شاه

Composed A. H. 1079 (A. D. 1668, 1669), and dedicated to Shâh Sulaimân (originally called Šafi Mirzâ), the successor of 'Abbâs II. The same is noticed in Rieu ii. p. 694^a.

3. Persian *ghazals*, in alphabetical order, on fol. 16^b, beginning:

اگر نه مدد بسم الله بود تاج عنوانها
نگشتی تا قیامت بو خط شیراز دیوانها

4. A series of Turkish (i.e. Āghatâi) *ghazals* (*غزلیات ترکی*), on fol. 477^b.

5. *Mutafarrikât*, on fol. 479^b, beginning: حسرت اوقات غفلت چون زدل بیرون رود الخ

6. Unfinished *ghazals*, in alphabetical order (*غزلهای خدایا در*), on fol. 481^b, beginning: (ناتمام موافق ردیف پذیر این نعره مستانه مارا الخ

Many additions on the margin.

No. 560, ff. 488, 4 coll., each ll. 37; small Nasta'lik; illuminated frontispieces on ff. 1^b, 16^b, 447^b, 479^b, and 481^b; size, 13½ in. by 8½ in.

1607

Diwân-i-Šâ'ib (دیوان صائب).

A very large collection of the lyrical poems of Šâ'ib, being similar to the *خلاصه کبیر*, or 'large selection,' as in Sprenger's copy, loc. cit. (see the preceding copy). It contains *ghazals*, intermixed with *kašidas*, in alphabetical order, beginning, on fol. 1^b: اگر نه مدد بسم الله الخ

At the end, on ff. 612^b-621^b, a series of so-called

IND. OFF.

rubâ'is (which have, however, not the usual *rubâ'i-metre*), beginning:

یاد ایامی که رویش را بهار شرم بود
با حیا هنگامه نظاره او گرم بود

Dated the last of Dhû-alka'dah, A. H. 1148 (A. D. 1736, April 12); according to a note on the last page this collection contains 32,000 baits.

No. 748, ff. 621, 2 centre-coll., each ll. 14, and a margin-coll., ll. 24; clear and distinct Nasta'lik; illuminated frontispiece; size, 12½ in. by 7½ in.

1608

The same.

This collection is similar to the *خلاصه صغیر*, or 'smaller selection' (see W. Pertsch, Berlin Cat., p. 930 sq.), and contains:

Fards, on fol. 1^b, beginning, as the *Mutafarrikât* in No. 1606: حسرت اوقات غفلت الخ

Ghazals, in alphabetical order, except the first, on fol. 6^b. Beginning of the initial poem:

یا رب از عرفان مرا بیمانه سرشار ده
چشم بینا جان آگاه و دل بیدار ده

Beginning of the first alphabetical *ghazal*, on fol. 7^a: زهی بغمزه جانسوز برق مذهبا الخ At the end of this part a *mukhammas*.

Mutafarrikât, on fol. 344^b, containing *rubâ'is*, *fards*, and short *ghazals*, likewise in alphabetical order, beginning:

در کوی عشق ره نبود جبرئیل را
پی کرده است تمیزی این ره دلیل را

Copied by Muhammad Shâkir in the fifth year of the reign (of whom is not stated). The right order of ff. 359-366 is: 359, 361, 360, 362, 363, 365, 364, 366.

No. 724, ff. 387, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1609

The same.

Contents:

A few *kašidas*, on fol. 1^b, beginning: ای زسودا سایه ای زسودا سایه. They break off on fol. 5^b, and ff. 6-10^a are left blank.

Ghazals, in alphabetical order, except the first, on fol. 10^b. Beginning of the initial poem: یا رب از عرفان الخ

Beginning of the first alphabetical *ghazal*, on fol. 11^a: خدایا در پذیر این نعره مستانه مارا الخ At the end, on fol. 558^a, a *rubâ'i*. Ff. 81-83, 315^b, 388^b, and a part of fol. 80^b are left blank.

No date. On fol. 1^a a note from A. H. 1193 (A. D. 1779).

No. 1159, ff. 1-558, 3 coll., each ll. 14-16 on ff. 1-5; 2 coll., each ll. 11 on ff. 10-558; written in the same strange Nasta'lik as Nos. 1594, 1597, and 1598 above; small illuminated frontispiece on fol. 10^b; size, 9½ in. by 5½ in.

1610

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

اگر نه مدد بسم الله الح

Rubâ'is, intermixed with a few short ghazals and fards, on fol. 353^a, beginning: صبر کن بر آب الح

No date.

No. 3498, olim 13. J. 27, ff. 364, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5¾ in.

1611

An incomplete copy of the same.

This collection, which contains ghazals in alphabetical order, interspersed with a few *ḡasidas*, *tarkibbands*, and rubâ'is, opens abruptly in the middle of the rhyme-letter *د* with a ghazal, beginning: آهيا آئيند سرو خرامان تو: اند الح. It corresponds to No. 1606 above, fol. 167^a, l. 7.

Many pages are severely damaged at the inner side; a great number of small blanks besides, both in the centre and the margin. The right order of ff. 1-29 is: 1-22, 28, 24-27, 23, 29.

No date.

No. 847, ff. 339, 2 centre-coll., each ll. 21, and a third column on the inner margin, ll. 40; sometimes additional verses on the outer margin; Shikasta; size, 11½ in. by 6 in.

1612

Šā'ib's ghazals.

A complete copy of all the ghazals of Šā'ib in alphabetical order, the fullest collection extant. Beginning:

اگر نه مدد بسم الله بودی تاج عنوانها الح

No date. The margin of the first two pages is covered with some *mathnawī*-baits, apparently by Šā'ib too, beginning: الهی ذره دردی بجان ریز الح.

College of Fort William, 1825. Special selections of Šā'ib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii, 3^a, and p. 702, No. 44.

No. 2117, ff. 657, 4 coll., each ll. 29; good and clear Nasta'lik; size, 19 in. by 10 in.

1613

A shorter collection of the same ghazals.

Beginning as in the preceding copy. At the end six rubâ'is. This copy, injured in many places, was finished on Sunday the 9th of Ramaḡān, in the fourth year of ? (the name of the ruler is omitted).

No. 2750, ff. 256, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

1614

Selections from the same.

Ghazals, in alphabetical order, on fol. 1^b, beginning:

ای زمگان تو در چشم گلستان خارا
گل ز سودای رخت افتاده در بازارها

Corresponding to No. 1606 above, fol. 17^a, l. 5.

Dated the 15th of Ramaḡān, A. H. 1138 (A. D. 1726, May 17), at Shāhjahānābād.

On the margin of ff. 2^b-9^a some ghazals of *Jān Kudsi* (see above, Nos. 1552-1557) are written, beginning: داد عشقم باده نابی که می سوزد مرا الح, and on the margin of ff. 10^b-15^b a few ghazals and rubâ'is of *Wā'iz*, probably Muḡammad Rafi' Wā'iz of Kazwin, who was still alive A. H. 1093 (A. D. 1682), see Rieu ii. p. 698^a; they begin: دل چه سان پنهان کند در سینہ آه خویش را الح. One ghazal and two rubâ'is of Šā'ib himself are added on the margin of ff. 18^a, 18^b, and 22^b.

No. 725, ff. 1-89, 2 coll., each ll. 12; very distinct Nasta'lik; illuminated frontispiece; the first two pages written on gilt ground; ff. 1-26 on red paper, the rest on white one; size, 8½ in. by 4½-5 in.

1615

A fragment of the same.

Extracts from Šā'ib's ghazals, breaking off in the rhyme-letter *ن*.

No. 488, ff. 33, 3 coll., each ll. 14-20; very careless Nasta'lik; size, 9½ in. by 5½ in.

1616

Ghazaliyyât-i-Šā'ib bâ radif-i-alif (غزلیات صائب با ردیف الف).

An incomplete collection of those ghazals of Šā'ib which rhyme in *ا*, beginning: اگر نه مدد بسم الله الح.

There are two lacunas, one on fol. 9 which is left entirely blank, and the other on fol. 17^b. Fol. 97 is severely damaged.

Worm-eaten.

No. 822, ff. 98, 2 coll., each ll. 14-16; Nasta'lik; size, 8½ in. by 4½ in.

1617

Ghazaliyyât-i-Šā'ib bâ radif-i-dâl (غزلیات صائب با ردیف دال).

The richest collection extant of those ghazals of Šā'ib which rhyme in *د*, beginning:

اول ثنای عشق فصیحان ادا کنند
آری طعام را بنمک ابتدا کنند

No date. Not only the centre of the copy is filled, but in many places the margin is covered too, and a great number of smaller or larger leaves, containing likewise ghazals of Šā'ib rhyming in *د*, are inserted between the original leaves.

No. 388, ff. 244, 2 coll., each ll. 21; Nasta'lik, by at least two different hands; size, 10½ in. by 5½ in.

1618

Wājib-alḡifz-i-Mirzâ Šā'ib (واجب اللفظ مرزا صائب).

Wājib-alḡifz, a selection from Šā'ib's diwān, made, according to Sprenger, Catal., p. 386, by Darwish 'Āmilâ of Balkh, who paid a visit to Šā'ib at Isfahān and obtained his diwān. It contains ghazals, rubâ'is, single baits, etc., brought together according to the subjects of which they treat, under many different, but

alphabetically arranged, topics, beginning with the letter ا and ending with ی. The title, sometimes given to this selection (as for instance in the following copy), viz. مرآت الجمال, applies to another selection, describing the beauty of the human figure and its various parts, see Rieu ii. p. 694^b, and A. Sprenger, Catal., p. 386. Here follows a complete list of the heads of all those bâbs:

1. آئینه, on fol. 3^b; آئینه, on fol. 1^b; آدم و دانه: ا, on fol. 18^b; و سکندر, on fol. 24^b; ابرو, on fol. 34^a; آبله, on fol. 30^a; آبرو, on fol. 34^b; آبدست و سمندر
2. ب and ب, on fol. 37^b; بهار, on fol. 38^a; بید مجنون, on fol. 47^a; بلبل و گل, on fol. 51^b; بیکان, on fol. 49^a; پسته و بادام, on fol. 53^a; پیاله و پیمانه, on fol. 52^b; پل, on fol. 54^a; بوسه, on fol. 55^a; بنگاگوش, on fol. 56^a; بیاض کردن, on fol. 61^b; پری, on fol. 60^b
3. ترازو و میزان, on fol. 65^b; توبه, on fol. 63^b; تاک, on fol. 67^b; تنور, on fol. 68^a; تبخال, on fol. 69^a; تیغ, on fol. 70^a; تیر و کمان, on fol. 70^a; تحمیل, on fol. 77^a; تمکین, on fol. 85^b
4. چشم, on fol. 86^b; چین پیشانی, on fol. 87^a; چشم و مژگان و نگاه, on fol. 88^b and fol. 95^a; جام, on fol. 97^a; جرس, on fol. 97^b; جوی, on fol. 99^b; شیر و کوهکن, on fol. 100^a; چغند و ویرانه و گنج, on fol. 101^b; چنار, on fol. 102^a
5. حنا, on fol. 102^b; حباب و دریا, on fol. 108^a; حیرانی, on fol. 108^b
6. خاموشی, on fol. 110^a; خضر, on fol. 113^b; خرم, on fol. 120^a; خورشید و آفتاب, on fol. 125^b; خرقه پشمینه, on fol. 126^b; خزان, on fol. 127^b; خواب, on fol. 131^a; خال, on fol. 150^a; خانه زن, on fol. 154^a; خراب, on fol. 154^b
7. دهن و لب, on fol. 155^b; دریا, on fol. 164^a; دختر زر, on fol. 164^b; دست رد, on fol. 164^b; دربان, on fol. 165^b; داندان, on fol. 167^b; چشم, on fol. 169^a; دامن شب, on fol. 170^b; درد, on fol. 173^a
8. رشته و گوهر, on fol. 174^a; ریحان و سفال, on fol. 175^a; رگ کردن, on fol. 176^b; روز و شب, on fol. 177^a; رخنه دیوار, on fol. 177^b
9. زخم, on fol. 178^a; زنجیر, on fol. 179^a; زنبور, on fol. 181^a; زلف, on fol. 181^b
10. سنگ, on fol. 193^b; سوزن, on fol. 200^a; سیل, on fol. 203^b; سائل, on fol. 205^a; سبو, on fol. 205^a; و شرار

و فقیر و گدا, on fol. 208^b; سرو, on fol. 210^b; سرو و فاخته, on fol. 216^a; سیب دقن, on fol. 224^b; سپند, on fol. 217^a; سیماب, on fol. 227^b; سحبه, on fol. 228^a; ساغر, on fol. 229^a

11. شیر و شکر, on fol. 229^b; شگوفه, on fol. 231^b; شیر و نیستان, on fol. 231^b; شهباز و شاهین, on fol. 233^b; شمشاد, on fol. 235^a; شمع و پروانه, on fol. 246^b; شبنم و خورشید, on fol. 244^a; ویری, on fol. 249^b; شب آدینه
12. صندل, on fol. 250^a; صبح, on fol. 260^b; صدر و آستانه, on fol. 261^a; صنوبر, on fol. 261^b
13. ضعف و ناتوانی, on fol. 261^b
14. طوطی و خطا, on fol. 262^a; طوطی, on fol. 264^b; طفل و شیر و بستان, on fol. 266^a; طفل و دیوانه, on fol. 269^b; و طفل بسته زبان, on fol. 270^b
15. عمامه, on fol. 272^a; عود, on fol. 273^a; عنکبوت و مگس, on fol. 273^b; عنقا, on fol. 276^a; عنبر, on fol. 277^a; عرق, on fol. 277^b; و رخسار, on fol. 281^b; عقیق, on fol. 285^a
16. غنچه, on fol. 287^a; غربت و وطن, on fol. 287^a
17. فرهاد و شیرین و جوی شیر و تیشه, on fol. 292^b; فلاخن, on fol. 298^a; فتراک, on fol. 297^a
18. قفل و کلید, on fol. 300^a; قلم, on fol. 300^b; قارون, on fol. 302^a; قفس, on fol. 303^b; قافله, on fol. 306^b; قافله, on fol. 308^a; و قامت خم, on fol. 308^b; قمری و قامت و سرو, on fol. 310^a
19. کافور, on fol. 316^a; کاه و کهریا, on fol. 317^a; کلاه و طرف, on fol. 317^b; کبک و کهسار, on fol. 319^b; گل رعنا, on fol. 320^b; گوی, on fol. 321^b; گهواره, on fol. 323^a; گریه و اشک, on fol. 324^a; کباب, on fol. 327^b; گل و شبنم, on fol. 338^a; کاکل, on fol. 338^b; کاروان, on fol. 339^a; کعبه, on fol. 340^b; گوهر, on fol. 344^a; گرداب, on fol. 353^a; گرد تیتم, on fol. 355^b; گرد باد, on fol. 357^a
20. لیلی و مجنون, on fol. 359^b; لیلی, on fol. 360^b; لاله, on fol. 366^a
21. مور و خرمن, on fol. 373^b; مور و سلیمان, on fol. 378^b; منصور و دار, on fol. 379^b; موی سفید, on fol. 383^a; دریا و قلاب, on fol. 386^b; مکافات, on fol. 388^a; محراب, on fol. 391^b; مومیائی, on fol. 392^a; مداحسان, on fol. 392^a

fol. 392^b; موم عید, on fol. 393^a; موی میان,
on fol. 393^b; ماهتاب, on fol. 395^b; محمود وایان,
on fol. 399^b.

22. نقاب, on fol. 339^b; غزل, on fol. 400^b;
نقاس و بتخانه, on fol. 401^b; نامه اعمال,
on fol. 404^a; نرگس, on fol. 404^a; نری, on fol. 405^b;
نقطه و برگرار, on fol. 408^b; ننگین, on fol. 410^a.
23. هما و استخوان, on fol. 411^a; هلال, on fol. 414^b;
هاله, on fol. 416^b.
24. یوسف و زلیخا, on fol. 418^a.

Beginning: خرد دانست آنکه جرم خویش را بمیجاری. شد الخ. Upon this work, or rather the selection from it, see No. 1620 below, is founded the lithographed edition of selections from Šā'ib, entitled انتخاب دیوان انتخاب, and published in Lucknow, 1264.

No date.

No. 696, ff. 425, 2 coll., each ll. 13; clear Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

1619

Another copy of the same.

Another copy of the same selections in the same order and under the same heads, introduced by a preface, which Mir Muḥammad Murād composed, in order to say a few words about Šā'ib's excellency and to give an index of the whole work. It is wrongly styled here (fol. 1^b, l. 4) مرآت الجمال, comp. the remark in the preceding copy.

Beginning of the preface, on fol. 1^b: این مجموعه را که
معنی پردازان ایران و سخن پناهان صفاهان بمعددکاری
طبع سلیم الخ.

Beginning of the selections the same as in the preceding copy: خورد دانست آنکه الخ.

Slightly injured here and there.

No. 274, ff. 461, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 8½ in. by 4½ in.

1620

Ash'ār-i-muntakhabah (اشعار منتخبه).

A selection from the selections, which are styled واجب اللفظ, arranged exactly in the same way, but containing less and shorter extracts. From this extract was probably made the edition of the انتخاب دیوان صائب, comp. above in No. 1618.

Beginning the same as in the preceding copy.

No date.

No. 260, ff. 149, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 5 in.

1621

Short extracts from Šā'ib's diwān.

A short selection of ghazals, kit'as, and rubā'is from Šā'ib's diwān, beginning: کسی کز خلق خواهد حاجت
خود مردنش اولی الخ.

Dated the 19th of Šafar, A.H. 1095 (A.D. 1684, February 6), at Bahār, by a naukār of Shaikh 'Ināyat-allāh, the comptroller of the jāgirs of prince Wālā-guhār Shāh 'Ālam (afterwards emperor Bahādurshāh).

No. 3234, ff. 1-12, 4 coll. in diagonal lines; written in careless Nasta'liq; size, 9½ in. by 5½ in.

1622

Šā'ib's kaşidas.

A few kaşidas by Šā'ib, beginning, on fol. 288^a: اینچنین هجران اگر دارد مرا در پیچ و تاب الخ.

No. 891, ff. 288-293, 2 centre-coll., each ll. 11-13, and a third on the margin, ll. 26; Shikasta; size, 9½ in. by 5½ in.

1623

Miscellanies in prose and verse.

The main portion of the MS. (ff. 21-36) is filled with extracts from the diwān of Šā'ib, made by Muḥammad Ṭāhir Naşrābādī, the author of the famous tadhkirah (see No. 669 above), and entitled دیوان صائب انتخاب. These extracts were made by the compiler after the completion of his extracts from the Shāhnāma, styled برزای ارباب هوش: انتخاب شاهنامه روشن باشد که این درد نوش بنم نامردی محمد طاهر نصرابادی الخ.

Ff. 22-27 are turned upside down and must be read from fol. 27^b backward.

The remainder of the MS. contains:

1. Scattered pieces of poetry from the diwāns of Naşir 'Alī, Rafī, Faīdī, and Shaikh Taj-al-din, on ff. 4^b-6^a, 12^b-14^b, and 15^b-16^a. An Arabic kaşidah by Farazdaq (died A.H. 110=A.D. 728), in praise of the legitimate successor to the prophetic office (قصیده فرزدق), is found on fol. 11^b.

2. Small prose-pieces, chiefly traditions of the prophet, 'Alī, and other saints, some theological tracts in Arabic, on fol. 6^b; another tract, styled الفایطة الغریبة, on fol. 7^b; one in Hindūstānī, on fol. 10^a; the story of Solomon and the birds, in Persian, on fol. 10^b; again an Arabic treatise, فی الروع وقت التحرر, dated Rajab, A.H. 1103 (A.D. 1692, March-April), on fol. 17^b, and a letter by Šā'ib (رعة مرزا صائب), on fol. 20^b.

The extracts from Šā'ib's diwān are dated, on fol. 36^a, the 19th of Rabī'al-awwal, A.H. 1095 (A.D. 1684, March 6), at Sūrat, by Abū Muḥammad bin Muḥammad Ṭāhir alkuṭbī.

No. 1911, ff. 36, 3 coll., each ll. 22, on ff. 21-36; Nasta'liq, by different hands; size, 9½ in. by 5½ in.

Poets who died between A.H. 1100 and 1200.

1624

Diwān-i-Sābik (دیوان سابق).

Lyrical poems of Hāji Faridūn or Ākā Faridūn Husain, with the takhalluṣ Sābik, who went to India under 'Ālamgīr and was still alive in Lāhūr A.H. 1103 (A.D. 1691, 1692), as a short postscript of the poet himself, on fol. 209^b, is dated Jumādā-alūlā of that

year. Sâbiḡ is mentioned in A. Sprenger, Catal., p. 123, l. 8 ab infra; in the *Ṣuḥuf-i-Ibrâhim*, see W. Pertsch, Berlin Cat., p. 644, No. 92; and in the *Makhzan-algharâ'ib*, No. 1048 (col. 337 in the Bodleian Cat.). This very rare diwân, which is moreover the poet's autograph, written in the twenty-eighth year of 'Âlamgir's reign (A. H. 1096=A. D. 1685), is found in no other collection described hitherto, and contains:

Ḳaṣidas, tarkibbands, and *ḳiṭ'as*, on fol. 1^b, beginning:

منادیت در آنکو که هر که کشته ماست
بروز حشر زما خونها نخواهد خواست

Some leaves are left blank at the end of this part, for future insertions.

Ghazals, in alphabetical order (also with some partly or wholly blank leaves for additions), on fol. 61^b, beginning:

خون وحدت میزند جوش از رگ زتار ما
نالۀ ناقوس می آید زاستغفار ما

Rubâ'is, on fol. 203^b, beginning:

سلطان سرپر لی مع الله علیست
در مملکتی هستی ما شاه علیست

Bibliotheca Leydeniana.

No. 2829, ff. 209, 2 coll., each ll. 15; Nasta'liḡ; small illuminated frontispieces, on ff. 1^b and 61^b; size, 6 $\frac{3}{4}$ in. by 3 $\frac{1}{2}$ in.

1625

Diwân-i-Kirâmi (دیوان کرامی).

The lyrical poems of Kirâmi (Girâmi in A. Sprenger, pp. 128 and 412, and in Rieu ii. p. 714^a, and iii. p. 1092^a; Karâmi in W. Pertsch, Berlin Cat., Index, p. 1172^b, or Kurrâmi, ib., p. 1189^b), whose autograph this copy seems to be, since there are many blanks left between the single poems, probably with the intention of filling them up afterwards with poems of the same rhyme-letter; according to the chronogram in the last verse on the last page, آخر شد, it was finished A. H. 1105 (A. D. 1693, 1694). The poet must therefore have flourished towards the beginning of the twelfth century of the Hijrah, and may be identical with Mirzâ 'Abd-alrahmân Kirâmi, the son of Amânatkhân (who was in 'Âlamgir's service); see the *Hamisha Bahâr* in A. Sprenger, Catal., p. 128; *Makhzan-algharâ'ib*, No. 2200 (col. 369 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 38. Another well-known poet, with the same takhallus, is the Kashmirian poet Mirzâ Kirâmi, son of Mirzâ 'Abd-alghanibeg Kabûl and brother of Mirzâ Arjumand Âzâd (the father died A. H. 1139=A. D. 1726, 1727; Mirzâ Kirâmi himself A. H. 1155=A. D. 1742, comp. Rieu, loc. cit.; A. Sprenger, Catal., p. 128, where it is stated that he was a young man in A. H. 1136=A. D. 1723, 1724; and *Makhzan-algharâ'ib*, No. 2198). Besides these two there are mentioned in the various *tadhkiras*: Hasanbeg Kirâmi Shâmlû, who was a high official under Jahângir, see *Khulâsat-alafkâr*, No. 434 (col. 314 in the Bodleian Cat.); *Makhzan-algharâ'ib*, No. 2126 (ib., col. 367); and W. Pertsch, Berlin Cat., p. 655, No. 37; Kâsimbeg

Kirâmi, see *Makhzan-algharâ'ib*, No. 2204 (ib., col. 369); Maulânâ Kirâmi of Tabriz, see *Makhzan-algharâ'ib*, No. 2188, and W. Pertsch, loc. cit., No. 40; Allahwirdibeg Kirâmi, see W. Pertsch, ib., No. 39; Mullâ Kirâmi Kâshî, ib., No. 36; and a Mirzâ Kirâmi, without any further designation, ib., No. 41. This copy contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

شست و شوی ده بخون عاشقان میخانه را الخ

Mukhammasât, on fol. 309^a, beginning:

دختر زر بسوی پیر مغان خواهد شد الخ

Rubâ'is and fards, on fol. 317^a, beginning:

در فکر شراب تا بکی خواهی بود الخ

Tarkibbands, *ḳiṭ'as*, *ḳaṣidas*, and short *mathnawis*, on fol. 380^a.

No. 882, ff. 404, 2 coll., each ll. 9; large and distinct Nasta'liḡ, illuminated frontispiece; size, 10 in. by 5 $\frac{3}{4}$ in.

1626

Another copy of the same diwân.

This copy, not dated, contains:

Ghazals, in alphabetical order, intermixed with rubâ'is and fards, on fol. 1^b, beginning as in the preceding copy. Here too blanks are left at the end of several rhyme-letters.

Mukhammasât and rubâ'is, on fol. 242^b.

No. 1820, ff. 265, 2 coll., each ll. 11; Nasta'liḡ, mixed with *Shikasta*; waterspots; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

1627

Diwân-i-'Îsâ (دیوان عیسی).

Lyrical poems by 'Îsâ, who flourished under Shâh Sulaimân Şafawî of Persia (A. H. 1077-1105=A. D. 1666-1694), as several of his *ḳaṣidas* are in praise of that monarch; he therefore cannot be identical with an older poet, Kâdî Masîḥ-al-din 'Îsâ of Sâwa, who flourished under Sultân Ya'qûb, and was killed A. H. 898=A. D. 1493 (see *Muntakhab-alasb'âr*, No. 436, Bodleian Cat., col. 248; *Âtashkada*, No. 473, ib., col. 279, and *Makhzan-algharâ'ib*, No. 1596, ib., col. 352). This diwân contains:

A short preface in prose, on fol. 1^b, beginning:

خورشید سپاس متکلم بچون از آن رفیقہ است کہ
مسیح قلم بدستیاری مریم افکار الخ

Ḳaṣidas (several in honour of Shâh Sulaimân), *ḳiṭ'as*, and short *mathnawis*, on fol. 3^b, beginning:

میزند آئینۀ حسن بتان جوش صفا
تا غباری هست از خاکستر دلها بجا

Ghazals, in alphabetical order, followed by rubâ'is and fards, beginning, on fol. 65^b:

یا رب از رنگ هوس پاک کن آئینۀ ما الخ

No date.

No. 507, ff. 124, 2 coll., each ll. 16; clear Nasta'liḡ; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

Shaukat (Nos. 1628-1633).

1628

Diwân-i-Shaukat (ديوان شوکت).

Lyrical and epic poems by Maulânâ (Khawâjah or Mullâ) Muḥammad Ishâq (or Abû Ishâq), or—according to others—Muḥammad Ibrâhîm, with the takhalluṣ Shaukat of Bukhârâ, who went, A. H. 1088 (A. D. 1677), to Harât, later on to Mashhad, and finally settled in Isfahân, where he died, A. H. 1107 (A. D. 1595, 1596). He collected his diwân in A. H. 1093 (A. D. 1682); comp. Bodleian Cat., Nos. 1145 and 1146; Khulâṣat-alafkâr, No. 151 (ib., col. 307); Rieu ii. p. 698; W. Pertsch, Berlin Cat., p. 934; A. Sprenger, Catal., p. 568; Krafft, p. 69, etc. The statement of the Muntakhab-alash'âr, No. 330 (col. 246 in the Bodleian Cat.), that he was a native of Isfahân, went to India and was killed by a young Hiudû, is obviously wrong. Equally wrong are the data of his life both in G. Flügel i. pp. 588 and 589, where he is, on the authority of H. Khalfa vi. p. 575, No. 14708, represented as a contemporary of Shâh Isma'îl II, and in the Hamisha Bahâr (A. Sprenger, Catal., p. 124), where he is said to have been probably alive as late as A. H. 1136 (A. D. 1720, 1721). A Turkish commentary on Shaukat's diwân is noticed in G. Flügel i. p. 590.

Contents:

A large mystical mathnawî, without any special heading, on fol. 2^b, beginning:

حمد و شکر اورا کہ ہرچہ هست اوست
دام هستی حلقہ ازہای و ہوست

The first page of this poem is repeated on fol. 1^b; ff. 168 and 169 are misplaced, and must, as belonging to the lyrical portion of this MS., be inserted between ff. 187 and 188.

Ghazals, intermixed with rubâ'is and fards, all in alphabetical order, on fol. 186^b, beginning:

خدایا رنگ تأثیری کرامت کن فغانم را
بموج اشک بلبل آب ده تیغ زبانم را

Dated the 2nd of Dhû-alhijjah, A. H. 1138 (A. D. 1726, Aug. 1).

No. 708, ff. 346, 2 coll., each ll. 12-14; written by at least three different hands on different paper in partly careful, partly careless Nasta'lik; many pages greatly injured; size, 8½ in. by 5½ in.

1629

Another copy of the same.

This very badly-written copy contains, as first part, instead of the mathnawî, the kaşidas of Shaukat, which are entirely wanting in the preceding copy; but, unfortunately, they are defective at the beginning and open abruptly thus:

رویم بسوی غربت و دل جانب وطن
افتاده گاہ من بمیان دو کھربا

A number of these kaşidas are in praise of Mirzâ Sa'd-aldin Muḥammadkhân, the governor of Khurâsân (see a prominent specimen of them in No. 1146 of the Bodleian Cat.), others celebrate the Imâm Ridâ.

On fol. 18^b begins the collection of ghazals, rubâ'is, and fards, in alphabetical order, with the same bait as in the preceding copy: خدایا رنگ الٰہی.

Some kit'as and rubâ'is at the end.

Ff. 215^a-220^a are a repetition of fol. 207^a, first line, to fol. 211^a, l. 12.

No date.

No. 911, ff. 220, 2 coll., each ll. 17-19; written by many different hands in various styles of Nasta'lik; size, 9½ in. by 5½ in.

1630

Shaukat's ghazals.

This copy of Shaukat's lyrical poems contains the ghazals, intermixed with rubâ'is and fards, arranged alphabetically in two series.

First series, on ff. 1^b-130^a, beginning as usually: خدایا رنگ الٰہی.

This series goes from the rhyme-letter 1 to ی.

Second series, on ff. 130^b-158^b, beginning with a rubâ'i:

رخساره نمود همچو پای همه را الٰہی

This series is separated from the first by four rubâ'is, which stand outside the alphabetical system, and goes down from the rhyme-letter 1 to م only.

Dated the 3rd of Ramaḍân, A. H. 1116 (1140? or 1104? = A. D. 1728, April 13, or 1693, May 8), by Ḥafîz Muḥammad Ṣâliḥ, son of Ḥafîz Abû-alkhair. Calcutta, March, 1806.

No. 2388, ff. 158, 2 coll., each ll. 11; Nasta'lik; size, 8½ in. by 4½ in.

1631

The same.

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards; beginning, on fol. 1^b, the same as in the preceding copies, but thus (substituting الٰہی for خدایا, as in the first copy of the British Museum): الٰہی رنگ الٰہی.

Seven unalphabetical rubâ'is at the end. No date. This splendid copy has at the end several leaves, which are ornamented, but left blank for the insertion of further poems.

No. 3513, ff. 110, 2 coll., each ll. 12; excellent Nasta'lik; illuminated frontispiece; each ghazal framed in by gold stripes and arabesques on the first thirty-two leaves; gorgeous illuminations on the margin of the first twenty-three leaves; all pages besides powdered with gold; size, 10¾ in. by 6¾ in.

1632

The same.

Ghazals, in alphabetical order, beginning as usually: خدایا رنگ الٰہی.

No date.

No. 3343, olim 13. J. 31, ff. 111, 2 coll., each ll. 13; careless Nasta'lik; size, 7¼ in. by 3¾ in.

1633

An incomplete copy of the same.

Ghazals, in alphabetical order, with the usual beginning, on fol. 94^b, which, however, break off already in the first rhyme-letter l, on fol. 113^b. The last bait, appearing here, is the beginning of a new ghazal, *میزند زلف کجبت آلع*, and corresponds to fol. 30^b, l. 2 in No. 2388 (1630 in this Cat.).

No. 95, ff. 94^b-113^b, 2 coll., each ll. 15; very bad Shikasta; size, 8½ in. by 4½ in.

1634

Mathnawis by 'Ākilkhān Rāzī.

Two romantic stories in verse by Mīr 'Askarī 'Ākilkhān Rāzī, who was in high favour with the emperor 'Ālamgīr, and died as governor of the province of Dihlī in Rabī II, A. H. 1108 (A. D. 1696, Nov.); comp. Bodleian Cat., Nos. 1148 and 1149; Rieu ii. p. 699; A. Sprenger, Catal., pp. 123 and 543; W. Pertsch, Berlin Cat., p. 935; Khulāṣat-alkalām, No. 29 (col. 297 in the Bodleian Cat.); Ouseley, Notices of Persian Poets, p. 167 sq. Besides the three mathnawis, contained in the India Office Collection, he also composed the *نغمات العشقی*, the *ظفرنامه عالمگیری*, also styled *واقعات عالمگیری*, a history of the first five years of 'Ālamgīr's reign (see Nos. 345 and 346 above), and a diwān, which is described both in the Bodleian Cat. and in A. Sprenger, loc. cit. The present copy contains:

1. Ff. 1-80: Sham' u Parwāna (شمع و پروانه), Candle and Moth, that is the Indian love-story of Ratan Sēn (or Ratan) and Padmāwat (or Padam), composed A. H. 1069 (A. D. 1658, 1659), see fol. 80^a, l. 2: *سال هجرت هزار و شصت و نهم*. The title appears in the heading of fol. 1^a and on fol. 79^a, lin. penult. It is based on an older Hindi story (see fol. 80^a, l. 5), which had already been treated in Persian by Bazmī, A. H. 1028 (A. D. 1619), see Nos. 1582 and 1583 above.

Beginning:

ای فرازنده رواق سپهر - وی طرازنده سپهر بهمر

A Persian prose-version of the same story, founded on this poem of Rāzī, viz. *فرح بخش*, by Lāchmī-Rām, is noticed in Rieu ii. p. 768^b. Another prose-version is described in W. Pertsch, Berlin Cat., p. 998.

Ff. 81-87 contain smaller poetical pieces, ta'rikhs, rubā'is, and tarji'bands, probably by the same author, and an epilogue in prose by the transcriber, Mīr 'Alī Muḥammad Akbar, who dated this copy the 25th of Dhū-al-hijjah, A. H. 1148 (eighteenth year of Muḥammad-shāh's reign) = A. D. 1736, May 7, in a place near Serīngapatan.

2. Ff. 88-170^a: Mīhr u Māh (مهرو ماه), Sun and Moon, that is the Indian love-story of prince Manōhar and princess Madhumālat, composed A. H. 1065 (A. D. 1655), see fol. 170^a, lin. penult.: *زهجرت بکهزار و شصت بخوان تاریخ این دیباجة*, و پنج است قصه عشق. In the Khātimah this poem is styled *عشق*

fol. 168^a, l. 7, and *غم نامه*, fol. 170^a, lin. penult. It is, like the preceding mathnawī, based on an older Hindi story by Shaikh Jamman or Manjhan, which was first translated into Persian verse A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700^a and 803^b, and three years after the second Persiau adaptation by 'Ākilkhān Rāzī, turned into Dakhnī verses by Miyān Nuṣratī A. H. 1068 (A. D. 1657, 1658), under the title of *گلشن عشق*, copies of which are found in the India Office Collection, Nos. 1434, 2486, and 2621; in the Bodleian Library, No. 2320 of the Cat., etc. Comp. A. Sprenger, Catal., p. 630, and Garcin de Tassy, *Histoire de la Littér. Hindouie*, etc. i. p. 388; ii. pp. 485 and 486; on prose-versions of the same story, see above, No. 803, 3. Beginning:

خداوندا غم خود ده دلم را
ز عشق آسان نما هر مشکلم را

Lithographed, Lucknow, 1846.

Ff. 170^b and 171^a contain eight rubā'is; ff. 171^b and 172^a an epilogue of the transcriber, who is identical with that of the first mathnawī, viz. Mīr 'Alī Akbar, and dated this poem the 26th of Dhū-alkā'dah, A. H. 1148 (A. D. 1736, April 8), at Banawasse (Banawasse, as the place is called on the last fly-leaf).

No. 3082, ff. 172, 2 coll., each ll. 13; Nasta'lik; curious drawings on ff. 28^b, 50^b, 52^b, 64^b, 65^a, 65^b, 75^b, 79^a, 81^b, 101^b, and 142^a; blanks left for illustrations on ff. 41^a, 112^a, and 114^b; ff. 49, 70, 140, and 157 are left entirely blank; fol. 112^b is greatly injured; size, 8½ in. by 4½ in.

1635

Sham' u Parwāna (شمع و پروانه).

Another copy of the *first* mathnawī in the preceding collection, beginning: *ای فرازنده رواق سپهر آلع*.

On fol. 1^a and on the fly-leaf this title is given to it: *نصه پدم ورتن*. The date of composition appears here on fol. 94^a, l. 4; the correct title, *شمع و پروانه*, on fol. 93^a, l. 7.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 1-95, mostly in diagonal lines, except ff. 1, 5, and 91-95 which have been added later, ll. 10-15; Shikasta; size, 7¾ in. by 4½ in.

1636

Mīhr u māh (مهرو ماه).

Another copy of the *second* mathnawī in No. 1634, beginning, with a slight modification:

خداوندا بغم خود ده دلم را آلع

Dated the 29th of Rajab, in the second year of Farrukhsiyar's reign (= A. H. 1126, A. D. 1714, Aug. 10), by Mīr Muḥammad Ishāq, son of Mīr Muḥammad Hasan of Aḥmadnagar, in the service of Shāh Muḥammad Muḥsin.

College of Fort William, 1825.

No. 2198, ff. 68, 2 coll., each ll. 15; small Nasta'lik; size, 8¾ in. by 4¾ in.

1637

Another copy of the same.

Beginning, as in the preceding copy: خداوندا بغم
خود الخ. As title is given to this poem on the first
fly-leaf: مدمات (مدهمالت) و منوهر.

No date. The transcriber was Ni'mat-allâh.

No. 613, ff. 59, 2 coll., each ll. 17-18, written in a mixture of Nasta'liq and Shikasta, but quite legible; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1638

Muraqqa' (مُرَقَّع).

Patchwork or scrap-book, a mystical mathnawi on the chief points of Sûfism, illustrated by short tales, somewhat in the style of Jalâl-al-din Rûmi's mathnawi, by the same 'Âkilkhân Râzî, beginning:

ایها الساقی اغثنی فی الغمام (زنی العمام
فی المنام Sprenger)

Pertsch and) اشقنی (اسقنی من جرعة کاس
الکاس Sprenger)

Sarkhwush in his tadhkirah کلمات الشعرا (see A. Sprenger, Catal., p. 111) says: 'it may be considered as a poetical version of the 'امواج خوبی' but to what book does that title apply?

No date. The transcriber was Mir Ibrâhim Husain alhusainî.

No. 486, ff. 156, 2 coll., each ll. 13; slightly injured and worm-eaten here and there; size, 8 $\frac{3}{4}$ in. by 5 in.

Nâsir 'Ali (Nos. 1639-1648).

1639

Diwân-i-Nâsir 'Ali (دیوان ناصر علی).

The lyrical poems of Shaikh (or Shâh) Nâsir 'Ali of Sirhind, who died at Dihli the 6th of Ramaḍân, A. H. 1108 (A. D. 1697, March 29); comp. Rieu ii. p. 699 sq.; Bodleian Cat., Nos. 1150-1152; W. Pertsch, p. 80; and Berlin Cat., p. 936; A. Sprenger, Catal., pp. 113, 126, 151, 201, and 329; Cat. Codd. Or. Lugd. Bat. ii. p. 107; see also Rosen, Persian MSS., p. 167 (No. 109); Muntakhab-alash'ar, No. 458 (col. 249 in the Bodleian Cat.); Khulâsat-alkalâm, No. 47 (ib., col. 298); Khulâsat-alafkâr, No. 178 (ib., col. 308), and Makhzan-algharâ'ib, No. 1743 (ib., col. 355). All tadhkiras agree about the date A. H. 1108, but a strange contradiction appears in the chronogram, composed by Sarkhwush, the friend of the poet and the collector of his diwân: آء علی بعالم معنی رفت, which gives A. H. 1109, see A. Sprenger, Catal., p. 113, and the Khulâsat-alkalâm, loc. cit. This copy, the fullest in the India Office Collection, contains:

Ghazals, rubâ'is, and fards, all mixed together in alphabetical order, with interlinear and marginal glosses, on fol. 1^b, beginning:

محبت جاذبه دارد نهان در خلوت دلها الخ

At the end of this part another series of rubâ'is (on ff. 95^a-99^b).

Kašidas, on fol. 100^a, beginning:

گداخت بسکه هوای تموز مغز خیال الخ

The poet's name appears as takhalluṣ several times, for instance, on fol. 106^b, l. 8. The diwân has been lithographed in Lucknow, 1844, A. H. 1263 and 1281.

Copied by Khwâjah 'Azim in the twenty-ninth year of Muḥammadshâh's reign (= A. H. 1160, A. D. 1747); the larger portion of the diwân, i. e. to the end of the rubâ'is, was finished the 19th of Muḥarram in that year (1747, Jan. 31).

No. 1078, ff. 110, 2 coll., each ll. 14; careless Nasta'liq; size, 8 in. by 5 $\frac{1}{2}$ in.

1640

Another copy of the same diwân.

The same diwân, without the kašidas, chiefly consisting of ghazals, in alphabetical order, on fol. 1^b, beginning as in the preceding copy. The ghazals conclude on fol. 73^a and are dated the 25th of Šafar, A. H. 1132 (the first year of Muḥammadshâh's reign) = A. D. 1720, Jan. 7, at Shâhjahanâbâd, during the governorship of Nawwâb Najm-al-din 'Alikhân Bahâdur. The remaining leaves contain:

Fol. 73^b: nine mathnawi-baits by the حکیم غزنوی (i. e. Hakîm Sanâ'i of Ghazna, see above, No. 914 sq.), beginning:

بود در شهر بلخ بقالی الخ

Ff. 74^b-78^a: a mathnawi which has no heading, but is clearly identical with the Sarâpâi (سرایی) or 'description of the human figure,' by Mir Sayyid 'Ali Mihrî 'Arab, who flourished under Sultân Husain of Persia (A. H. 1105-1135 = A. D. 1694-1722), and died about A. H. 1130 (A. D. 1718); comp. Bodleian Cat., No. 1168; Rieu ii. pp. 796^a and 850^b; W. Pertsch, Berlin Cat., p. 680 (No. 671, fol. 43^b) and p. 696, No. 9; Khulâsat-alkalâm, No. 67 (Bodleian Cat., col. 301); and Khulâsat-alafkâr, No. 249 (ib., col. 311). Beginning:

ای بت چایک شیرین حرکات الخ

Fol. 78^b: some lines in prose, beginning: بعد از
نماز مغرب دو رکعت نماز الخ

No. 95, ff. 1-78, 2 coll., each ll. 15; on ff. 74^a-78^a diagonal lines; Shikasta; various readings and additions on the margin; the first pages greatly injured; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

1641

The same.

Ghazals, rubâ'is, and fards, mixed together in alphabetical order, beginning as usual. This diwân concludes on fol. 109^a and is dated the 21st of Muḥarram, A. H. 1143 (the thirteenth year of Muḥammadshâh's reign, correctly the twelfth, as his accession to the throne took place in Dhû-alka'dah of A. H. 1131) = A. D. 1730, Aug. 6. The remaining leaves contain:

Ff. 109^b and 110^a: a kašidah by Anwari (see above, Nos. 935-949), beginning:

mathnawī by Shaikh Muḥammad Akram, with the takhalluṣ Ghanimat, of Gaujah in the Panjāb, a pupil of Mir Muḥammad Zamān Rāsikh of Lāhūr (who died A.H. 1107=A.D. 1695, 1696, see a description of his mathnawī in No. 1147 of the Bodleian Cat.) and a favourite of the emperor 'Ālamgīr. It was completed A.H. 1096 (A.D. 1685) and begins:

بنام شاهد نازک خیالان - عزیز خاطر آشفته حالان

The poet died about A.H. 1110 (A.D. 1698, 1699). His diwān is described in Rieu ii. p. 700^b; see also ib. iii. p. 1034^b. Other copies of this poem are noticed in Bodleian Cat., Nos. 1153-1155, and A. Sprenger, Catal., p. 410; comp. also A. Sprenger, Catal., pp. 113 and 127. Khulāṣat-alkalām, No. 51 (col. 299 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 1815 (ib., col. 357). It was lithographed in Lucknow about A.H. 1263, with glosses by Muḥammad Ṣāliḥ and others. This copy is dated A.H. 1152 (A.D. 1739, 1740).

No. 490, ff. 33-79, 2 coll., each ll. 17; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1650

Another copy of the same.

Beginning as in the preceding copy. It is styled here simply *مثنوی غنیمت*. Dated the 11th of Rajab in the twenty-ninth year of Muḥammadshāh's reign (=A.H. 1160, A.D. 1747, July 19).

No. 2266, ff. 71^b-124, 2 coll., each ll. 15; written by different hands, partly in Nasta'liq, partly in Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1651

The same.

Beginning as in the preceding copies. As heading before the preface appears here: غازه پردازی رخسار. شاهد کتاب از ریختن رنگ سخن در مقام توحید و گلگون سازنی چهره عشق نیرنگ از خون دل خوردن در عرصه تقریر و از تقلید.

No date. Twelfth century of the Hijrah. As copyist is mentioned, on fol. 55^a (by a third hand, it seems), Ghulām Muḥammad. A note, affixed to the fly-leaf by C. Raikes, Commissioner and Superintendent, states that this, 'like Heer and Rauja, is a love-story. Ghuneemut died recently (sic!) at Goojerat and is the author of a Deewan or collection of odes. Sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' It was received from Dr. Royle, July, 1856.

No. 3230, ff. 55, 2 coll., each ll. 14 (on ff. 1-30), ll. 15 (on ff. 31-54); Nasta'liq, by two different hands; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1652

A short anonymous mathnawī, apparently a *ساقی* *نامه* and probably by the same Ghanimat; it is written by the same hand as the *نیرنگ عشق* in No. 1649 and immediately after it. Beginning:

بیا ساقی که فصل نو بهارست
قلع گلرنگ می مطرب هزارست

End:

چه حاصل نکفت از طول کلامست
تمام است و تمام است و تمام است

As a kind of colophon appear the words: محمد عین الدین توحید.

No. 490, ff. 79^a-88^b, 2 coll., each ll. 17; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1653

Diwān-i-Tāhir Waḥid (دیوان طاهر وحید).

The largest collection extant of the lyrical poems of 'Imād-aldaulah Mirzā Muḥammad Tāhir Waḥid of Kazwīn, who was a friend of Ṣā'ib (see above, Nos. 1606-1623) and historiographer of Shāh 'Abbās II of Persia (A.H. 1052-1077=A.D. 1642-1666), whose life from his birth to the fifteenth or sixteenth year of his reign he wrote in the *تاریخ شاه عباس ثانی* (see above, Nos. 555-557). He died, according to the Khulāṣat-alafkār, No. 298 (col. 312 in the Bodleian Cat.), A.H. 1110 (A.D. 1698, 1699); Sirāj gives the earlier date, A.H. 1108 (A.D. 1696, 1697), see A. Sprenger, Catal., p. 151, and the Zumat-alnajālīs the later date, A.H. 1118 or 1119 (A.D. 1706, 1707); comp. Rieu i. p. 189; comp. besides A. Sprenger, Catal., pp. 130 and 137; Ātashkada, No. 549 (col. 281 in the Bodleian Cat.); Khulāṣat-alkalām, No. 73 (ib., col. 301), where extracts from three different mathnawīs of his are given, and Makhzan-algharā'ib, No. 2976 (ib., col. 391).

This copy contains:

Ghazals, intermixed with tarkibbands, kifās, and rubā'is, arranged in alphabetical order, with a few unalphabetical muḥaṭṭa'āt at the end. Beginning, on fol. 1^b:

کرامت کن عیاری یا رب این ناقص عیارانرا
بده دستی که گیرم دامن پرهیزگارانرا

The proper order of ff. 560-572 is: 560, 569-571, 561-568, 572. No date.

No. 41, ff. 556, 2 coll., each ll. 18-19; written by different hands, partly in Nasta'liq, partly in Shikasta; size, 11 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

1654

Another copy of the same diwān.

A much smaller collection of Tāhir Waḥid's lyrical poems, containing:

A few *qasidas*, on fol. 1^b, beginning:

خداوند دلی ده بر زگوهر چون دل دریا
که بتواند درو افگند کشتی خواهش دنیا

Ghazals, rubā'is, and fards, mixed together in alphabetical order, on fol. 5^b, beginning as in the preceding copy.

Dated the 3rd of Shawwāl in the twenty-third year

of Muhammadshâh's reign (=A.H. 1154, A.D. 1741, Dec. 12).

No. 891, ff. 1-128, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24-26; Nasta'liq; size, 9½ in. by 5½ in.

1655

Selections from the same diwân.

These selections from Tâhir Wahid's lyrical poems consist of rubâ'is and ghazals, mixed together in alphabetical order, and beginning:

چنان کز سنگ و آهن آتش پنهان شود پیدا
زنی چون هردو عالم را بهم جانان شود پیدا

This is the first rubâ'i, quoted in the Makhzan-algharâ'ib, loc. cit., see No. 1653.

No date.

No. 519, ff. 1-55, 2 coll., each ll. 13; careless Nasta'liq, very like Shikasta; size, 8¼ in. by 4¾ in.

1656

Ghazaliyyât-i-Athar (غزلیات اثر).

Ghazals, in alphabetical order, with some rubâ'is and fards at the end, by Shafi'â Athar of Shirâz, who spent the chief part of his life in Isfahân and died at Lâr A.H. 1113 (A.D. 1701, 1702), according to the chronogram کرد وداع از جهان معلم ثانی, quoted in A. Sprenger, Catal., p. 344; a later date, viz. A.H. 1124 (A.D. 1712, 1713), is given in the دیوان منتخب of Sirâj, ib., p. 149; comp. also ib., p. 117. As he was blind from early boyhood, he never visited India. His diwân was collected A.H. 1106 (A.D. 1694, 1695). Copies of his complete lyrical poems are described in the Bodleian Cat., No. 1156; Rieu ii. p. 791b, and A. Sprenger, p. 344; comp. also Âtashkada, No. 645 (col. 284 in the Bodleian Cat.), and Khulâsat-alafkâr, No. 19 (ib., col. 303), where he is called a panegyrist of Shâh Sulaimân Safawî.

Beginning of the ghazals, on fol. 1a:

بکش بودی افتادگی تن خود را الخ

No date.

No. 477, ff. 73, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 5½ in.

1657

Two anonymous mathnawis.

1. The *first*, on ff. 1b-53a, is styled, on fol. 1a, لیلی و مجنون, but its real title appears to be Mihr u Wafâ (مهر و وفا); it is dedicated to the emperor 'Âlamgir, see fol. 3a; and in the preface, on fol. 7a sq., the anonymous author mentions all the former great poets from Rûdagi down to his own time, and bestows a special praise upon each of them. Beginning:

خداوندا دلی ده داغ پرورد - سراپا داغ ودافش سرسرد
بمهر خود مرا گرم آشنا کن - دلم را نسخه مهر و وفا کن

2. The *second*, on ff. 54b-112, is styled, on ff. 1a and

54a, شیرین و خسرو, but this seems to be incorrect too; on fol. 59a, l. 2, the real title appears, شمع انجم, in the following bait:

گفت ناگه هاتنی درگوش من
نام این مجموعه شمع انجم

Beginning, on fol. 54b:

ای وجودت واجب و ممکن همه
بر وجودت مؤمن و موقن همه

The author of both mathnawis is probably the same; the only poet of 'Âlamgir's time, to whom a mathnawî, is ascribed, is 'Ârif of Lâhûr, see Makhzan-algharâ'ib, No. 1672 (col. 354 in the Bodleian Cat.).

No. 112, ff. 150, 2 coll., each ll. 14-17; written by different hands in different kinds of careful and careless Nasta'liq; size, 8½ in. by 4¾ in.

1658

Diwân-i-Rasâ (دیوان رسا).

The lyrical poems of Mirzâ Îzadbakhsh Rasâ, who flourished under 'Âlamgir and died, according to the chronogram quoted both in the Hamisha Bahâr (A. Sprenger, Catal., p. 123) and the Makhzan-algharâ'ib, No. 893 (col. 334 in the Bodleian Cat.): رسا رفته, A.H. 1119 (A.D. 1707, 1708); the ریاض الشعرا, however, say, that he died in 'Âlamgir's reign, see Rieu iii. pp. 985b and 986a, where another work of Rasâ, the ریاض الوداد, a collection of letters and refined prose-writing, is described. He was a descendant of Jahângir's wazir, Âsafkhân Ja'far Kâzwini, and lived under 'Âlamgir in Akbarâbâd. The diwân begins, on fol. 40b, with kasidas, the initial bait of which runs thus: ای کرده دل دوست تو ایجاد کرم را الخ. The kasidas conclude on fol. 48a, and are followed on ff. 49b-100b by a series of ghazals, rubâ'is, and fards, in alphabetical order, with a short mathnawî at the end; this series begins: نبود شعر شعاری بخدا پیشه: ما الخ.

On ff. 4b-38a an anonymous *mystical mathnawî* is written by another hand in Shikasta, beginning: الهی ذرّه آگاهیم بخش الخ, and dated A.H. 1147 (A.D. 1734, 1735). All the remainder of the MS., ff. 1-4a, 38b-40a, 48b, 49a, 101a-104, and the margin throughout are filled by a third hand which is much smaller than the other two, with a *poetical anthology*; ff. 39b and 40a also contain some prose-extracts. Many leaves are greatly damaged by worms.

No. 863, ff. 104, ll. 15; three different handwritings; Shikasta on ff. 4b-38a; larger and smaller Nasta'liq in the remaining parts of the copy; size, 8¾ in. by 5¼ in.

Ni'matkhân 'Âli (Nos. 1659-1671).

1659

Kulliyyât-i-Ni'matkhân 'Âli (کلیّات نعمتخان عالی). The complete works in prose and verse of Mirzâ

Nūr-aldīn Muḥammad, who sprung from a Persian family of Shirāz, received in A.H. 1104 (A.D. 1692, 1693) from 'Ālamgīr the honorary title of Nī'matkhān, and later on that of Minkarrabkhān, and was honoured by Bahādurkhān with the epithet of Dānishmandkhān; in his poetical works, which are chiefly remarkable for their sharp wit and their great satirical power, he uses as takhalluṣ 'Āli. The usual date of his death given in most tadhkiras is A.H. 1121 (A.D. 1709, 1710); only in the Ta'rikh-i-Cāghatāi and the Ta'rikh-i-Muḥammadi (see Rieu ii. p. 703^a, and iii. p. 1049^b), A.H. 1122, first of Rabi' II, is given (=A.D. 1710, May 30); comp. also A. Sprenger, Catal., pp. 127, 151, and 328; Khulāṣat-alafkār, No. 176 (col. 308 in the Bodleian Cat.); and Makhzan-algharā'ib, No. 1675 (ib., col. 354).

Contents:

1. An abridged version of the Bahādurshāhnāma (بهادرشاه نامه) or history of the first two years of the emperor Bahādurshāh's reign, see above, Nos. 385-387; beginning:

بسم الله الرحمن الرحيم - دست بر آورد بجمود کربم
ناز و نعم دوجهان در کفش - خلق ازل تا بابد مصرفش الخ
Collated A.H. 1136 (A.D. 1723, 1724).

2. Waḳā'i'-i-Haidarābād (وقائع حیدرآباد) or, with its fuller title, Wāḳi'āt-i-Haidarābād u Gulkundah (واقعات حیدرآباد و گلکنده), also styled frequently Waḳā'i'-i-Nī'matkhān 'Āli (وقائع نعمت خان عالی), a satirical chronicle of the siege of Haidarābād, in seven sections, describing the Wāḳi'āt or events from the 14th to the 16th of the month Rajab, and from the 19th to the 22nd of the month Sha'bān in A.H. 1097, the thirtieth—or rather twenty-ninth—year of 'Ālamgīr's reign = A.D. 1686, June, July (in Rieu's copy 13th-15th Rajab and 17th, 18th, 25th, and 29th Sha'bān), beginning, on fol. 69^b: دمی که مدرّس; other copies of the same are found in Bodleian Cat., No. 1157, 5, No. 1159, 1, and No. 1160; Rieu i. p. 268, ii. pp. 745^a, 796^a, and 850^b, iii. p. 1049^a; W. Pertsch, Berlin Cat., p. 492; see also Ellicot, History of India, vii. p. 200. Lithographed in India A.H. 1248 (together with Ḥusn u 'Ishk, see No. 4 in this copy), and printed in Lucknow A.H. 1259 (with marginal notes by Maulawī Maḳbūl Aḥmad). A more modern lithographed edition appeared in Kanpūr, 1870.

This part likewise collated, A.H. 1136.

3. Ruḳa'āt-i-Nī'matkhān (رقعات نعمتخان), letters and other elegant prose-writings, on fol. 125^b, beginning: رقعہ در طلب عزیزی برای تماشای بازی میر
و وزیر الخ امروز فلک شعبده باز هنگامہ دوستانرا الخ

Other copies of these رقعات or منشآت are noticed in Bodleian Cat., No. 1157, 7, No. 1159, 2 and 3; single letters are mentioned in Rieu ii. pp. 738^b, No. 6, 796^a, No. IV, and 796^b, No. X; additional satirical pieces, for instance, the رسالہ ہجو حکما, ib., p. 744^b, No. I, and p. 850^b; the راحت القلوب, ib., p. 796^a, No. I.

On fol. 135^b a مناظرۃ اطباء is found.

4. Ḥusn u 'Ishk (حسن و عشق), 'beauty and love,' an allegorical story in prose and verse, also called کتخدائی حسن و عشق or مناکحہ حسن و عشق, 'the wedding of beauty and love,' on fol. 144^b, beginning:

حدیث عشق شد زیب بیانم
چو شمع افتاد آتش در زبانم

Other copies of this story in Bodleian Cat., No. 1157, 6, No. 1159, 3; Rieu ii. pp. 703^b, 796^a, No. III, and 850^b; extracts from the same, ib., p. 738^b; W. Pertsch, Berlin Cat., p. 681. Edited at Lucknow, 1842 and 1873; with commentary at Dihli, 1844.

Collated in the same year as Nos. 1 and 2 of this copy.

5. Kaṣīdas, kit'as, satires, chronograms, etc. (قصائد و قطعہما و ہجوہما از تصنیف نعمتخان), on fol. 156^b, beginning with a poem in honour of 'Ālamgīr:

شاهما نظر بروی تو کردن عبادتست
مژگان بهم زدن چو نماز جماعتست

A short نامہ, on fol. 180^a; other copies of these poems in Bodleian Cat., No. 1157, 3, and No. 1158 (fol. 158^a sq.); the ghazals, rubā'is, and prose-preface appearing there in Nos. 1157, 1, and 1158 (ff. 13^a sq. and 168^a sq.), as well as in British Museum copies, Rieu ii. pp. 702^b and 703^a, and in A. Sprenger, Catal., p. 328, are entirely wanting in the present copy. This diwān is entitled in A. Sprenger, loc. cit., خوان نعمت; but that is probably a mistake, since this title properly belongs to a prose-work of Nī'matkhān 'Āli on cookery, not included in his Kulliyyāt; comp. W. Pertsch, Berlin Cat., p. 343.

6. A large mathnawī, on ethical and moral matters, with mystic tendency, interspersed with short tales and anecdotes, on fol. 185^b, beginning:

حمد و شکر اورا کہ ہرچہ هست ازوست
دام هستی حلقہ داراہای ہوست (دارازہای و ہوست read)

See the same mathnawī in Bodleian Cat., No. 1157, 4, and No. 1161; Rieu ii. pp. 703^a, and 796^b, No. XII; A. Sprenger, Catal., p. 329. This last part was written by another hand and at an earlier period than the preceding ones, and according to a note on fol. 185^a, منثور نعمتخان بنسبت عالی, probably by the author himself.

No. 83, ff. 313, ll. 17; 2 coll., in the poetical parts; Nas-ta'liq, by two different hands; size, 8½ in. by 4½ in.

1660

A smaller collection of Nī'matkhān 'Āli's works.

This copy contains:

1. A prose-treatise, intermixed with verses by the author himself and with numerous passages of the Kūrān, not found in the preceding copy, on fol. 1^b, beginning: صبح صادق سخن از پرتو آفتاب ربوبیت کہ
فلکش الخ

2. The prose-preface of the diwān, identical with that in Nos. 1157 and 1158 of the Bodleian Cat., and

A. Sprenger's copy, loc. cit., on fol. 11^a, beginning: عیار
افزای نقد سخن آکسیرست که چون بر فلزات معدن
نقد طرح شود زر خالص الخ

3. Diwân (دیوان), consisting of *kaşidas*, *ghazals*, *kiṭ'as*, *rubā'is*, *fards*, and a great number of short *mathnawis*, mostly in alphabetical order, on fol. 18^a; beginning (as Rieu's first copy, Sprenger's copy, and No. 1158 of the Bodleian Cat.):

تمامی یابد از مصراع بسم الله دیوانها
بین کز مد آن ابروست زیب روی عنوانها

4. Waḳā'i-i-Ḥaidarābād, on fol. 222^a, beginning:

دمی که مدرّس الخ

No date.

No. 3145, ff. 253, ll. 21; Nasta'lik; splendid binding in green and gold; size, 10½ in. by 6 in.

1661

A collection of Ni'matkhan 'Āli's smaller works in prose.

This copy contains:

1. Waḳā'i-i-Ḥaidarābād, on fol. 1^b.
2. The prose-preface of the diwân, on fol. 34^a, beginning as in No. 2 of the preceding copy.
3. Another prose-tract, identical with the رسالة هجو or 'satire on physicians' (see Rieu ii. p. 744^b and the remark to No. 1659, 3 above), on fol. 41^a, beginning: حکیم علی الاطلاق از دار الشفای الخ.

4. Ḥusn u 'Ishk, on fol. 43^b, beginning as in No. 1659, 4.

5. A third prose-tract, identical with the letter, quoted in Rieu ii. p. 796^a, No. IV, on fol. 52^a, beginning: حکیم حقیقی مرزای دوستان الخ.

Dated the 9th of Jumādā-alawwal, A.H. 1191 (A.D. 1777, June 15). Bibliotheca Leydeniana.

No. 2465, ff. 54, ll. 21; large Nasta'lik; size, 9 in. by 5½ in.

1662

Another collection of the same kind.

This copy contains:

1. A prose-tract, styled دیباجه بیاض, on fol. 1^a, beginning: سبحان الله دلیر ساله را الخ.
2. Waḳā'i-i-Ḥaidarābād, on fol. 9^b.
3. The same prose-tract, as No. 5 in the preceding copy, on fol. 67^b, beginning here: حکیم حقیقی آن مرزای دوستان الخ.

4. The 'satire on physicians,' on fol. 70^b, beginning as No. 3 in the preceding copy: حکیم علی الاطلاق از دار الشفای الخ.

5. Ḥusn u 'Ishk, on fol. 73^b. No date.

No. 1835, ff. 83, ll. 13-20; written by different hands in various styles of Nasta'lik and Shikasta; size, 9½ in. by 6 in.

1663

Another copy of the Waḳā'i-i-Ḥaidarābād.

Beginning as usual. Dated the 14th of Shawwāl, A.H. 1135 (A.D. 1723, July 18).

No. 683, ff. 115-166, ll. 17; Shikasta; size, 8½ in. by 4½ in.

1664

The same.

Dated the 15th of Rajab in the twenty-first year of Muḥammadshāh's reign (=A.H. 1152, A.D. 1739, Oct. 18).

No. 284, ff. 1-56, ll. 13; careless Nasta'lik; size, 7¼ in. by 4 in.

1665

The same.

In this copy there are marked the following days: Rajab 13-15, Shawwāl 14 and 20-22. It concludes on fol. 62^b; ff. 63^a-69^b contain some رقعات, one of which bears the date A.H. 1100 (A.D. 1689), on fol. 64^b, l. 9, and a portion of Ḥusn u 'Ishk, beginning, on fol. 67^a, l. 3 ab infra: حدیث عشق شد الخ.

No colophon, but at the bottom of the last page a seal of Mir Shams-al-din 'Alikhān Wālājāhi is found, with the date A.H. 1190 (A.D. 1776).

No. 2101, ff. 69, ll. 13; Shikasta, by two different hands; size, 8½ in. by 5 in.

1666

The same.

Beginning: وقائع ایام محاصره قلعه دار الجهاد حیدرآباد تاریخ سیزدهم رجب سنه ۱۲۰۰ دمی که مدرّس الخ.

The days, marked here, are Rajab 13-15, Sha'bān 14 (on fol. 56^a), 19 (on fol. 61^a), 21 (on fol. 67^b), 22 (on fol. 73^b), and 23.

Dated the 7th of Šafar, A.H. 1207 (A.D. 1792, Sept. 24). Bibliotheca Leydeniana.

No. 2556, ff. 39-91, ll. 12-14; Shikasta; size, 9½ in. by 6½ in.

1667

The same.

Modern copy, not dated. Only the first five days are marked here, but in the following strange way: 14th of Rajab (on fol. 1^b), 15th (on fol. 7^a), 19th (on fol. 14^a), 14th of Sha'bān (on fol. 17^b), and 15th of Rajab again (on fol. 23^b); the other headings are missing.

No. 3057, ff. 1-56, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

1668

The same.

Quite modern copy, not dated.

No. 3056, ff. 1-43, ll. 11; Nasta'lik; size, 8¼ in. by 6½ in.

1669

Another copy of *Husn u 'Ishk*.
Beginning as usual. No date.

No. 490, ff. 89-95, 20-27 diagonal lines in the page; *Shikasta*; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

1670

Another copy of the abridged *Bahâdurshâhuâma*.

The same abridgement of the *Bahâdurshâhuâma*, as in No. 1659, 1, beginning in the same way:

بسم الله الرحمن الرحيم - دست بر آورده بچود کریم الخ

In the colophon it is styled پادشاهنامه.

No date.

No. 950, ff. 74, ll. 13; large and distinct *Nasta'liq*; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{8}$ in.

1671

A single *kit'ah* by the same *Ni'matkhân 'Âli*, containing a satirical attack upon *Kâmgârkhân*, the son of *Ja'farkhân*, at the occasion of his marriage, accompanied by a detailed Persian commentary by an unknown author. The latter begins:

شرح قطعۀ تاریخ
کدخدائی کامگارخان ولد جعفرخان که میرزا محمد
مخاطب بنعمت خان متجسس بعالی در سلك نظم
آورده الخ

Beginning of 'Âli's satire:

کدخدا شد بار دیگر خان عالی منزلت
بالکمال و عزو تمکین و وقار و زیب و زین

Dated A. H. 1191 (A. D. 1777).

No. 1359, ff. 188-196, ll. 17; distinct *Nasta'liq*; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

1672

Diwân-i-Khâlîş (دیوان خالص).

Lyrical poems by *Mirzâ Sayyid Husain*, with the *takhalluṣ* *Khâlîş*, who went under 'Âlamgir from Persia to India, obtained the title of *Imtiyâzkhân*, and was under *Bahâdurshâh* raised to the rank of a master of the horse (میرآخور بادشاهی); on his way back to Persia he was killed, A. H. 1122 (A. D. 1710, 1711); the chronogram of his death is امتیازخان, see *Khulâsat-alkalâm*, No. 25 (col. 297 in the Bodleian Cat.); and A. Sprenger, *Catal.*, pp. 111, 121, 141, and 150; other copies of his *diwân* are noticed in A. Sprenger, *Catal.*, p. 460, and W. Pertsch, *Berlin Cat.*, pp. 937 and 938; some of his *ghazals*, *ib.*, p. 700, No. 27. This *diwân* consists of *ghazals*, intermixed with *qaṣidas*, *kit'as*, *rubâ'is*, and *fards*, all in alphabetical order, beginning, on fol. 136^b:

چنان دارند شوق وصل بسم الله عنوانها
که در پرواز آیند از دو بال جلد دیوانها

(This initial bait agrees, as Sprenger has noticed, verbatim with that of *Aṭharkhân bin Amir Nizâm aldin Raḍawi's* *diwân*, see *ib.*, p. 345.) The *mathnawis* of *Khâlîş* (see A. Sprenger, *loc. cit.*, and W. Pertsch,

Berlin Cat., p. 698, No. 17) are not found in this or the following copy.

Dated A. H. 1138 (A. D. 1725, 1726) at *Shâhjahânâbâd*.

No. 725, ff. 136-202, 2 coll., each ll. 12, and a third on the margin of ff. 138^b-161^a, 162^a, 163^a-174^b, 176^a and ^b, 178^a-180^a, 180^b-187^b, 192^a-193^b, and 195^a and ^b, differing in lines from 2 to 32; ff. 136-187 on white, the rest on red paper; distinct *Nasta'liq*; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{8}$ in.

1673

Another copy of the same *diwân*.

This copy contains the same *ghazals*, *qaṣidas*, *kit'as*, *rubâ'is*, and *fards* mixed together in alphabetical order as the preceding one. Beginning the same: چنان دارند الخ

Dated the 5th of *Muharram* in the tenth year of the first *karn* of *Muḥammadshâh's* reign, that is, A. H. 1141 (A. D. 1728, Aug. 11), at *Shâhjahânâbâd*.

No. 1671, ff. 151, 2 coll., each ll. 17; *Shikasta*, nearly illegible in many places; size, 10 in. by 5 $\frac{3}{4}$ in.

1674

(انتخاب کلیات واضح) *Intikhâb-i-Kulliyyât-i-Wâḍih*.

Large selections from the complete poetical works of *Mir Mubârak-allâh*, with the *takhalluṣ* *Wâḍih*, and the honorary title of *Irâdatkhân*, which was originally borne by his father *Mir Ishâk 'Irâdatkhân* (who died as *Nâẓim* of Oude A. H. 1068=A. D. 1657, 1658), and bestowed upon the poet by the emperor 'Âlamgir, A. H. 1108 (A. D. 1696, 1697). He died in *Farrukhsiyar's* reign, A. H. 1128 (A. D. 1716), see Rieu iii. p. 938; A. Sprenger, *Catal.*, pp. 130, 151, 160, and 583; *Makhzan-algharâ'ib*, No. 2990 (col. 392 in the Bodleian Cat.). In poetry he was a pupil of *Mir Muḥammad Zamân Râsikh* (see above, No. 1649), and wrote besides his poetical works a volume of historical memoirs, covering the period from 'Âlamgir's death, A. H. 1118 (A. D. 1707), to *Farrukhsiyar's* entrance into *Dihli*, in *Muharram*, A. H. 1125 (A. D. 1713, Febr.), styled مقتل السلاطين, and completed A. H. 1126 (A. D. 1714), see Rieu, *loc. cit.* (it appeared in a condensed translation by *Jouathan Scott*, London, 1780; comp. also *Elliot*, *History of India*, vii. pp. 534-544). The statement in the preface, on fol. 2^a, that *Zamân Râsikh* made this selection in A. H. 1098 (A. D. 1687) refers not to the present collection, but to the much smaller extracts in the following copy, to which the preface originally belonged and from where it has been transferred into this. That such is the case, is evident from the inclusion of the *Sâkinâma* (on fol. 106^a sq.), which was completed A. H. 1107 (A. D. 1695, 1696). Sprenger's statement, that among *Wâḍih's* *rubâ'is* is a chronogram for A. H. 1134 (A. D. 1721, 1722), must be due to a mistake, as all *tadhkiras* agree about his death having taken place under *Farrukhsiyar*, and the *ta'rîkh* in question, as it is worded on fol. 584 of his *Catal.*, gives the impossible date of 1183 (!)

Contents:

1. Preface, on fol. 1^b, beginning: واضح صاحب کمالان
بلند خیال است که هر نمودیرا الخ

2. *Kāṣidas*, on fol. 2^b, beginning:

کی گردد از عزیمت من سست نیم نار الخ

3. *Ghazals*, in alphabetical order, intermixed with *rubā'is*, on fol. 20^b, beginning:

ای خشک زبان ساخته مقصد طلبانرا
گرداب عدم کرده سراب دو جهانرا

4. Another short collection of *ghazals* and *rubā'is*, in alphabetical order, with a short preface in prose, on fol. 94^a, beginning: حمد صانعی که ربع مسکون سخت را چون سریر عرش نظیر دیباچه الخ

Beginning of the initial poem, on fol. 95^a:

بسم الله این رباعی عنصر ما الخ

The last two parts fill in Sprenger's copy more than twice the number of leaves.

5. *Sākināma* (ساقینامه), with preface, completed A.H. 1107 (A.D. 1695, 1696); beginning of the preface, on fol. 106^a: شربنا علی ذکر الحبيب مدامه سکرنا بها من قبل الخ

Beginning of the poetry, on fol. 111^a:

بهشيار مستی که ناک آفرید الخ

6. Six other *mathnawis* of mystic tendency, preceded by a preface, which begins, on fol. 114¹: عشقست جمال کمالی را که صفای حیرت فزای قلوب عشاق الخ

If the remark of the *Hamisha Bahār*, that *Wādih* wrote a *mathnawi* in six *daftars*, should apply to this poem, then the six, enumerated here, would form one *mathnawi*, viz. the *ā'īnē rāz*; but the difference of metre especially between the *first*, *second*, and *third* speaks against this assumption; at any rate, the *first*, being longer than the five following ones together, seems to be a separate and independent poem.

First mathnawi, on fol. 121^a, styled *Ā'ina-i-rāz* (آئینه راز), 'the mirror of secrecy,' commenced A.H. 1075 (A.D. 1664, 1665), and completed A.H. 1078 (A.D. 1667, 1668); it begins:

بنام آنکه دل آئینه سازست
نظر باز نهانی جمله رازست

Second mathnawi, on fol. 169^b, beginning:

بشنو از نائی که چون نی در دمید الخ

Third, on fol. 184^b:

ای مطلع فکر خوش خیالان الخ

Fourth, on fol. 195^a:

ای زیرنگی تو رنگ همه الخ

Fifth, on fol. 199^a:

لوحه دیوان کلام قدیم الخ

Sixth, on fol. 201^b:

قل هو الله احد الخ

No date.

No. 558, ff. 202, ll. 15; *Nasta'liq*; size, 13½ in. by 7 in.

1675

(انتخاب دیوان واضح) *Intikhāb-i-Diwan-i-Wādih*.

Extracts from the lyrical poems of *Wādih*, made A.H. 1098 (A.D. 1687) by his teacher and friend *Zamān Rāsikh*; comp. fol. 2^a in the preface, and the remark thereupon in the preceding copy. *Rāsikh* states besides, that he carried these extracts always with him as a token of his friendly feelings towards the author.

Contents:

The same preface, noticed in the preceding copy, on fol. 1^b, beginning: واضح صاحب کمالان الخ.

Ghazals, *rubā'is*, and *fards*, in alphabetical order, beginning: ای خشک زمان (زبان) ساخته مقصد: طالبانرا (طلبانرا) الخ

This copy is dated A.H. 1152 (A.D. 1739, 1740).

No. 490, ff. 1-31, 2 coll., each ll. 17; *Shikasta*; size, 8½ in. by 4½ in.

Bidil (Nos. 1676-1686).

1676

Diwan-i-Bidil (دیوان بیدل).

The lyrical poems of *Mirzā 'Abd-alkādir Bidil*, the greatest of the Persian poets in India during the last century, who was born at *Akbarābād* A.H. 1054 (A.D. 1644), and died at *Dihli* the 4th of *Ṣafar*, A.H. 1133 (A.D. 1720, Dec. 5), see *Bodleian Cat.*, Nos. 1169 and 1170, and the *Khulāṣat-alkalām*, No. 11 (ib., col. 296); *Rieu* ii. pp. 706 and 707; A. Sprenger, *Catal.*, pp. 119, 213, and 378-380; W. Pertsch, p. 80, and *Berlin Cat.*, pp. 938-941; *Rosen*, *Persian MSS.*, p. 167. Only *Garcin de Tassy*, in his *Histoire de la littér. Hindouie* etc. i. p. 312 sq. (see also W. Pertsch, p. 80), fixes his death, four years later, in A.H. 1137 (A.D. 1724, 1725). Besides his lyrical poems he composed several *mathnawis*, viz. the *ḥaṣṣat-akṣam* (see below, Nos. 1682 and 1683); the *ṭalīsm ḥayrat* (Nos. 1684 and 1685); the *ṭalīsm ḥayrat* (No. 1686); the *ḥaṣṣat ḥaqīqat* (A. Sprenger, *Catal.*, p. 380); the *ḥayrat* (Rieu ii. p. 707^a); a mystical poem without title, dealing with love, the lover, and the beloved, in the metre *raml* (W. Pertsch, *Berlin Cat.*, p. 940); and smaller poems of the same kind (see ib., p. 698, No. 20); also several important prose-works, for instance, the *biyāṣ* or anthology of Persian poetry (Rieu ii. p. 737^b sq.), the *nakāt* or subtle thoughts (ib., p. 745^b), the *ṭalīsm* or private letters (W. Pertsch, *Berlin Cat.*, p. 147, No. 2; see also Rieu ii. p. 811^a, and iii. pp. 1006^b and 1068^a), and the *ḥayrat* (A. Sprenger, *Catal.*, p. 119, l. 9). The present copy contains, according to the colophon, the *diwan* *qadīm* *Bidil*, the old or first *diwan* of the poet, with the following subdivisions:

Preface in prose, on fol. 1^b, beginning: حمد مبدعی که تردد انفاس هستی موجودات تحریکیست الخ

Ghazals, in alphabetical order, on fol. 4^b, beginning:

نفس آشفته میدارد چو گل جمعیت مارا
پریشان می نویسد کک موج احوال دربارا

A few *kašidas*, on fol. 336^b, beginning:

در حریم خاک مارا موی بیری رهبر است الخ

Rubā'is, in alphabetical order, on fol. 343^b, beginning:

حمد دو جهان سزاست سبحانی را الخ

This copy was made by Khwājah Bābar Kalandar Kādīrī in Shāhjahānābād, at the request of Mirzā Sa'īd, and finished the 15th of Dhū-alka'dah, A. H. 1106 (A. D. 1695, June 27), twenty-seven years before the poet's death. Some pages injured; fol. 206^b almost entirely effaced. This diwān, together with the نکات, رعات, and چهار عنصر, has been lithographed, A. H. 1287, at Lucknow, under the title کلیات بیدل.

No. 3480, olim 13. J. 26, ff. 358, 2 coll., each ll. 16; clear and distinct Nasta'liq; size, 9½ in. by 5 in.

1677

A less complete copy of the same.

Ghazals, in alphabetical order, with an incomplete series of ruhā'is at the end.

Beginning of the ghazals, on fol. 1^b, as in the preceding copy: نفس آشفته الخ.

Beginning of the rubā'is, on fol. 251^b:

ای دانه ازین مزع اندیشه برآ الخ

corresponding to the second rubā'i in the preceding copy (on fol. 343^b). This part breaks off on fol. 264^b; the last rubā'i corresponds to fol. 357^b, last line there.

No. 480, ff. 264, 2 coll., each ll. 17; small Nasta'liq; size, 8½ in. by 4½ in.

1678

Diwān-i-Bidil (دیوان بیدل).

Another collection of Mirzā Bidil's lyrical poems, containing:

Ghazals, in alphabetical order, on fol. 1^b, beginning, as in Sprenger's copy and in the first of the Berlin collection:

باوج کبریا کز پهلوی عجزست راه اینجا

سرموی گراینجا خم شوی بشکن کلاه اینجا

Rubā'is, likewise in alphabetical order, on fol. 192^a.

Dated by Ghulām Muhyi-aldin ibn Muḥammad 'Abdallāh ibn Muḥammad Wajih-aldin the 7th of Dhū-ahjijah, A. H. 1192 (A. D. 1778, Dec. 27).

No. 355, ff. 210, 2 coll., each ll. 19; careless Nasta'liq, mixed with Shikasta, the first leaves greatly injured; size, 11 in. by 6½ in.

1679

The same.

A third collection of Bidil's lyrical poems, a kind of abridgement, in which the ghazals are much shorter than in the preceding ones and often mere fragments of the original poems, beginning:

ای مرده تکلف از کیف و کم برون آ الخ

Rubā'is, in alphabetical order, on fol. 149^a, beginning:

گردون در خاک اگر نشاند مارا الخ

corresponding to the second in the preceding copy, and the sixth in No. 1677. At the end the fragment of a *kašidah*.

Dated the 6th of Rajab in the thirteenth year of Muḥammadshāh's reign=A. H. 1144 (A. D. 1732, Jan. 4).

No. 3387, olim 13. J. 25, ff. 163, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 4½ in.

1680

Short extracts from Bidil's diwān.

A small collection of ghazals and ruhā'is, the former arranged alphabetically. Beginning of the ghazals, on fol. 1^b:

بخيال چشم که الخ

Ruhā'is, on fol. 27^b. No date. On fol. 31^b the seal of a former owner, Kāsim 'Alī Mirkhān, with the date, A. H. 1191 (A. D. 1777). Bibliotheca Leydeniana.

No. 2397, ff. 1-31, 2 coll., each ll. 15; Nasta'liq, mixed with Shikasta; size, 9¼ in. by 5 in.

1681

Rubā'iyyāt-i-Bidil (رباعیات بیدل).

One of the most complete collections of Bidil's rubā'is extant, containing nearly 3,500 epigrams in a strictly alphabetical order. Beginning:

آنکس که منزه است از آب و گل ما

بی او عدم است خلوت و محفل ما

Dated the 17th of Muharram, A. H. 1126 (A. D. 1714, Febr. 2), by Muḥammad Wārith bin Muḥammad Bākīr alsādiqī.

No. 574, ff. 288, six rubā'is in every page; clear and distinct Naskhi; size, 12¼ in. by 6½ in.

1682

Muḥit-i-a'zam (محیط اعظم).

The great ocean, a mystical mathnawī or rather a kind of sākināma, interwoven with short tales, by Bidil, beginning:

خوش آندم که در بزمگاه قدم

می بود بی نشاء و کیف و کم

The title is a chronogram for A. H. 1078 (A. D. 1667, 1668), see the prose-preface of the following copy (fol. 33^b, l. 5: سال اتمام بنامش مدغم). Dated the 19th of Shawwāl, A. H. 1161 (A. D. 1748, Oct. 12).

No. 410, ff. 204, 2 coll., each ll. 15; Nasta'liq; size, 10½ in. by 6½ in.

1683

Another copy of the same.

This copy, which is much smaller than the preceding one, contains the same prose-preface as Sprenger's, beginning, on fol. 32^b: حمد ثناء آفرینی که میخانه: حقیقت انسانی را الخ.

Beginning of the mathnawī, on fol. 33^b, the same as in the preceding copy.

Dated the 26th of Šafar, A.H. 1191 (A.D. 1777, April 5), by Muḥammad Ja'far Rif'atī.

No. 2397, ff. 32-74, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'liq, mixed with Shikasta; size, 9½ in. by 5 in.

1684

Tilism-i-ghairat (طلسم حیرت).

The magic of amazement, an allegorical mathnawi by Bidil (styled on the fly-leaf حیرت (نظم حیرت), composed according to Sprenger, Catal., p. 379, A.H. 1125 (A.D. 1713), and beginning:

بنام آن که دل کاشانه اوست
نفس کرده متاع خانه اوست

No date; but on ff. 1^b and 105^a there are seals of Kāsim 'Alī Mirkhān, with the date A.H. 1191 (A.D. 1777), see above, No. 1680.

No. 2395, ff. 105, 2 coll., each ll. 17; clumsy Nasta'liq, often quite like Shikasta; size, 8 in. by 4½ in.

1685

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 787, ff. 52, partly 4, partly 3 coll., each ll. 16-18; Shikasta; size, 10 in. by 5½ in.

1686

Tūr-i-ma'rifat (طور معرفت).

The mount of knowledge, another mystical mathnawi by Bidil (see title and author's name on fol. 85^a, ll. 8 and 11), beginning:

بینوای ز محفل هستی - داشت پیمانه تھی دستی

Dated the 2nd of Rabi'-alawwal, A.H. 1191 (A.D. 1777, April 10), by Muḥammad Ja'far Rif'atī.

No. 2397, ff. 75-85, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'liq, mixed with Shikasta; size, 9½ in. by 5 in.

1687

Diwān-i-Mukhlis Kāshī (دیوان مخلص کاشی).

Lyrical poems by Mirzā Muḥammad Mukhlis or Mukhlisā of Kāshān, who went to Isfahān under Sultān Husain Mirzā Šafawī (A.H. 1105-1135=A.D. 1694-1722), and died there at the age of sixty; he never visited India; see Rieu ii. p. 709^a, iii. p. 1091^b; W. Pertsch, Berlin Cat., p. 699, No. 24; A. Sprenger, Catal., pp. 128 and 138; Makhzan-algharā'ib, No. 2583 (Bodleian Cat., col. 380). Why Rieu, in the Index of his Cat. iii. p. 1171^b, fixes his death as late as A.H. 1150 (A.D. 1737, 1738), is not clear, since Ḥazīn mentions him in his tadhkirah among the earliest of his contemporaries, and there is no evidence even that he actually lived to the end of Sultān Husain's reign, that is to say, to A.H. 1135.

This diwān consists of ghazals only, arranged alphabetically, and beginning, on fol. 56^b (in the same way as Rieu's and Pertsch's copies):

IND. OFF.

الهی پرتو از نور یقین ده شمع جانم را
بشو از حرف باطل بکلم لوح بیانم را

No date.

No. 519, ff. 56-143, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

1688

Diwān-i-Ghairat (دیوان غیرت).

Lyrical poems of Ghairat, a poet who must have flourished in the beginning of Muḥammadshāh's reign, as he mentions this emperor twice, on ff. 146^b, l. 6, and 147^a, l. 1, and there are besides the dates A.H. 1135 and 1134 (A.D. 1722, 1723 and 1721, 1722) given in the ta'rikhāt, on ff. 146^b and 147^a. There are mentioned in the various tadhkiras three poets with this takhallus, all of whom might be identical with this one, viz. Mullā Muḥammad Ghairat of Kashmir, Makhzan-algharā'ib, No. 1823 (Bodleian Cat., col. 357); Muḥammad 'Āqil Ghairat, Safinah, No. 558 (ib., col. 229), and Makhzan-algharā'ib, No. 1827 (ib., col. 358); and Mullā Ghairat of Hamadān, Muntakhab-alash'ar, No. 460 (ib., col. 249).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

تجلی زارکن یا رب صفای سینۀ مارا
دو چار جلوۀ دیدار ساز آئینۀ مارا

The first twenty-three leaves are more or less seriously injured, and many verses entirely destroyed.

Some mukhammasāt and rubā'is, on fol. 126^b.

Kāshidas, kiṭ'as, and ta'rikhāt, on fol. 134^b, beginning:

تا که در کام من زبان باشد - همه ذکر خدایگان باشد

Rich marginal additions by another hand.

Now and then blank spaces are left for the insertion of further poems; it is probable, therefore, that this copy is the poet's autograph.

No. 815, ff. 150, 2 coll., each ll. 12; Nasta'liq; size, 8½ in. by 4½ in.

1689

Diwān-i-Kāsim Diwāna (دیوان قاسم دیوانه).

The earliest collection, it seems, of the lyrical poems of Mullā Muḥammad Kāsim Diwāna of Mashhad, who was a pupil of Ša'ib (Nos. 1606-1623 above) and a contemporary of Sarkhwush, the author of the Kalimāt-alshu'arā (see Nos. 670-672); he was still alive in A.H. 1136 (A.D. 1723, 1724), comp. Rieu ii. p. 707^b; A. Sprenger, Catal., pp. 113, 128 and 534, and W. Pertsch, Berlin Cat., p. 699, No. 26 (where a few of his ghazals are noticed). This collection, which contains ghazals and rubā'is in alphabetical order, with a few fards and rubā'is at the end, was written in A.H. 1101 (A.D. 1689, 1690), probably by the poet himself.

Beginning:

بسکه افتاد از غمت شوریدگی در کار ما
بر سر ما خود بخود و میشود دستار ما

College of Fort William, 1825.

No. 2320, ff. 109, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

1690

Another copy of the same diwân.

Ghazals and rubâ'is in alphabetical order, with a tarkibband and a short mathnawî at the end. Beginning: بسکه افتاد از غمت آشفتنی در کار ما الخ.

This copy is not dated, but as the handwriting agrees with that of Nâzîm's Yûsuf and Zalikhâ (see No. 1595 above), it must be written about the same time, viz. in or shortly after A. H. 1103 (A. D. 1692).

No. 3106, ff. 158^b-243^a, 2 coll., each ll. 17; Shikasta; size, 6½ in. by 3½ in.

1691

The same.

Ghazals, in alphabetical order, interspersed with rubâ'is, beginning as in No. 1689. At the end, on ff. 118^b-124, additional rubâ'is and a mathnawî; beginning of the rubâ'is: ای یافته تخمیر و نظام از اصداد الخ.

Many interlinear and marginal glosses, together with various readings.

No date. The proper order of ff. 45-54 is: 45, 52, 46-51, 53, 54.

No. 3417, olim 13. J. 16, ff. 124, 2 coll., each ll. 13; Nasta'lik; size, 7½ by 4½ in.

1692

The same.

Ghazals, in alphabetical order, with some rubâ'is and fards at the end.

Beginning:

سرو در گلشن اگر یافته رعنائی را
قامت او علم آراسته زیبائی را

No date.

No. 212, ff. 193-224, 2 coll. on the first three pages, each ll. 12-15; 4 coll. on all the remaining pages, each ll. 18; Shikasta; size, 9-9½ in. by 6 in.

1693

The same.

Ghazals, in alphabetical order, intermixed with rubâ'is and fards, beginning, on fol. 1^b: بسکه افتاد از غمت الخ.

At the end a series of rubâ'is.

On the margin of this copy and on the last leaves (ff. 92-97) there is found, written by another hand in Nasta'lik, an anthology of Persian poetry, containing extracts from the diwâns of the following poets: Sa'ib (died A. H. 1088), on fol. 1^b; Sa'idâi Kāshî (contemporary with Sa'ib), on ff. 6^b and 48^a; Kāplānbeḡ (under Jahāngir, author of a mathnawî (ما دوستان), on ff. 8^b, 24^b, 61^a, 68^a, 70^a, 72^b, 76^b, 85^b, 87^a, 92^a, 93^b, 95^b, and 96^b; Dārāb Jūyā (died A. H. 1118), on ff. 11^a and 49^a; Wāḡshatī of Khurāsān, on ff. 11^b, 31^b, and 49^a; Āṣafī (died A. H. 923), on fol. 12^a; Muḥammad Ridāi Mushtāk of Tabriz, on ff. 13^b and 85^b; Abū Ṭalīb Kalīm (died A. H. 1062), on ff. 17^b and 96^a; Naẓīrī of Nīshāpūr (died A. H. 1021), on ff. 21^a and 58^b; Kāsim Kāhī (died A. H. 988), on fol. 23^b;

Nīshānī (died A. H. 1025), Ādilshāh, Shamsī Badakhshī, Sādikbeḡ Halwā'i, Mullā Mukīmā Ihsān, on fol. 24^a; Yārī Nīrūi, on fol. 25^b; Shaf'ī Athar (died A. H. 1113), on ff. 25^b, 73^a, 76^b, and 77^a; Muḥsin Ta'thīr (contemporary with Ḥazin), on fol. 32^b; Nawīdī, on fol. 46^a; Fīdā'i, Sanā'i (died probably A. H. 545); Faḍlī, Shaikh Rubā'i, Imāmī of Ardabīl, Mir Ja'far, on fol. 46^b; Abū Sa'īd bin Abū-alkhair (died A. H. 440), on ff. 47^a, 69^b, 70^a, and 96^b; 'Alā-aldaulah of Simnān (died A. H. 736), Abū-alkāsim 'Abd-alkarīm, Rashīd Waṭwāt (died A. H. 578), on fol. 47^a; Māhīrā Naṣrābādī, on ff. 47^a and 62^b; Mirzā Muḥammad 'Alī Afsar Kāshī, on ff. 47^b and 62^b; Istighnā, Mullā Shikībī (died A. H. 1023), on fol. 47^b; Ghanī of Kashmīr (died A. H. 1079), on ff. 47^b, 48^a, 64^b, 65^b, and 97^a; Mirzā Kāzīm Munshī, on fol. 47^b; Muḥammad Jān Kudsi (died A. H. 1056), on ff. 47^b, 58^b, 86^a, 87^b, 90^b, 92^a, 92^b, and 94^a; Āshnā (died A. H. 1077), on fol. 47^b; Sarwārī (died A. H. 1050), Sālik, (died A. H. 1080), on fol. 48^a; Sirāj-al-dīn 'Alīkhān Ārzū (died A. H. 1169), on ff. 48^a and 59^a; Ḥakīm Abūbakr, Yahyā Lāhijī (under Shāhjahān), on fol. 48^a; Yūnus (probably Mir Yūnus of Abhar, under Jahāngir), Yāqīnī Lāhijī (uncle of Yahyā Lāhijī), 'Urfī (died A. H. 999), Yūsufkhān, Shāh Sanjān, Yārī Shīrāzī (contemporary with Mir 'Alishir), Shāhidī (died A. H. 957), Kālībī Mūzatarāsh, on fol. 48^b; Mun'im Jauharī, Yār Muḥammad Rakhta, Naṣīm Hindī, on fol. 49^a; Shāh 'Abd-allāf of Shāhābād, on fol. 49^b; Mir Maḥmūd Tasallī of Tabriz, on ff. 56^a and 62^b; Zīb-al-nisā Begam ('Ālamgir's daughter, died A. H. 1114), on ff. 56^b and 71^b; Shaukat (died A. H. 1107), on fol. 57^a; Nāṣir 'Alī (died A. H. 1108), on fol. 57^b; Mirzā 'Abd-alkādir Bīdīl (died A. H. 1133), on ff. 58^a, 62^b, 66^a, 68^a, 70^a, 71^a, and 72^b; Muḥammad Ṣāliḥ Kanbū (died after A. H. 1074), Faiḍī (died A. H. 1004), on fol. 58^a; Mir Ma'sūm (Ḥaidar Rafī's son), on ff. 58^a and 63^b; Sarkhwush (died A. H. 1126), on fol. 58^a; Bīkhrud, on fol. 58^b; Muḥammad Rafī Wā'iz (died A. H. 1105), on ff. 58^b, 60^b, and 94^b; Ābrā, on ff. 58^b and 59^b; Taslīm (under 'Ālamgir), on fol. 59^a; Maulawī Farhat, Ṣalābatkhān Sayyid, Imtiyāz (under 'Ālamgir), on fol. 59^b; 'Alī 'Ināyatkhan Jāmi, on fol. 60^a; Mirzā Faṣīḥī (died A. H. 1046), Sairī Ghaffārī, on fol. 62^b; Shaikh 'Abd-alridāi Matīn (died A. H. 1175), Munīr of Lāhur (died A. H. 1054), Maṣ'ūd Kāshī, Mirzā Kutb-al-dīn Mā'il (died A. H. 1108), Muḥammad Ridāi Mushfikī (of Kumm), Mukīmāi Maḥsūd (contemporary with Shaikh Bahā-aldīn 'Āmīlī), on fol. 63^a; Mullā Mufrīd, Maṣīḥ, on fol. 63^b; Nizām Dast-i-Ghaib (died A. H. 1039), on ff. 63^b and 65^a (a kaṣidah); Ḥakīm Thana'i (died A. H. 996), on fol. 65^b; Shaikh 'Alī Nakī (died A. H. 1031), Zuhārī (died A. H. 1025), Shāh Muḥammad Shīrāzī, Mirzā Malik Mashrikī (died after A. H. 1050), on fol. 66^a; Ṭalīb Āmulī (died A. H. 1035), on fol. 66^b; 'Umar Khayyām (died A. H. 517), on ff. 68^b and 97^a; Shaikh Abū 'Alī Ibn Sīnā (died A. H. 428), on fol. 69^b; Khwājah Faḍlī, 'Ālamshaikh, Wāḡshī (died A. H. 991), on fol. 70^a; Shāpūr (died about A. H. 1020), on ff. 70^b and 72^a; Mirzā Adham (died A. H. 1060), on fol. 70^b; Ulfat, Hayyā (about A. H. 1124), Bīnā, on fol. 71^b; Burhān Abarkū'i, on fol. 72^b; Muḥammad Sumī Niyāzī, on fol. 74^b; Āḡah (about A. H.

1135), on fol. 76^a; *Hakim Shifā'i* (died A.H. 1037), on ff. 76^a, 81^b, and 82^a; *Mir Bākir Wazīr, Zamāndi Zarkash, Jānibeg 'Izzatī*, on fol. 79^a; *Malik Kummī* (died A.H. 1024 or 1025), on ff. 79^a, 80^b, 81^b, 82^a, and 90^b; *Nusrat-allākhān Nithār* (under Muhammadshāh), on fol. 80^b; *Mirzā Tāhīr Wahīd* (see No. 1653), on ff. 81^a and 82^a; *Wāhib, Waḥshat*, on fol. 81^b; *Murtadā Kulīkhān* (died A.H. 1074), *Mirzā Jānjānān Maẓhar* (died A.H. 1195), *Muḥammad Shafī' Wārid*, *Mir Muḥammadkhān Kalān Ghaznavī, Khālīs of Shīrāz, Mirzā Muḥammad 'Alī Jam*, on fol. 82^b; *Sayyid Ghulām 'Alī Āzād* (died A.H. 1200), *Band 'Alīkhān*, on fol. 83^a; *Fātimah, Shāh Yāqīn, Ishākhkhān, Shaikh Muḥammad 'Alī Hazīn* (died A.H. 1180), on fol. 83^b; *Safī-aldīn Rāzī, Shaikh Rūzbahān* (died A.H. 606), *Munsif of Tahrān*, on fol. 84^a; *Maulānā Muḥsinbeg Rashkī* of Hamadān (died after A.H. 988), on fol. 84^b; *Rukn-aldīn Kummī, Rāi Manohar Rājah, 'Abdallāh Abū-alḥasan Rūdagī* (died probably A.H. 343), on fol. 85^a; *Rūhī* of Hamadān, *Zamrī of Isfahān*, on fol. 85^b; *Mirzā Sa'd-aldīn Rākīm, Rafī'd, Mir Muḥammad Zamān Rāsikh* (died A.H. 1107), on fol. 86^b; *Sayyid Murtadā of Shīrāz*, on fol. 87^a; *Ghiyāth-aldīn*, on fol. 91^b; *Haidur Kalā'ī* (in the beginning of Shāh Tahmāsp's reign), on fol. 92^b; *Yūsufī Ṭabīb* (died about A.H. 950), on fol. 93^b; *Hakim Tufailī, Muḥammad Tāhīr 'Atṭār, Tāhīr Kummī, Tāhīr Dakhānī*, on fol. 96^a; *'Isā Shīrāzī, Mullā Jalālī, Amānī Mahdabākhān*, on fol. 97^a, etc.

No. 656, ff. 97, 2 centre-coll., each ll. 17; Shikasta; size, 8½ in. by 4½ in.

1694

Diwān-i-Nuṣrat (دیوان نصرت).

Ghazals by Dilāwarkhān, with the takhalluṣ Nuṣrat, who died A.H. 1139 (A.D. 1726, 1727), see A. Sprenger, *Catal.*, pp. 151 and 525. They are arranged alphabetically and begin (differently from Sprenger's copy): الهی سرعت برقی کرامت کن زبانم را الی.

This copy, not dated, is probably the poet's first brouillon.

No. 331, ff. 109, 2 and sometimes 3 coll., each ll. 12; Shikasta; size, 11 in. by 5½ in.

1695

Diwān-i-Munshī (دیوان منشی).

Lyrical poems by Jaswant Rāi Munshī, who made a fair copy of his diwān in A.H. 1124 (A.D. 1712), and is probably identical with the author of the popular epopee *سستی وینو*, which was completed A.H. 1140 (A.D. 1727, 1728), see A. Sprenger, *Catal.*, pp. 507 and 508. This copy contains ghazals, in alphabetical order, mixed with a few rubā'is, and at the end another series of rubā'is together with portions of a Sākināma. Its rather unfinished state makes it probable, that it is an autograph of the poet himself.

Beginning of the ghazals, on fol. 1^b:

ای پر دُر از سحاب ثنایت رساله‌ها
گردید سینه چاک صدف زین نواله‌ها

The initial ghazal of Sprenger's copy is here the third (on fol. 2^a), beginning thus:

ای پر شکر ز نام تو کام و دهمان ما
طوطی سبق گرفته ز نطق زبان ما

No date.

No. 1454, ff. 71, 2 coll., each ll. 11; clear and distinct Nasta'liq; size, 9½ in. by 4½ in.

1696

Jilwa-i-Dhāt (جلوة ذات).

A very large mathnawī on the adventures of Kṛishna, interspersed with many ghazals and rubā'is, and founded on Sanskrit sources, by a poet with the takhalluṣ Amānat (امانت), see this name in all the last baits of the ghazals and besides on fol. 13^a, lin. penult. It was composed A.H. 1145 (A.D. 1732, 1733), the title being a chronogram, comp. fol. 17^b, l. 12.

Beginning:

بنام آنکه جانان جهان است
چو جان از دیدۀ مردم نهان است

This copy was finished the first of Ramadān, A.H. 1176 (A.D. 1763, March 16), at Farrukhābād. The proper order of ff. 218-235 is: 218, 227-234, 219-226, 235.

No. 270, ff. 499, 2 coll., each ll. 17; Nasta'liq; size, 6½ in. by 3½ in.

1697

Bahrām u Gulandām (بهرام و گلندام).

The love-story of prince Bahrām and Gulandām, a romantic mathnawī which seems to be identical with Amin's epopee of the same title, noticed in Rieu ii. p. 877^b. It opens here with seven admonitions (بند), on fol. 1^a, thus: بخوادم گفتنت هفت بند موزون الی.

The story itself begins, on fol. 4^a, with the following chapter: بخشیدن شاه کشور تاج و جهان پیمائی به بهرام.

Rieu's copy is dated A.H. 1147 (A.D. 1734, 1735), the present one the 18th of Jumādā-althāni, A.H. 1224 (A.D. 1809, July 31). A version of the same story in Pushtū verses by a poet with the takhalluṣ Fayyād is preserved in No. 3249 of the India Office Collection. It is written in stanzas of unequal length, each of which is a ghazal, somewhat like Bā'ikhān's *مجنون و لیلی*, see Z. D. M. G. xvi. p. 789; another version in the Gūrān dialect of Eastern Kurdistan is described in Rieu ii. p. 734; a third in Dakhnī verses by Ṭab'ī is noticed in A. Sprenger, *Catal.*, pp. 639 and 643; the last-mentioned was composed A.H. 1081 (A.D. 1670, 1671).

No. 2097, ff. 113, 2 coll., each ll. 12; large and distinct Nasta'liq; size, 8½ in. by 5½ in.

1698

ثمره الفؤاد wa natijat-alwadād (ثمره الفؤاد و نتیجه الوداد).

Collected works in prose and verse treating of love and lovers, and consisting of little mathnawīs, poetical

and prose stories, ghazals, rubá'is, etc., all of the elegiac kind, as the author composed them three years after a great misfortune, a *فراق* or *هجران* (a parting), that seems to have been the loss of his beloved one, which befell him in A.H. 1143 (A.D. 1730, 1731), in A.H. 1146 (A.D. 1733, 1734), and finished this, his own autograph, the 22nd of Rajab, A.H. 1147 (A.D. 1734, Dec. 18). The author's name is, according to the preface (see fol. 1^b, lin. penult., and fol. 2^a, l. 1), Muḥammad Kāsim, with the takhalluṣ *Ẓarāfat* (ظرافت), but this seems to have been an afterthought of the poet, since in all the lyrical poems of this work the takhalluṣ is either *Kāsim* or *Sadākat* (صدقت), see, for instance, fol. 92^b, l. 2, fol. 173^a, ll. 3 and 8, fol. 173^b, ll. 3 and 9, etc., and in all places where *ظرافت* appears, it is evidently corrected out of an original *صدقت*, signs of scratching being clearly visible.

Beginning of the preface, on fol. 1^b: الحمد لله الذى برحمته ألف بين القلوب وجعل العشاق منشقة لليوب
و صير الصبر سبب وصال المطلوب الخ

The first poetical piece is a *حمد* and *نعت*, on fol. 3^a, beginning:

بنام آنکه نامش الفت آموخت
رخ عصیان زجام رحمت افروخت

The second, a *مناجات*, on fol. 3^b, beginning:

الهی عاصی رحمت بنامم
گنهکار ضراعت دستگامم

The principal part of this collection ends with the colophon, on fol. 187^a, giving the above-mentioned date, A.H. 1147, 22nd of Rajab; but on ff. 188^b-212^a a longer mathnawī follows by the same author, and composed, as he says on fol. 189^a, l. 8, six years after his heavy loss, i.e. A.H. 1149 (A.D. 1736, 1737), or two years after the completion of the main part of this work.

Beginning:

بنام آنکه نامش ذکر جانست
بعاصی. بندگاناش مهربانست

It is copied, like the preceding portion, by the author's own hand.

Another copy of this work is described in Rieu ii. p. 710^b, where it is represented as a coherent mathnawī with inserted extracts from Arabic and Persian works and consisting of two *daftar*s, completed respectively A.H. 1146 and 1149 (see above); the appendix mentioned there, as describing a happy meeting of the poet with his beloved in A.H. 1156 (A.D. 1743), is not found in this copy, which seems somewhat different from Rieu's and does decidedly not represent a coherent mathnawī, as, apart from the inserted pieces in prose and verse, even the original parts differ both in metre and in poetical character, lyrical poetry being mixed up with the epical to a great extent.

No. 261, ff. 212, ll. 12; two illuminated frontispieces on ff. 1^b and 188^b; small illuminations throughout; Nasta'liq; size, 8½ in. by 5½ in.

1699

Kulliyyât-i-Nadrat (کلیات ندرت).

Complete lyrical poems of Nadrat, who is, no doubt, identical with 'Alī Fiṭrat 'Atâ-allâh, with the takhalluṣ Nadrat, the author of a *tadhkirah* described in No. 676 above, and completed A.H. 1149, 1150 (A.D. 1737).

This copy contains: ghazals, mukhammasât, and fards, all arranged together in alphabetical order, beginning, on fol. 1^b:

الهی مشرق خورشید عرفان کن دل مارا
بر افروز از چراغ طور شمع محفل مارا

No date.

No. 257, ff. 157, 2 coll., each ll. 15; legible Shikasta; size, 7½ in. by 5 in.

1700

Kulliyyât-i-Diwan (کلیات دیوان).

Complete works in prose and verse by a hitherto unknown author, Zain-al-'ābidin Birādar (see fol. 114^b, l. 9), with the takhalluṣ Diwân, who flourished, according to the two dates which are found in this copy, viz. A.H. 1145 (A.D. 1732, 1733), on fol. 468^b, first line, and A.H. 1150 (A.D. 1737, 1738), on fol. 297^a, last line, about the middle of the twelfth century of the Hijrah.

Contents:

A. Complete index, on ff. 1^b-2^a.

B. Treatises in prose, on various theosophical, scientific, and literary topics, the explanation of the Kurân and traditions, etc.:

1. رساله فیوضات الفاتحه که تفسیر سورة الحمد است
بجامعیت علوم اجمالیه
فیض یابان فیوضات : beginning : غیبی را بهوای الخ

2. حاشیه رساله فیوضات الفاتحه, glosses to the preceding treatise, by the author himself, on fol. 35^b, beginning : الهی آفتاب صبح عزت کن زبانم را الخ

3. حلّ معنی حدیث نبوی صهیبه, on fol. 92^b.

4. اظهار اسرار فاطمیّه, on fol. 96^b.

5. رساله شمع الاسرار مرتضویه, on fol. 99^b.

6. رساله اتفاقیّه مذهبیّه, on fol. 116^b.

7. نسخه دائره وجود و هیئت, on fol. 122^b.

8. نسخه اجوبه خمسة عربیّه, on fol. 130^b.

9. تحقیق گردش آفتاب, on fol. 136^b.

10. نسخه شرح بیت اول مثنوی مولوی روم, on fol. 140^b.

11. نسخه شرح غزل اول دیوان حافظ شیرازی, on fol. 147^b.

12. نسخه شرح ابیات مثنوی مولوی, on fol. 154^b.

13. کتاب شرح سلم العلوم, a commentary on the treatise on logic, by Kādi Muḥibb-allāh bin 'Abd-alshakūr Balā'ri, who died A.H. 1119 (A.D. 1707, 1708), see Loth, Arabic Cat., p. 153 sq., on fol. 176^b; this part was completed A.H. 1150.

14. حلّ مستزاد مرزا بیدل, on fol. 298^b.

15. حلّ معنی رباعی زن شاعره, on fol. 301^b.

16. رسالة شرح ربع مجيب اسطرلاب, a commentary on the sinuated quadrant of the astrolabe, on fol. 304^b.

17. سؤال و جواب بپرو و مرید هنگام ملاقات, on fol. 314^b.

18. رسالة رد منافق, on fol. 320^b.

19. استفسار شبه المتأدبين با دايه, on fol. 346^b.

20. نسخة رد غيرت حقيقي, on fol. 349^b.

21. حل معنی هر سه بيت مشهوره, on fol. 356^b.

22. تحقيق حدوث و قدم كلام مجيد, on fol. 359^b.

23. رسالة كليد سندر سنگار, a key to the *Sundar Singâr*, an erotic poem in Hindi, by *Sundar Mahâkawi*, dedicated to the emperor *Shâhjahân*, 1632, see *Bodleian Cat.*, Nos. 2353 and 2354 (a third copy is preserved in No. 1974, ff. 1-35^b of the India Office Library), and *Garcin de Tassy, Histoire de la Littér. Hindouie*, etc. iii. p. 177, on fol. 362^b.

24. حل معنی لغزان شيخان آملی, on fol. 375^b.

25. حل معنی لغز بدر چاچ, on fol. 379^b.

26. كتاب شرح ابیات غوامض مرزا جلال اسير وغيره, on fol. 382^b.

27. سرايای ديوان, on fol. 415^b.

28. حسن ديوان, on fol. 419^b.

29. شرح اسرار طمراز ابیات دکهنی حضرت شمس (Wali-Allah Shams, a poet of the Dakhani under 'Ālam-gir, who wrote a diwân in the dialect of his native country), on fol. 424^b.

30. دستور العمل و اختراعات تازه, on fol. 428^b.

31. كتاب انشای ديوان, on fol. 431^b.

32. ترتيب مجلس جشن, on fol. 464^b.

33. عرس حضرت امام عليه السلام, on fol. 468^b. This part was completed A. H. 1145.

34. آمد ابیات دکهنی, on fol. 473^b.

35. روئے ردیه, on fol. 477^b.

36. سبب قصیده دکهنی, on fol. 483^b.

C. Poetry :

37. *Diwân-i-Diwan* (ديوان ديوان), the lyrical poems of *Diwân*, on fol. 487^b, consisting of ghazals, in alphabetical order, with a longer poem at the end. Beginning with the same bait as the prose-treatise, No. 2 :

الهی آفتاب صبح عزت کن زبانم را
تجلی رنگ بست بزم معنی کن بیانم را

No date. The copy seems to be *Diwân's* autograph.

No. 221, ff. 520, ll. 19; good *Shikasta*; an illuminated heading at the beginning of each of the thirty-seven parts; size, 9½ in. by 5½ in.

1701

Diwân-i-Thâbit (ديوان ثابت).

Lyrical poems by *Mir Muhammad Afdal* (or *Afdal-aldin Muhammad*), with the takhalluṣ *Thâbit*, who was born at *Dihli* and died there the 13th of *Rabi' I*, A. H.

1151 (A. D. 1738, July 1); see *Rieu* ii. p. 709^b; *A. Sprenger, Catal.*, pp. 154 and 578.

Contents :

Three short mathnawis in honour of God, the prophet, and 'Alî. Beginning of the first (در توحید و اظهار شوق) :
(و عرض نیاز بدرگاه بی نیاز :

خداوندا دلم را سادگی ده - ز قید ما سوا آزادگی ده

Ghazals, in alphabetical order, preceded by a *kaṣidah* in honour of 'Alî and followed by some mathnawi-baits. Beginning of the *kaṣidah*, on fol. 151^b :

گر شبنم خیزد زغم آه از دل شیدای من
بگذرد از نه فلك آهنگ شبنم را یمن

Beginning of the first ghazal, on fol. 152^a :

هست تا نام خوشتر در دل غم پیشه ما
نیست جز ذکر تو بر دفتر اندیشه ما

Dated the 24th of *Shawwâl* in the 30th year of *Muhammadshâh's* reign (= A. H. 1160, A. D. 1747, Oct. 29). This full diwân, of which this copy only represents a small portion, was collected by *Thâbit's* disciple *Band-i-'Alî*. *Thâbit's* son, *Mir Muhammad 'Azîm Thabât*, who died A. H. 1161 (A. D. 1748), is likewise renowned as poet, see *A. Sprenger, loc. cit.*

No. 114, ff. 149-162, 2 coll., each ll. 19-20; very careless *Nasta'liq*; size, 8½ in. by 4½ in.

1702

Diwân-i-Râjâ (ديوان راجا).

Lyrical poems by a poet with the takhalluṣ *Râjâ* (راجا) or *Râjah* (راجہ), who is not mentioned in any *tadhkirah*. Copies of his ghazals are noticed in *Bodleian Cat.*, No. 1179, and *A. Sprenger, Catal.*, p. 539. According to the date of the present copy he must have flourished in or before the middle of the twelfth century of the *Hijrah*.

Contents :

Ghazals, without alphabetical arrangement, intermixed with a few *kit'as* and mathnawi-baits, beginning as in the *Bodleian* and *Sprenger's* copies :
روئیکه من بدیدم اندر عیان نکند الخ

Dated A. H. 1158 (A. D. 1745). At the end of the diwân there is added by another hand a short fragment of a curious Persian prose-treatise in two bâbs, viz.

باب اول در بیان محافظت
باب دوم در دانستن دیو و پری و کفار و عقاربیت و
سحر و مانند آن.

No. 1625, ff. 1-17, 2 coll., each ll. 17; *Nasta'liq*; size, 9½ in. by 5½ in.

1703

Diwân-i-Ummid (ديوان امید).

Lyrical poems of *Kizilbashkhân*, whose original name was *Mirzâ Muhammad Riḍâ*, with the takhalluṣ *Ummid*, a native of *Hamadân* and a pupil of *Mirzâ*

Ṭāhir Wahid (see Nos. 1653-1655 above) and of Mir Najāt (the lyrical poet and author of the famous mathnawī on wrestling, گل کشتی, who died A. H. 1126 = A. D. 1714; see Bodleian Cat., Nos. 1162-1165). He came to India under Bahādurshāh and died in Dihli, A. H. 1159, 9th of Jumādā I (A. D. 1746, May 30). He left besides his Persian diwān a few Rekhta verses; see Rieu ii. p. 711^b; A. Sprenger, Catal., pp. 149, 153, 300, and 581; comp. also Ātashkada, No. 776 (Bodleian Cat., col. 289), and Khulāṣat-alafkār, No. 39 (ib., col. 304), where an earlier date for his death is given, viz. A. H. 1155.

This copy contains only ghazals, in alphabetical order, beginning:

ای شکاری آموی صد افگند صیادها
ای خراب از خلوه ات مانند سیل آبادها

The initial ghazal, quoted in Sprenger's copy, is here the second. The ḡasidas, kiṭ'as, mukhammasāt, mufradāt and rubā'is are entirely wanting here. On fol. 1^a and at the end this diwān is wrongly ascribed to Ṭālib Āmulī (see Nos. 1524-1529 above). No date. This copy belonged formerly to the College of Fort William.

No. 2346, ff. 1-27, 2 coll., each ll. 15-20; Shikasta; size, 7½ in. by 5½ in.

1704

Diwān-i-Sāmī (دیوان سامی).

Lyrical poems by a poet with the takhalluṣ Sāmī, identical with Khwājah 'Abdallāh Sāmī, who was in the service of A'zamshāh and died under Muhammadshāh (reigned A. H. 1131-1161 = A. D. 1719-1748) in Lāhūr; see A. Sprenger, Catal., p. 156. An elder Shaikh Sāmī Jazā'iri of Maslihad came to India in Akbar's reign, see Makhzan-algharā'ib, No. 1001 (Bodleian Cat., col. 336); a Luṭf 'Alibeg Sāmī is mentioned, ib., No. 1085 (Bodleian Cat., col. 338).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

چون زبیری نداد خامه در دل آه را
ساخت از خون جگر شنگرف بسم الله را

Tarji'bands, mukhammasāt, kiṭ'as, and a few rubā'is, on fol. 133^a, beginning: ای دل چکنم که با تو سازم آلیح

A mathnawī, on fol. 146^a:

چهل تن بحکم قضا و قدر - بیکبار کردند عزم سفر

The copy ends, on fol. 148^b, without a date; on fol. 149^b the first seven baits of another mathnawī are written (whether belonging to the same poet or not, is impossible to say), beginning:

المی گریه ام را تازگی ده - فغانم را بلند آوازی ده

Many additions by other hands on the margin; on ff. 128-132 one top-corner has been cut off and part of the text destroyed.

No. 2838, ff. 149, 2 coll., each ll. 9; small, but clear Nasta'liq; small illuminated frontispiece; size, 5½ in. by 3¼ in.

1705

Diwān-i-Rahim (دیوان رحیم).

A collection of ghazals by a poet with the takhalluṣ Rahīm, who is probably identical with Muḥammad Rahīm Khan Karā'ilī, the son of Shāh Wirdī, the ruler of Karā'il, with the takhalluṣ Rahim, who was first at the court of Nādirshāh (A. H. 1148-1160 = A. D. 1736-1747), and later on in the service of Muhammadshāh, see Makhzan-algharā'ib, No. 904 (Bodleian Cat., col. 334); A. Sprenger, Catal., p. 156; W. Pertsch, Berlin Cat., p. 642, No. 148. There are mentioned besides in the last-named work three other poets with the same nom de plume, viz. Nawwāb 'Abd-alrahīm Khānkhanān (No. 146), Mirzā Rahim (No. 147), and Mir Rahim Farrāsh (No. 149).

The ghazals are arranged alphabetically, but only extend as far as the letter د; between ff. 104 and 105 there is moreover a lacuna.

Beginning:

حمد تو گشت جوهر تیغ زبان ما
روشن بود چو آئینه فکر بیان ما

No date. Bibliotheca Leydeniana.

No. 2728, ff. 105, 2 coll., each ll. 13; Nasta'liq, the last two pages in diagonal lines by a different hand in Shikasta; size, 8½ in. by 4¾ in.

1706

Muntakhab-i-diwān-i-Mu'jiz (منتخب دیوان معجز).

Selections from the lyrical poems of Muḥammad Nizām (or as he is called here in the colophon: Mirzā Jalāl Miyān Nizāmkhān) with the takhalluṣ Mu'jiz, who was an Afghān of Kābul and died at Dihli A. H. 1162 (A. D. 1749); see A. Sprenger, Catal., pp. 129, 159, and 506; W. Pertsch, Berlin Cat., p. 943, where a copy of his complete works is described, written A. H. 1205 (A. D. 1790, 1791) by his pupil Ghulām Murtaḍā Surūri, who was still alive in A. H. 1211 (A. H. 1796, 1797), in Lucknow, and excelled also as poet, see his diwān, ib., pp. 948-950, and A. Sprenger, Catal., p. 573. This selection contains chiefly ghazals, in alphabetical order, intermixed with a few rubā'is and fards (on ff. 1^b-287^b), some mukhammasāt (on ff. 287^b-290^b), and a full series of rubā'is at the end (on ff. 290^b-309).

Beginning of the ghazals (as in Sprenger's and Pertsch's copies):

ای گفتگوی عشق تو خون کرد سینهها
چون داغ لاله رانده در آتش سغینهها

Two hemistichs omitted on fol. 79^a.

Copied at the request of Miyān Rahīmkhān, the son of Rahmatkhān, and dated the 2nd of Dhū-alka'dah, A. H. 1163, the third year of the emperor Aḥmadshāh's reign (= A. D. 1750, Oct. 3), one year after the poet's death.

No. 207, ff. 309, 2 coll., each ll. 15; distinct Nasta'liq; size, 9½ in. by 5½ in.

1707

Diwân-i-Mukhlis (دیوان مخلص).

Lyrical poems by Râi Ānand Rām Mukhlis, a Khatri of Dihli, son of Rājah Mardī Rām, a Khatri of Lāhūr; he was a pupil of Bidil (see Nos. 1676–1686 above), was appointed wakil of the Nawwāb I'timād-aldaulah Kamar-al-dinkhān Bahādur, A. H. 1132 (A. D. 1720) in Muḥammadshāh's reign, and died A. H. 1164 (A. D. 1751), in the fourth year of Aḥmadshāh's reign. His house in Dihli was frequented by many poets and learned men. He left besides his Persian diwān some Reklita poetry, a collection of letters, edited A. H. 1149 (A. D. 1736, 1737), a history of the war of Nādirshāh with Muḥammadshāh (see Elliot, History of India, viii. p. 76), and a dictionary of poetical phrases and proverbial sentences, entitled مرآت الاصطلاح, and composed A. H. 1158 (A. D. 1745); comp. Rieu iii. p. 997; see besides A. Sprenger, Catal., pp. 159 and 262; and Makhzan-algharā'ib, No. 2683 (Bodleian Cat., col. 383). This copy contains:

Ghazals, in alphabetical order, on fol. 175^a, beginning:

الهی آب و رنگ شور بلبل ده بیانم را
زبرگ لاله قدری خوچکان تر کن زبانم را

Rubā'is, on fol. 255^b, beginning:

فصل گل و جوش ابر سرمست برآ
مخلص اگر ت ذوق طرب هست برآ

This copy was written in the poet's lifetime and dated the 10th of Rabi'-althānī, A. H. 1157 (twenty-sixth year of Muḥammadshāh's reign = A. D. 1744, May 23).

No. 2093, ff. 175–260, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 5 in.

1708

Diwân-i-Wālih (دیوان والی).

The lyrical poems of Nawwāb 'Alīkūlikhān Dāghistānī Shamkhālt, with the takhalluṣ Wālih, who was born A. H. 1124 (A. D. 1712), in Isfahān, as son of Muḥammad 'Alīkhān; the rising power of Nādirshāh drove him from Persia and he fled to India, where he arrived A. H. 1147 (A. D. 1734, 1735), and entered Muḥammadshāh's service; here he composed in A. H. 1149 (A. D. 1736, 1737) a mystical mathnawī *نجم الهدا* or the 'star of guidance,' followed by another of romantic character, the *مرزا نامه* (see A. Sprenger, Catal., p. 589), and in A. H. 1161 (A. D. 1748) his famous *tadhkirah* ریاض الشعرا (see Bodleian Cat., Nos. 377, 378; Rieu i. p. 371 sq.; A. Sprenger, Catal., p. 132; W. Pertsch, Berlin Cat., p. 622 sq.; Bland in Journal As. Soc., ix. pp. 143–147, etc.). He died in Dihli A. H. 1169, 1st of Rajab (A. D. 1756, April 1); see on his life Rieu, loc. cit. and iii. p. 1086^a; Khulāṣat-alafkār, No. 301 (Bodleian Cat., col. 312), and Makhzan-algharā'ib, No. 3018 (ib., col. 393). His diwān, a much larger copy of which is described in Bodleian Cat., No. 1182, was completed A. H. 1157 (A. D. 1744, 1745); his love-adventures with his cousin Khadijah Sultān have been treated in a mathnawī by Faḳīr (see No. 1711 below).

This copy contains:

Kaṣīdas, without any order, beginning (as in the Bodleian copy):

منم که نیست مرا در جهان شبیه و مثال
مگر خدای غفو ستم و حق متعال

Ghazals, in alphabetical order, beginning (likewise as in the Bodleian copy), on fol. 57^a:

عالم برند رشک بعیش مدام ما
گر عکس چهره تو در افتد بجام ما

The first ghazal, quoted in the Makhzan-algharā'ib, is found here on fol. 58^a.

Kiṭ'as and a few mathnawī-baits at the end, beginning, on fol. 99^a:

گلی از خارزار دشت فنا - بریاض بقا فرستادم

This too agrees with the initial kiṭ'ah in the Bodleian copy.

No date.

No. 114, ff. 44–101, 2 coll., each ll. 17; careless Nasta'liq; size, 8½ in. by 4½ in.

1709

Diwân-i-Shahid (دیوان شهید).

The large diwān of a modern poet with the takhalluṣ Shahid, who is probably identical with Mirzā Muḥammad Bākir Shahid, who was still alive in A. H. 1169 (A. D. 1756), see A. Sprenger, Catal., p. 150, last line. Another Shahid of Kashmir is mentioned in W. Pertsch, Berlin Cat., p. 684, l. 21.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

زهی اندیشه ذات تو مستغنی زدقتهای
زوصف پشت بر دیوار حیرت مانده فطرتهای

Kiṭ'as, tarkibbands, kaṣīdas, short mathnawīs, and rubā'is, on fol. 370^b; beginning of the kiṭ'as:

ای شهید هوا دلت تا کی - آرزومند آرزو باشد

The first mathnawī, on fol. 446^a, begins:

خداوندا کریم کارساز - قدیم قادرا عاجز نواز

This copy is defective at the end, and besides greatly damaged in the last pages; it was purchased at Haidarābād.

No. 256, ff. 456, 2 coll., each ll. 14; small, but clear Nasta'liq; size, 8½ in. by 5 in.

1710

Kulliyât-i-Faḳīr (کلیات فقیر).

The poetical works of Mir Shams-al-din Faḳīr 'Abbāsi, who was born at Shāhjahānābād A. H. 1115 (A. D. 1703, 1704), and perished A. H. 1180, according to one *tadhkirah* only A. H. 1181 (A. D. 1766, 1767), by shipwreck while on his pilgrimage to Makkah, see A. Sprenger, Catal., pp. 158, 223, and 394–396; Khazāna-i-āmirah, No. 95 (Bodleian Cat., col. 258); Khulāṣat-

alkalâm, No. 52 (ib., col. 299); Khulâsat-alafkâr, No. 202 (ib., col. 309); and Makhzan-algharâ'ib, No. 1993 (ib., col. 362). Besides the works contained in these so-called کتّیبات, Fakir wrote two mathnawîs, viz. the والہ و سلطان (see the following copy) and the شمس القحی, the noon-sun, in praise of the Imâms, also styled معجزات چهارده معصوم (see A. Sprenger, Catal., p. 395); various prose-treatises on prosody, rhetorical art, etc., for instance, the وافیة فی علم العروض, on metres and rhyme, in a مقدمہ, two رکن, and a خاتمة, and the خلاصة البدیعی, on tropical figures, in a مقدمہ, two فصل, and a خاتمة (see W. Pertsch, Berlin Cat., p. 623), and some Rekhta verses. According to A. Sprenger, loc. cit., and the Makhzan-algharâ'ib, he used originally the takhalluṣ Maftûn.

Contents :

I. Diwân, consisting of

1. Kaşidas, tarjîfs, and tarkibbands, on fol. 1^b, beginning :

ای غم عشق تو شوری در جهان انداخته
طشت عاشق را زبام آسمان انداخته

2. Kiṭ'as and chronograms, on fol. 46^b, beginning :

سؤالی کرد با من نکته‌دانی
که ای جانم بسر غیب همدم

3. Ghazals, in alphabetical order, on fol. 54^b, beginning :

ای در طلب نام تو آواره نشانها
گم کرده ره معنی وصف تو بیانها

4. Rubâ'is, on fol. 155^b, beginning : اسم الله که هست : سرمایه جان الخ

II. Mathnawîs, viz.:

5. Durr-i-maknûn (در مکنون), the hidden pearl, or the story of the daughter of the Kaîsar of Rûm, ملیکه, or نرجس خاتون, and the Imâm Ḥasan 'Askari, composed A. H. 1169 (A. D. 1755, 1756), beginning, on fol. 167^b :

خداوندا ره تفرید بنما - بروی من در توحید بگشا

In A. Sprenger, Catal., p. 396, this mathnawî is called مولد امام مهدی, the birth and miracles of Imâm Mahdî.

6. Tuḥfat-alshabâb (تحفة الشباب), the present of youth, on fol. 281^b, beginning :

مرحبا ای صبح ایام وصال - مرحبا ای آفتاب بیزوال
composed A. H. 1163 (A. D. 1750).

7. Mathnawî dar wâkî'a-i-jânsûz-i-Karbala' (مثنوی), the heart-burning calamity of Karbalâ, on fol. 286^b, beginning :

باز از ماه محرم در جهان - تازه شد داغ مصیبت دوستان

8. Mathnawî darta'rif-i-daulatkhâna-i-Nawwâb Amîr-alumarâ Sâdâtkhân Bahâdur (مثنوی در تعریف دولتخانه), description of the

palace of the Nawwâb Sâdâtkhân Bahâdur, on fol. 289^b, beginning :

دگر بر روی طبع نکته بردار
دری گردیده از فیض سخن باز

9. Taşwir-i-maḥabbat (تصویر محبت), the image of love, or the story of Râmçand the son of the Betel-seller, on fol. 294^b, beginning :

خداوندا دلی ده شعله سانم
که از سوزش فتد آتش بجانم

Composed A. H. 1156 (A. D. 1743), the title being a chronogram.

Dated the 22nd of Dhû-alhijjah, A. H. 1184 (A. D. 1771, April 8), by Muḥammad Ḥusain Ghûrî.

No. 468, ff. 323, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4½ in.

1711

Wâlih u Sulṭân (واله و سلطان).

The story of the love of the poet Wâlih (see above, No. 1708) with his cousin Khadijah Sulṭân or Khadijah Begam, daughter of Ḥasan 'Alikhân, by the same Shams-al-din Faḳîr, composed A. H. 1160 (A. D. 1747), see fol. 107^a, ll. 11-13, where two chronograms are given, viz. شخص معنی and نظم منیع.

Beginning :

ای واله حسن دلکشت جان
عشق تو بهر دو کون سلطان

No date.

No. 392, ff. 111, 2 coll., each ll. 15; Nasta'lik; size, 10½ in. by 5½ in.

1712

Diwân-i-Ḥazîn (دیوان حزین).

A collection of poetical works by Shaikh Muḥammad 'Alî Jilânî Ḥazîn, the well-known author of the تذکرة الاحوال (his autobiography) and the تذکرة المعاصرین (or biographies of contemporary poets), written A. H. 1154 (A. D. 1741) and 1165 (A. D. 1752) respectively; see Nos. 677-679 above. He wrote four diwâns, the last of which he completed A. H. 1155 (A. D. 1742), and died in Banâras the 13th of Jumâdâ I, A. H. 1180 (A. D. 1766, Oct. 17).

Contents of this collection :

A short preface in prose, on fol. 1^b, beginning : انت الظاهر فلیس فوقك شیء - وانت الباطن فلیس دونك شیء - آن نور ماه وانجم از پرتو تو تابی - خاک ز عزت تو هر ذره آفتابی, لا احصى ثناء عليك انت كما اثنیت علی نفسك والصلوة علی من ارسلته الخ بعد از حمد و ستایش و درود و نیایش شکسته الخ

Ghazals, in alphabetical order, on fol. 2^b, beginning (as in the Bodleian, Berlin, and Sprenger's copies):

درین دریای بی پایان درین طوفان شور افزا
دل افگندیم بسم الله مجریها و مرسیها

Ruhâ'is, on fol. 201^a:

شد صید خم زلف رسائی دل ما
افتاد بدام ازدهائی دل ما

Mukatta'at, on fol. 218^b, interspersed with a few *kaşidas*, the first of which (on ff. 226^b–227^b) was composed, according to the last bait, A. H. 1132, the 7th of Shawwâl (A. H. 1720, Aug. 12).

Mathnawis, on fol. 230^a; the *first* is entitled چمن و انجمن, and begins:

بنام آنکه آذر را چمن ساخت
دل دوزخ شرر را انجمن ساخت

It breaks off on fol. 236^b, l. 2, but is continued on ff. 243^a–245^a; the *second* is called تذکرة العاشقین and begins on fol. 236^b, l. 4:

ساقی زمی موحّدانه - ظلمت بر شرک از میانه

This breaks off on fol. 240^a, l. 4, but a short chapter on fol. 242^b, l. 5 to fol. 243^a, l. 3, simply styled مثنوی, seems to belong to the same poem, as it is written in the same metre; the *third* is a short extract from the خرابات, beginning, on fol. 240^a, l. 6:

الا ای جهاندار فرخنده خوی
دمی گوش بگشا بفرخنده گوی

and ending on ff. 242^b, l. 3.

No date. Complete copies of Ḥazîn's poetical works (کلیات حزن) are described in Bodleian Cat., No. 1184, and A. Sprenger, Catal., p. 425; copies of his diwân in Rieu ii. pp. 715–717; a copy of his seven mathnawis in Bodleian Cat., No. 1185; extracts from the خرابات are noticed in W. Pertsch, Berlin Cat., p. 696, No. 6, some of his *kaşidas*, ib., p. 695, No. 1. Ḥazîn's poetical works, with the addition of his autobiography and his *tadhkirah*, have been lithographed under the title of کلیات حزن, in Lucknow, A. H. 1293. Among other prose-treatises of the same Ḥazîn are to be mentioned رساله در خواص on farriery, the رساله فرسنامه or الحیوان on zoology, the تذکرة صیدیه on the weight of coins and on legal measures in Khurâsân (all three described in Rieu ii. p. 483); an enumeration of the warlike expeditions of Persian kings against India down to Aḥmadshâh Ahdâlî (W. Pertsch, Berlin Cat., p. 54, No. 11); and the وقایع ایران و هند, see further below in No. 1714.

No. 903, ff. 245, 2 coll., each ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

IND. OFF.

1713

Ghazaliyyât-i-Ḥazîn (غزلیات حزن).

A large collection of ghazals only, in alphabetical order, by Ḥazîn, beginning, on fol. 9^b (as in the preceding copy): درین دریای آنج. They were transcribed in the very year of Ḥazîn's death, A. H. 1180. On ff. 1^b–8^a another hand has written in diagonal lines a series of *kaşidas* and *kiṭas* by the same Ḥazîn, beginning, on fol. 1^b:

مستّر کرده حسن فتنه گر دلهای مفتونرا
سواد داغ سودا خیمه لیلیست مجنونرا

This additional part is dated in the month Shawwâl, A. H. 1172 (A. D. 1759, June). Another complete copy of Ḥazîn's ghazals is described in W. Pertsch, Berlin Cat., p. 945; a large series of them, ib., p. 699, No. 23. The present copy belonged originally to Mr. Richard Johnson.

No. 569, ff. 321, 2 coll., each ll. 17; irregular Nasta'lik; the first eight leaves written by another hand in diagonal lines; size, 11½ in. by 5½ in.

1714

واقعات ایران و هند (Wākī'ât-i-Īrân u Hind).

Short historical memoirs by the same Ḥazîn (see fol. 2^b, ll. 1 and 2), who relates in them all the remarkable events in Persia and India from A. H. 1134 to 1154 (A. D. 1722–1741), beginning with the 'calamities of Iṣfahân and the prevalence of the Afghân power' (حادثات اصفهان و استیلای افغانه). They open thus: الحمد لله ونشکر علی نعماته ونسأله التوفی ونعتصم بالحق.

This copy is dated the 17th of Muḥarram, A. H. 1183 (A. D. 1769, May 23), by Shaikh Karimbakhsh.

No. 1306, ff. 60, ll. 11; Nasta'lik; size, 9½ in. by 6 in.

1715

Najibnâma (نجیب نامه).

A poetical history of the life and exploits of the famous Rohilla chief Najib-aldaulah or Najibkhân, who was nominated by Aḥmadshâh Durrânî A. H. 1170 (A. D. 1756, 1757) Amir-alumara, and retained the absolute mastership of Dihli until his death in A. H. 1185 (A. D. 1771), comp. Rieu i. p. 306, where a special history of Najibkhân is noticed, and Beale, Orient. Biogr. Dict., p. 202 (in the latter his death is wrongly fixed in Rajah, A. H. 1184=October, 1770). This mathnawî was composed by Muhyi-aldîn, son of Aḥû-alḥasan (see, for instance, fol. 138^b), with the takhalluṣ Dhaukî (see fol. 133^a, l. 4, fol. 139^b, l. 5, fol. 184^b, l. 2, etc.), the same who wrote *kaşidas* in praise of the principal Shaikhs of the Qādiri order under the title of مدائح المشايخ (see A. Sprenger, Catal., p. 389), and was himself a zealous champion of the said order, as the last hemistich of this mathnawî proves:

کنم ختم ابن نامه بر نام غوث

The date of composition does not appear.

According to the last verses the poem contains 1,400 baits, and was written in seven days; the poet was at that time thirty-five years old.

Dated the 25th of Šafar, A. H. 1213 (A. D. 1798, Aug. 8). Bibliotheca Leydeniana.

No. 2725, ff. 131-199, 2 coll., each ll. 11; Nasta'lik; size, 8½ in. by 6½ in.

1716

Anwarnâma (انورنامہ).

A mathnawi, celebrating the exploits of Nawwâb Anwar-khân (or Anwar-aldinkhân), the ruler of the Carnatic, who died A. H. 1162 (A. D. 1749), by Mir Muḥammad Isma'îlkhân, with the takhalluṣ Abjadî, who had been tutor of Anwar-khân's son and successor, Nawwâb Muḥammad 'Alî 'Umdat-almulk (A. H. 1163-1210=A. D. 1750-1795), and who dedicated this work to him, for which he received 6,700 rupees, and was, A. H. 1189 (A. D. 1775, 1776), appointed king of poets; comp. No. 501 above, where the *توزک والاجاهی* is described, a special history of the Carnatic, based on this Anwarnâma, with a eulogium of Abjadî, by Munshi Burhân (or Burhânkhân) bin Hasan, who completed the muḥaddimah and the first daftar A. H. 1200 (A. D. 1786). This mathnawi was composed in A. H. 1174 (A. D. 1760, 1761), see fol. 276^a, last verse; other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 944 and 945, and A. Sprenger, Catal., p. 308. Abjadî wrote besides a Persian diwân, containing ghazals and rubâ'is (see A. Sprenger, Catal., p. 307), and a Rekhta diwân, likewise containing ghazals and rubâ'is, with a few kit'as at the end (preserved in No. 2512 of the India Office Collection, dated A. H. 1192, 15th of Muḥarram=A. D. 1778, Febr. 13).

This mathnawi begins:

خدایا توئی شاه فرمان روا - توئی آفریننده ما سوا

The story itself begins, on fol. 10^b, with this heading: در بیان آغاز داستان انور نامہ و ذکر ریاست و محاربات نواب انور الدینخان الخ.

Various readings and occasional glosses of particular interest on the margin.

No date. Bibliotheca Leydeniana.

No. 2710, ff. 276, 2 coll., ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

1717

La'l u Gauhar (لعل و گوہر).

The love-story of La'l and Gauhar (ruby and pearl), a mathnawi based upon older sources and completed A. H. 1192 (A. D. 1778), by Ḥasan 'Alî 'Izzat, who was commissioned to write this poem by Nawwâb Faṭḥ 'Alîkhân Bahâdur, better known as Tipû Sulṭân (who succeeded his father Haidar 'Alîkhân in the government of Maisûr, A. H. 1197=A. D. 1782).

Beginning, on fol. 8^b:

الہی دہ زعین لطف و رفت
بگلزاری (بگلزار) کلام بوی الفت

It concludes on fol. 69^a; the date appears in the last verse but two:

ز ہجرت یکہزار و صد و ہشتاد
کہ بود ایتنا عشر بالای تعداد

A version of the same story and with the same title (قصہ لعل و گوہر) in Dakḥnî verses is preserved in No. 2495, ff. 83^a-97^b of the India Office Library.

On ff. 1-5^a there are written by another hand some mystical tracts, beginning: بدانکہ این رسالہ دم از خواص الحیات نوشتہ می شود، آفتاب و مامتاب ہر چہ تأثیر الخ.

Ff. 6 and 7 are left blank. At the end there are some more blank leaves, but on the last two leaves the first twenty-nine verses of the mathnawi are repeated.

No. 464, ff. 69, 2 centre-columns, each ll. 9, and a margin-column, ll. 16; Nasta'lik; size, 8½ in. by 6½ in.

1718

Diwân-i-Wafâ (دیوان وفا).

Lyrical poems of Mirzâ Sharaf-aldin 'Alî alḥusainî of Kumm, with the takhalluṣ Wafâ (see fol. 2^b, last line, and fol. 3^a, first line), who was, according to the Makhzan-algharâ'ib, No. 3011 (Bodleian Cat., col. 393), a descendant of Mirzâ Muḥammad Ḥāshim Ḥusainî Kummî from father's side, and of Maulânâ 'Abd-alrazzâq Fayyâd from mother's side. According to Ḥairat's *مقالات الشعرا* (A. Sprenger, Catal., p. 160), he was originally in the service of Nâdirshâh, but went in A. H. 1162 (A. D. 1749) to India and lived at Dihli in Wâlih's house. The Makhzan-algharâ'ib, on the other hand, asserts that he reached Dihli still in Muḥammad-shâh's reign, and the Âtashkada, No. 842 (Bodleian Cat., col. 292), says, he remained about thirty years in India and returned to Persia in A. H. 1183 (A. D. 1769, 1770); if the latter remark is correct, he must have gone to Dihli about A. H. 1152, 1153 (A. D. 1739, 1740). According to the same Âtashkada he made, after his return to Persia, the pilgrimage to Makkah, and died A. H. 1194 (A. D. 1780). Another copy of his diwân is described in A. Sprenger, Catal., p. 584.

This copy contains:

A preface in prose, on fol. 1^b, beginning: بہترین حمدی کہ عندلیبان شیرین زبان گلشن نظم در گلزار معانی الخ.

Kašidas, in honour of the prophet, 'Alî, and the Imâms, some also in praise of 'Alî Kulîkhân Bahâdur, i. e. Wâlih, the poet (see above and No. 1708), beginning, on fol. 8^b: مبدا همچو من بیجا کسی از خان و مان خیزد الخ.

Ghazals, in alphabetical order, on fol. 36^a, beginning:

الہی خون بجوش آوردمی تبغ زبانم را
برنگین جلوہگی دست و گریبان کن بیانم را

Rubâ'is, with some tarji'ât at the end, on fol. 96^b, beginning:

مائیم کہ خون دیدہ آرایش ماست الخ

Incomplete at the end; the mathnawi *لؤلؤ منظوم*, found in Sprenger's copy, is wanting here.

No. 954, ff. 114, 2 coll., each ll. 9; Nasta'liq; size, 7½ in. by 5½ in.

1719

Tipûnâma (تیپونامہ).

A mathnawi, composed in honour of the warlike exploits of Tipû Sultân (see No. 1717 above), by Ghulâm Ḥasan, who (according to Garcin de Tassy, *Histoire de la Littér. Hindouie etc.*, i. p. 543) is identical with Ḥasan 'Alikhân of Kirmân. He wrote this poem at Tipû's request, and finished it the 25th of Ramaḍân, A.H. 1198 (A.D. 1784, Aug. 12), see the last lines at the end. It is divided into forty-nine chapters, called داستان. The above title appears here on fol. 118^a, l. 3, fol. 119^b, l. 2, fol. 120^b, l. 3 ab infra, and fol. 206^a, l. 4 ab infra: *نامہ تیپو نامہ است این نام*. The heading of the forty-ninth or last dâstân gives the title as *نامہ بنام تیپو سلطان* (the same in No. 1721 below); on fol. 119^a, l. 2 ab infra appears as designation: *نامہ نامدار باسم پادشاه سلطان*. The mathnawi is commonly styled *تیپو بہادر فتح نامہ تیپو سلطان*. Beginning:

بگویم حمد رب العالمین است
ضیا بخشندہ ایمان ما و طین است

Dated the 14th of Dhû-alka'dah, A.H. 1221 (A.D. 1807, Jan. 23). A similar, but less extensive mathnawi in Rekhta verses, celebrating the exploits of Tipû Sultân and composed by the same Ghulâm Ḥasan in twenty-three dâstân, is preserved in No. 2499 of the India Office Collection. Garcin de Tassy, loc. cit., seems only to have known this Hindûstânî version, but not the longer and more important Persian one.

No. 3057, ff. 113-206, 2 coll., each ll. 15; large Nasta'liq; size, 8½ in. by 5½ in.

1720

Another copy of the same.

The title *تیپو نامہ* appears here on fol. 7^a, l. 7, fol. 8^a, l. 10, fol. 9^b, lin. penult., etc. Beginning as in the preceding copy. No date. Bibliotheca Leydeniana.

No. 2509, ff. 108, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

1721

The same.

Beginning as usual. No date. The copyist was Mirzâ Muḥammad Isma'il. Bibliotheca Leydeniana.

No. 2551, ff. 97, 2 coll., each ll. 13-14; Nasta'liq; size, 9½ in. by 6½ in.

1722

Diwân-i-Âzâd (دیوان آزاد).

Lyrical poems by Mir Ghulâm 'Alî Ḥusainî Wâsiti Balgrâmi, with the takhalluṣ Âzâd, who has been

mentioned already as the first editor of the *مآثر الامرا* and as author of the *روضۃ الاولیا*, the *مآثر الکرام*, the *خزانۃ عامرہ* (see above, Nos. 622 sq., 655, and 682-690); he died towards the end of A.H. 1200 (A.D. 1786, September).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

برآر از مدد بسم الله تیغ خوشمقالی را
مستحرکن سواد اعظم نازک خیالی را

A few rubâ'is and ta'rikhât, on fol. 94^b sq.

No date. This copy is probably Âzâd's autograph, but another hand has supplied a few pages and also a great number of additional ghazals on the margin. Another copy of this diwân in A. Sprenger, Catal., p. 364. A detailed biography with a full list of Âzâd's Persian works is noticed in Rieu iii. p. 978^a (the *غزلان الهند*, mentioned there, is preserved in a copy of the Berlin Library, see W. Pertsch, Berlin Cat., p. 1001; it was composed A.H. 1177 (A.D. 1763, 1764).

No. 1738, ff. 97, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

Poets who died between A.H. 1200 and 1300.

1723

Diwân-i-Minnat (دیوان مینت).

The minor poems of Mir Kamar-aldîn, with the takhalluṣ Minnat, who was born at Dihli about A.H. 1159 (A.D. 1746), went to Lucknow A.H. 1191 (A.D. 1777), was taken by Mr. Richard Johnson to Calcutta and introduced to the Governor-General Warren Hastings, who bestowed upon him the title of a 'king of poets,' and died A.H. 1207 (or according to others 1208=A.D. 1792-1794), comp. A. Sprenger, Catal., pp. 171, 258, 259, and 498.

Contents:

Kaşıdas, on fol. 1^b, beginning:

زهی بسویتو هرکس بغیر تو محتاج
گدای کویتو فارغ زنگ افسر و تاج

A mathnawi, on fol. 65^a, beginning:

حبذا صانع صورت گرمعنی بردار
که چنین ریخت سراپای تو در قالب ناز

Ghazals (with some mukhammasât and kiṭ'as at the end), on fol. 78^b, arranged in alphabetical order, beginning: *باب زرسزد تحریر بسم الله عنوانها الخ*.

The initial poem of Sprenger's copy is missing here.

No date. The copyist was Mir Wilâyat.

No. 54, ff. 190, 2 coll., each ll. 15; Shikasta âmiz, written on brown paper, except the last twenty-one leaves; excellent frontispieces on ff. 1^b and 78^b; ff. 1^b, 2^a, 78^b, and 79^a luxuriously illuminated with beautiful pictures on the margin in gold and other colours; all the pages and columns framed with gilt stripes; ff. 63^b, 64, 77, and 78^a are left blank; size, 9½ in. by 5½ in.

1724

Kiṣṣa-i-Hir u Rānjhā (قصه هیر و رانجه).

The story of two Panjabi lovers, Hir and Rānjhā (or Rānjhan), a romantic mathnawī by the same Minnat, composed A. H. 1195 (A. D. 1781), see the chronogram: قصه عشق هیر و رانجه.

Beginning:

خداوند طلسم راز بگشای - بمن سرنیاز و ناز بنمای
The oldest poetical version of this tale (the original of which was composed in Hindi by Damodar) in Persian is by Āfarin (who died at Lāhūr A. H. 1154=A. D. 1741), written about A. H. 1143 (A. D. 1730, 1731), and sometimes styled ناز و نیاز, see Rieu ii. p. 710; A. Sprenger, Catal., p. 317. A Hindūstānī adaptation of the same by Maḥbūl has been translated by Garcin de Tassy, Revue de l'Orient, 1857. Another Persian version, in prose and verse, was made A. H. 1157 (A. D. 1744), by Mansārām Munshi, see Rieu ii. p. 770^b.

No. 1318, ff. 27-65, ll. 15; large and clear Nasta'liq; size, 9½ in. by 5¾ in.

1725

Mathnawī-i-Kajkulāh (مثنوی کج کلاه).

The second volume (دفتر دوم) of a mystical mathnawī in imitation of Jalāl-al-dīn's famous mathnawī, containing stories of a theosophical and Sūfī tendency, by Ānandghana (ابر سرور, 'cloud of happiness', آندگهن), see fol. 56^a, l. 12), with the takhalluṣ Khwush (خوش, see ib., l. 11), who completed this second volume in the month of Šafar, A. H. 1209 (A. D. 1794, September). The mathnawī bears the title of Kajkulāh or Kajkulah, 'the fop who wears his cap awry' (a designation often given to the mystic 'lover of God', the advanced Sūfī), see ff. 30^a, l. 9; 43^b, l. 12; 49^b, l. 11; 56^a, ll. 5, 16, and 18, etc.; and was to contain seven volumes, see fol. 56^a, l. 9; the forthcoming third volume is announced in the last bait of this copy.

This copy contains the following stories:

1. قصه حضرت عیسا للقی و فریخ شاه, disputation between Diyā-al-ḥaḥḥ and Farrukhshāh, on fol. 1^b, beginning:

بشنو از طوطی حکایت میکند
شکرگوید نه شکایت میکند

2. حکایت سکندر پادشاه ذو القرنین, the story of Alexander Dhū-alkarnain, and the four advices he gave to his sons and wazirs in his last hour, on fol. 27^a, beginning:

ای عزیزان این حکایت بشنوید
این نصیحت را بگوش جان دهید

3. حکایت نانک شاه درویش و پادشاه, the story of the darwish Nānakshāh and the Pādishāh, on fol. 30^a, beginning:

بشنوید ای دوستان قصه عجیب
این سوانح نیک مرد بر غریب

4. حکایت آن دهقان که اراده کشتن دیگری کرده بجای 4. story of the Dihkhan, who wanted to kill another one and instead of that killed his own son, on fol. 33^b, beginning: بشنوید ای دوستان قصه غریب الخ.

5. قصه پیر مصری و حضرت موسی, the story of the old Egyptian and Moses, on fol. 35^a, beginning: یشنوید ای دوستان این داستان الخ.

6. حکایت دارا شکوه بی اندوه و شاه لال درویش حق, the story of prince Dārā Shukūh and the darwish Shāh Lāl, to whom the former puts three questions, on fol. 42^b, beginning:

این حکایت پادشاه هندوستان
گوش داده بشنوید این داستان
بود يك شه نام آن دارا شکوه
در تحمل بردباری هم چو کوه

Prose-treatises, containing a debate of prince Dārā Shukūh with Bābā La'l (لعل), on questions of Hindū theosophy, are described in Bodleian Cat., col. 758, No. 14; Rieu ii. p. 841^b (where the Hindū sage is called La'ldās, لعلداس), and iii. p. 1034^a (where he is called, as here, Bābā Lāl); similar disputations of the prince are noticed in W. Pertsch, Berlin Cat., p. 45, No. 50 (where the Shaikh Muḥibb-allāh Allāhābādī is interviewed), and p. 1028, No. 2.

7. حکایت حضرت موسی عیسی و اعرابی, the story of Moses (or rather of Jesus, as he is called in all the following headings) and the Bedouin and his wife, on fol. 43^b, beginning: بشنوید ای دوستان در گوش جان. At the end the story is called قصه مرد اعرابی و زن بدکار او.

8. حکایت سلیمان پیر و سلیمان پیغمبر, the story of old Solomon (the wood-merchant, هینم فروش, as he is called) and Solomon the prophet (king Solomon), on fol. 49^b, beginning:

بشنوید ای دوستان این داستان
بهر حق جوین و مردم راستان

A certain laxity in the metrical treatment, omission of Idāfas, etc., is conspicuous throughout the poem. This copy was transcribed by Bholanāth in the very year of composition, A. H. 1209, and finished the 16th of Rabi'-alawwal (A. D. 1794, Oct. 11). A large picture on fol. 1^b.

No. 2914, ff. 56, 4 coll., each ll. 23; Nasta'liq; size, 12½ in. by 9½ in.

1726

Bakhtyār-nāma (بختیارنامه).

A very modern adaptation of the famous Bakhtyār-nāma, see No. 859, 2 above, and Bodleian Cat., No. 475.3 (col. 436), in Persian verse, made A. H. 1210 (see fol. 142^a, l. 2)=A. D. 1795, 1796, by Kadkhudā Marzubān (see the last verse but one of the poem).

Beginning:

بنام خداوند ربّ جلیل - که آتش گلستان کند بر خلیل

Copied in the same year (undoubtedly the author's own copy), in the month Sha'bân, see the colophon on fol. 142^a.

Ff. 143^a-154^a contain another Persian poem, by the same poet, and composed as well as copied in the same year 1210, styled: قصّة خواجه سعید و خواجه مسعود بازگان و حکایت عوض الخیر و حکایت سگ و عفريت. Beginning:

ابتدا می کنم بنام خدا
آن خدائی که هست بی همتا

Bibliotheca Leydeniana.

No. 2668, ff. 154, 2 coll., each ll. 18-20; Nasta'liq; size, 12½ in. by 7½ in.

1727

Diwân-i-Âftâh (دیوان آفتاب).

The lyrical poems of the emperor Shâh 'Âlam (reigned A.H. 1173-1221=A.D. 1759-1806), with the takhalluṣ Âftâh; see Bodleian Cat., No. 1195; Rieu ii. p. 720; A. Sprenger, Catal., p. 318; J. Aumer, p. 40, etc. He is also known as a Hindûstânî poet, see Garcin de Tassy, Histoire de la Littér. Hindouie etc., i. p. 137, and A. Sprenger, Catal., p. 597, where besides his Rekhta diwân a Rekhta mathnawî from his pen is also noticed, entitled منظوم اقدس, and containing the story of the king of China, Muẓaffarshâh.

This diwân contains only ghazals, in alphabetical order, beginning (as in the usual copies of Âftâh's poems):

الهی از کرم چون پادشاهی دادۀ مارا
مطیع حکم ما از لطف کن اقلیم دلہارا

No date. Quite modern copy.

No. 210, ff. 69, 2 coll., each ll. 13; very distinct Nasta'liq; size, 9 in. by 6½ in.

1728

Rahîmâ (رحیم).

A poem on ethical and religious questions, in the form of a series of mukhammasât, a vademecum of practical wisdom, by Muhibb-alḥaqq, who completed it on the عيد الفطر or festival of the breaking of the fast, i. e. the 1st of Shawwâl, A.H. 1233 (A.D. 1818, Aug. 4), see fol. 22^b, last mukhammas (styled تاریخ کتاب و اسم مؤلف).

Beginning:

بحمد الہی زبان کن روان - رحیم است دستار روزی رسان

Dated, on fol. 23^a, the 20th of Šafar, A.H. 1240 (A.D. 1824, Oct. 14). On fol. 23^b there is added by the same Muhibb-alḥaqq a ḡasidah in honour of Mr. Jenkins (مستر جنکینس), in which, apart from the chief rhyme, running through the whole poem, inside each bait a special and always varying rhyme is found in three repetitions, viz. in the middle of the first hemistich, at the end of the first hemistich, and in the middle of the second hemistich. Beginning:

مظهر لطف خدا - مصدر جود و سخا

مخزن مهر و وفا - معدن علم و حیا
ساعد تو با ظفر - سگہ تو بر سیم و زر
سرو قدس خوب تر - سایہ چو ظلّ ہما

No. 2844, ff. 23, ll. 15 (5 mukhammasât) in a page; Nasta'liq; size, 14 in. by 10½ in.

1729

Kulliyât-i-Shâ'ik (کلیات شائق).

Complete poetical works of Mir Ghulâm Ḥusain, with the takhalluṣ Shâ'ik, the son of Sayyid Faṭḥ 'Alī alradawī aljâlīsī, who flourished under Ghâzi-al-din Ḥaidar, the eldest son of Nawwâb Sa'âdat 'Alikhân of Oudh (Ghâzi-al-din Ḥaidar succeeded his father as ruler of Oudh A.H. 1229=A.D. 1814, and died A.H. 1243=A.D. 1827, after a reign of thirteen years); another copy of these poems, styled دیوان شائق, is described in A. Sprenger, Catal., p. 569.

Contents:

Ḡasidas, on fol. 1^a, beginning:

نور بخش مهر و ماء ولؤلؤ لالاستی
جلوہ ساز گلشن و ہم لعل و ہم خاراستی

They are chiefly in praise of God, Muḥammad, and the Imâms.

A mathnawî, containing stories based on legends and traditions of the prophet and Imâms, on fol. 17^b, beginning:

بنام خداوند دین دین - ضیا بخش دلہا بہ نور یقین

Ghazals, in alphabetical order, on fol. 35^b, beginning:

بدرد عشق تو دارم چو دین و دینی را
بریدہ ام ز دل خویشتن تمتی را

Rubâ'is, on fol. 99^a, the first two not in the usual rubâ'i-metre; beginning of the initial quatrain: درد پنهان چو بدل داشتہ از دلبر خویش الخ

Beginning of the first ruhâ'i in the usual metre (the third of the series): این سوزش عشقت بجگر : داشتیست الخ

Ḡit'as and chronograms, on fol. 103^a, beginning:

تنگ روزی چو شد و تلخی نش
یکی از اہل عرب پشت دو تا

The ta'rîkh on Mirzâ Jân Tapish's death, quoted in Sprenger, is found here on fol. 107^a: حالا بکسوف آمد = A.H. 1220 (A.D. 1805, 1806).

Tapish of Dihli was a well-known Rekhta poet who composed, among other works, a زلیخا in Hindûstânî, see A. Sprenger, Catal., p. 297.

The last ta'rîkh is on the death of Sayyid Ḥasan-bakhlîsh, which took place the 10th of Muḥarram, A.H. 1236 (A.D. 1820, Oct. 18). The collection winds up with a poetical prayer (فاتحہ سید الشہدا) for Ḥusain, the martyr of Karhalâ.

No. 2944, ff. 113, 2 coll., each ll. 12; large Nasta'liq; size, 10 in. by 7 in.

1730

Diwân-i-Khâkân (دیوان خاقان).

The poems of Fath 'Alī Shâh of Persia (reigned A. H. 1212-1250=A. D. 1797-1834), who used Khâkân as his takhalluṣ; compare Bodleian Cat., No. 1201; Rieu ii. p. 721; J. Aumer. p. 41; Rosen, Persian MSS., p. 269; Cat. des MSS. et Xylographes, p. 403, etc. This most magnificent copy, gorgeously illuminated throughout, received its final redaction A. H. 1227 (A. D. 1812), in the presence of the royal author himself, in Tahrân, see the following Persian note on fol. 1^a:
این دیوان همیون موسوم به دیوان خاقان در سنه ۱۲۲۷ عیسوی مطابق سنه ۱۲۲۷ هجری در حضور مصنف شاهنشاه جهان پناه فتحعلی شاه قاجار در دار الخلافه طهران تصحیح یافت.

Contents:

Dibâ'ca, on fol. 1^b, beginning: ناظم العوالم بدیع المناظم احتبس هواً واحترس عماء الخ.

This introduction, as well as the shorter prefaces, prefixed to the various portions of the diwân, and the khâtimah were written by the minister and court-poet of Fath 'Alī Shâh, Mirzâ 'Abd-alwahhâb, with the takhalluṣ Nashât, whose odes are preserved in the Bodleian Library, see Bodleian Cat., No. 1200, and in the British Museum, see Rieu ii. p. 722. A note at the end of this MS. also confirms Nashât's authorship of these prose-portions.

Kaṣidas, on fol. 7^a, beginning:

چشم ز سحر جادوی بابل نشن دهد
زلفت نشان زسنبیل باغ جناب دهد

Preface to the ghazals, on fol. 14^b, beginning: مطلع هر کلام براعت نظام نام ناظمی سزد که ابیات موزون روح فلکی را الخ.

Ghazals, in alphabetical order, on fol. 16^a, beginning: از مهر روی گلرخان در سینه دارم خاها الخ.

Tarkibbandis with a dibâ'ca in three lines, on fol. 85^b. Fards, kit'as, and other minor poems, again with four introductory lines in prose, on fol. 88^b.

Rubâ'is (with two lines as introduction), on fol. 95^b. Marâthi or elegies (likewise prefaced by two lines in prose), on fol. 97^b.

Short mathnawis (with three lines in prose), on fol. 100^b; among them a satire, on fol. 102^a, beginning:

چمن تازه شد باز چون روی پیر
بده ساقی آن باده خوشگوار

Khâtimah, on fol. 107^b. This copy was received from Comm. Corresp., 28th March, 1816.

No. 2148, ff. 110, 2 coll., each ll. 12½; Nasta'lik; most artistically executed frontispieces in rich colonials on ff. 1^b, 14^b, and 16^a; ff. 1^b, 2^a, and 14^b-16^a splendidly embellished; minor illuminations throughout at the beginning of each single poem, of the same high and refined style of art; magnificent Eastern binding of exquisite taste; size, 9½ in. by 5½ in.

1731

Gham u 'Ishrat (غم و عشرت).

A mathnawī by Amir Cānd of Amritsur (the author's name is given in an English note by Mr. Ch. Raikes attached to the fly-leaf, see below), lamenting the death of Mahārājah Ranjit Singh, the Sikh ruler of the Panjāb, the 27th of June, 1839, and rejoicing in the accession of his son, Kharaj Singh, together with a eulogium on prince Nūnihāl Singh, Kharaj Singh's son, see ff. 5^a, 7^a, and 8^b. The title of the poem appears on fol. 9^a, l. 3: مستی باسم غم وعشرتست.

It must have been composed soon after Ranjit Singh's death, in 1839 or 1840 (A. H. 1255, 1256), as both Kharaj Singh and Nūnihāl Singh died in November of that year.

Beginning:

بنالم ز گردون ضحاک کار - که جم عشرت انرا برآرد دمار

According to the note, mentioned above, by Mr. Ch. Raikes, Commissioner and Superintendent of Lāhūr, this MS. was sent 'to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore.' The MS. was received from Dr. Royle, July, 1856.

No. 3518, ff. 10, 2 coll., each ll. 13; large Nasta'lik; size, 9½ in. by 6½ in.

1732

Diwân-i-Shauk (دیوان شوق).

The lyrical poems of Allāh-jūyā (الله جویا), with the takhalluṣ of Shauk, who died, according to the prose-preface (fol. 2^b, ll. 1-3), A. H. 1263, 13th of Dhū-al-hijjah (A. D. 1847, Nov. 22), near Gujarāt.

Contents:

Prose-preface, on fol. 1^b, a eulogium of the poet by his son, beginning:

طرفه نبود گرندا آید پسند اهل ذوق
زانکه طبعش ساخت با دیباچه دیوان شوق

(or according to a various reading on the margin in the second hemistich: (کز دلش زد سر برون الخ).

Kaṣidas, ghazals, rubâ'is mixed, in alphabetical order, beginning, on fol. 5^b:

الا یا ایها الطالب اقم فی العشق و اکملها
که گر همت بود آسان نماید جمله مشکلها

Short mathnawis at the end (ff. 65^b, last line-79^b, last line). Copied by Ghulām Muḥammad, A. H. 1270, (A. D. 1854). The copy was sent to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore. It was received into the library from Dr. Royle, July, 1856. The diwân of an elder poet, with the takhalluṣ Shauk, is noticed in Bodleian Cat., No. 1183.

No. 3232, ff. 80, 2 coll., each ll. 13; Nasta'lik; size, 10½ in. by 5½ in.

1733

Majmū'a-i-taṣnifāt-i-Ākhund Sayyid Saif-al-din Kashmiri مجموعه تصنیفات آخوند سید سیف الدین (کشمیری).

The complete poetical and prose works of a modern Kashmirian poet, Mir Saif-al-din Ākhund, with the takhalluṣ Saif (fol. 11^a, l. 2), who lived at the time of writing this collection (i. e. A. H. 1270 = A. D. 1854, see ff. 10^b, 78^a, etc.), in Lūdiyāna (لودیانہ), in the province of Dihli, one of the principal stations of the British territory on the north-western frontier. The poems are partly in Persian, partly in the modern Kashmirian dialect, considerably mixed with Persian.

Contents:

1. قطعات سلامیه با صنائع و رموز حروف سلام, on fol. 1^b, a number of twenty-three highly artificial Persian *kiṭ'as* setting forth the hidden meaning and the secret qualities of the letters in the words سلام (*kiṭ'as* 1-19), *نحیة* (*kiṭ'as* 20 and 21), دعا (*kiṭ'ah* 22), and الهی (*kiṭ'ah* 23), with a detailed commentary on the margin and numerous interlinear paraphrases and glosses. It is concluded by a short epilogue in prose (on fol. 11^a), in which the author states that he composed the first eleven *kiṭ'as* during a severe fever, and the last twelve as a token of gratitude for his recovery. Beginning of the first *kiṭ'ah*:

سلام تافته انوار بسم از سمنش
خواص اللّٰهش از لام برزده اعلام

Written by the author himself in the month Shawwāl, A. H. 1270 (July, 1854), see fol. 10^b.

2. شرح منظوم چیستان مُغَلّی, on fol. 12^b, a Persian poetical commentary on an intricate riddle, beginning:

حمد حق را که بی همال بود - لطف او حلّ هر شکال بود
It is in form of a lengthy *kaṣidah* with the *radif* بود, just as the baits of the riddle (چیستان) itself, which begins, on fol. 13^a (distinguished by red ink):

چیست آن جانور که هیأت او
گاه بدر و گاهی هلال بود

The riddle is in form of a *kiṭ'ah*; the metre is the same in both, viz. خفیف. A Persian prose-commentary on the margin and interlinear paraphrases as in the first part.

3. نظم و نشر غیر منقوط که برای شاه جمجاء شجاع بود, on fol. 17^b, most artificial Persian pieces in prose and poetry, in two distinct sections, the first of which (on ff. 17^b-25^a) is headed in the index (on the fly-leaves) thus: عبارات منثور و منظوم در صنعت تجرید یعنی بی نقطه بزبان عربی و فارسی معه دو بیت در صنعت منقوط التّمام یعنی مجرّد, that is to say, have no diacritical points whatever, except the last two baits (on fol. 25^a), in which only letters with diacritical points are used; the second section (ff. 25^a-29^b) is headed in the index:

قصیده مشتمل بر صنائع نادره یعنی تجرید و توصیل یعنی اولا جملة حروف متفرقة بعد از آن دو دو بهم پیوسته پس سه سه تاده ده تا موصل التّمام یعنی تمام بیت متصل.

i. e. the whole section consists of one lengthy *kaṣidah* with numerous subdivisions, each of which exhibits a special kind of تجرید and توصیل, that is to say, some of the first contain only words with *unconnected* letters (حروف متفرقة), partly with, partly without diacritical points; the following divisions give then gradually words with two, three, and more connected letters up to ten, and the last piece (on fol. 29^b) contains exclusively connected letters, so that each hemistich appears as one *unseparated word*, having a strong resemblance to long Sanskrit composita. The whole part was composed for Shujā'-almulk, king of Afghānistān, who died A. H. 1258 (A. D. 1842), see Rieu iii. p. 905^b. Beginning of the first prose-piece, on fol. 17^b: الحمد لله الواحد الاحد الملك القدوس الصمد لا اله الا هو الخ. Commentary on the margin and interlinear paraphrases.

4. قصائد و غزلهای, *kaṣidas* and *ghazals* of the most subtle description, in Persian, on fol. 30^b. The first is addressed to the same Shujā'-almulk, and begins:

حمد خداست مطلع دیوان اختراع
نعت نبیست مقصد انشا و ابتداء

Commentary and paraphrases as before.

5. ابیاتیکه بطریق رقعات و تهنیت نامجات بزرگان, on fol. 46^a, poetical epistles, congratulations, etc., composed for certain festive occasions in the form of *kiṭ'as*; the first is headed در تهنیت در بزرگی, and begins:

این عید سعید خوش مواعید
بر بخت مبارک مبارک

Occasional explanations and glosses.

6. قصّة وامق و عذرا بزبان کشمیری که با فارسی مختلط, on fol. 55^b, a *mathnawī*, 'Wāmiq and 'Adhrā,' in the modern Kashmirian dialect, which is considerably mixed with Persian. Saif-al-din composed it, according to the colophon (on fol. 78^a), in his youth, when still living in Kashmir, and completed this transcript in Lūdiyāna the 11th of Dhū-alhijjah, A. H. 1270 (A. D. 1854, Sept. 4). He says, with the common conceit of all Eastern poets, that this *mathnawī* is the finest poem ever written in the idiom of Kashmir. Beginning:

خداوندا بکن شیدای عشقم
بگردان وامق عذرای عشقم

7. قواعد زبان کشمیری, on fol. 79^b, grammatical tables, paradigms, and glossary of the modern Kashmirian dialect, beginning: حمد بپند مرخدای سخن بر زبان آفرین را که السنّة مختلفه ولغات گوناگون آدمیان را دلیلی الخ.

An index of the whole collection on the fly-leaves. The copy was received from Dr. Royle, July, 1856.

Saif-al-din states himself at the end of the work in Kashmirian, that he wrote it at the request of the Deputy Commissioner.

No. 3226, ff. 93, ll. 12-13, the first ten leaves in diagonal lines; large Nasta'lik; size, 10½ in. by 6 in.

Poets whose lifetime cannot be fixed, and anonymous poems. (Nos. 1734-1738.)

1734

Ghazaliyyât-i-Nasim (غزلیات نسیم).

Ghazals, by a poet with the takhalluṣ Nasīm, who cannot be identified. The following poets with this takhalluṣ are mentioned in the various tadhkiras:

1. Maulânâ Nasim of Astarâbâd (Haft Iklim, No. 1182; Makhzan-algharâ'ib, No. 2773, Bodleian Cat., col. 386; W. Pertsch, Berlin Cat., p. 662, No. 130); he must have lived about A. H. 1000 (A. D. 1592).

2. Sayyid Ghulâm-i-Nabî, a descendant of Sayyid Muḥyi-al-din 'Abd-alkâdir Jilânî (Makhzan-algharâ'ib, No. 2919, Bodleian Cat., col. 390; W. Pertsch, Berlin Cat., p. 662, No. 132).

3. Bûwâkbeg (W. Pertsch, Berlin Cat., p. 662, No. 131).

4. Sayyid Nasim of Shîrâz (ib., p. 662, No. 133).

5. Nasim-i-Rammâl (ib., p. 662, No. 134).

6. Mirzâ Ahmad Nasim (ib., p. 672, No. 98).

7. Mirzâ Ghulâm 'Alî of Amrohah (A. Sprenger, Catal., p. 160, l. 9), lived before A. H. 1174 (A. D. 1760, 1761).

At the end of the ghazals, on fol. 89^b, a ḡasidah in honour of the late poet Jâmi (قصیده در مدح حضرت (مخدومی جامی علیه الرحمة), and some mathnawî-baits on fol. 92^a. On ff. 93^b and 94^a short fragments of two prose-treatises are found, the first of which, styled رساله تحفة الملوك, 'advice to kings,' is divided into forty bâbs, each of which contains four good advices, and is identical with the رساله تحفة الملوك در نصیحت بند, described in the Bodleian Cat., col. 765, No. 45. Beginning: الحمد لله رب العالمين . . . اما . . . بعد این رساله ایست که حکما از کتب قدما اختصار کرده اند الخ.

A lacuna between ff. 93 and 94.

No. 95, ff. 79-94, 2 coll., each ll. 15; quite illegible Shikasta; size, 8½ in. by 4½ in.

1735

Diwân-i-Nabî (دیوان نبی).

The lyrical poems of a poet with the takhalluṣ Nabî, who is not mentioned anywhere. They exclusively consist of ghazals, and very short ones too, so that any historical date or biographical intimation is quite out of question. The copy is defective at the beginning, opening in the middle of a ghazal rhyming in 1. The arrangement throughout is strictly alphabetical.

No date whatever. According to the Arabic paging there are missing twenty-four leaves altogether in the beginning.

No. 1472, ff. 404, 2 coll., each ll. 11; very uncouth and often almost unintelligible Nasta'lik, mixed with Shikasta; many small damages; size, 7½ in. by 4½ in.

1736

Diwân-i-Fâ'ih (دیوان فائح).

The diwân of a Persian poet with the takhalluṣ Fâ'ih, who is not mentioned in any tadhkirah. It consists merely of ghazals, in alphabetical order, and is incomplete at the end, breaking off in the midst of the letter ک. Beginning: الهی زاتش دل آب ده تیغ زبانه را الخ.

Many pages are severely injured; a great number of baits besides are crossed out. Some additional ghazals are found on the margin of the first eight leaves.

The last bait, which occurs here on fol. 175^b, runs thus:

تصویر ترا خواست کند نفس مصور
شد بار وجود تو زنازک بدنی رنگ

The proper order of ff. 40-47 is: 40, 45, 46, 41-44, 47.

No. 282, ff. 175, 2 coll., each ll. 11; Nasta'lik; size, 8½ in. by 4½ in.

1737

Muṣṭafâ-nâma (مصطفی نامه).

A very long and curious mathnawî, a rhymed Muḥammadan history from Muḥammad down to the first Sultâns of the Ghaznawide and Saljûk dynasties, together with biographies of famous Saints and Shaikhs, by an anonymous author.

Beginning:

بنام خداوند فتح و فلاح
کنم مصطفی نامه را افتتاح

This copy is apparently the first rough sketch of the poet, as not only many blanks are found, but also a great number of unfinished single verses, of which often only the first word is written. Moreover the arrangement of the whole poem is rather confused; in the last part, for instance, after the history of the Khalifs, the Sâmanide, Ghaznawide, and Saljûk rulers the author gives us a detailed story of Moses. It breaks off in the beginning of an incomplete bait, the initial word of which is کنون.

No. 735, ff. 485, 4 coll., each ll. 31; clear Nasta'lik; the first two pages richly illuminated; size, 14½ in. by 9 in.

1738

Marthiyyahâ-i-Husain (مرثیه های حسین).

A collection of elegies on the martyrdom and death of the Imâm Husain, 'Alî's son, no doubt belonging to

that class of ta'ziyas, usually sung in the first ten days of Muḥarram, by an anonymous compiler. The first elegy begins:

السلام ای حضرت شاه شهیدان السلام
السلام ای مقتدای اهل ایمان السلام

The original collection ends on fol. 94^a تمام شد) but on ff. 96 and 97 some more are added; comp. E. Polak, *Persien*, i. p. 341; H. Ethé, *Morgenländische Studien*, pp. 174-194; Bodleian Cat., No. 1218; Gobineau, *Les Religions et les Philosophies dans l'Asie centrale*, chap. 13 sq.; Chodzko, *Théâtre Persan*, 1875 and 1878; Sir Lewis Pelly and A. N. Wollaston, *The Miracle Play of Hasan and Husain*, 2 vols., London, 1879.

No. 1051, ff. 97, diagonal lines in 4 coll., usually 16 baits in each page; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

Persian Anthologies and Albums of Persian Poetry (Nos. 1739-1757).

1739

Khulāṣa-i-Laṭā'if-alkhayāl (خلاصه لطائف الخيال).

The revised and shorter edition of Muḥammad Ṣāliḥ's anthology of Persian poets, arranged in form of an alphabetical diwān, each specimen being headed by the name of the author (completed A. H. 1104 = A. D. 1692. 1693, see the chronogram on fol. 16^b, last line), by Muḥammad Naṣir, with the takhalluṣ Nuṣrat, who A. H. 1157 (A. D. 1744) added to the original work a preface and two detailed indices, the first containing a list of the real names of the poets, quoted in the anthology, the second a list of their takhalluṣes, both in alphabetical order. A large fragment of Muḥammad Ṣāliḥ's original work, the لطائف الخيال, is noticed in Bodleian Cat., No. 1143; comp. also Bland, in the *Journal of the Royal Asiatic Society*, ix. p. 168.

Beginning of the preface, on fol. 1^b: ای از تو بلند تارک وتاج سخن - گوهر ز تو یافت بحر موج سخن آنج
Beginning of the first index, on fol. 5^a; of the second, on fol. 11^a.

Another short introduction, on fol. 15^b.

Beginning of the لطائف الخيال, on fol. 16^b:

خیدا زین کتاب فرخ فال - که بود گلستان اهل کمال

The whole anthology is divided into thirty-one جزء, copied (according to the notes on the margin) by different persons, as Madinabeg, Fakir Muḥammad, etc., hut in a tolerably equal handwriting. A large lacuna after fol. 119.

No. 320, ff. 237, 4 coll., each ll. 25; careless Nasta'liq, sometimes resembling Shikasta; size, 14 $\frac{1}{2}$ in. by 10 $\frac{1}{4}$ in.

1740

Another copy of the preface, indices, and introduction of the same.

Preface, on fol. 1^a, beginning as in the preceding IND. OFF.

copy. The indices begin on fol. 13^b. The copy concludes with the initial baits of the لطائف and the chronogram for A. H. 1104.

No. 2539, ff. 1-63, ll. 13; Nasta'liq; size, 10 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

1741

Majmū'a-i-ash'ār (مجموعه اشعار).

A large collection of poetical extracts, consisting of ghazals, selections from mathnawis, qaṣidas, kiṭ'as, rubā'is, mukhammasât, riddles, etc., incomplete at the end.

Contents:

1. Ghazals, in alphabetical order, on ff. 1^b-188^b, beginning:

این نسخه که گلفروش هر انجمن است
در هر ورقش مایه چندین چمن است

The chief poets, from whose diwāns extracts are given, are: Ṣā'ib (died A. H. 1088), on ff. 1^b, 7^b, 10^b, 14^a, 20^a, etc.; Naṣir 'Alī (died A. H. 1108), on fol. 3^a; Himmat (perhaps Khwājah Muḥammad Mirzā Himmat, under Shāh 'Abbās II), on fol. 6^a; Sanjar Kāshī (died A. H. 1021), and Fighdānī (died A. H. 922 or 925), on fol. 7^a; Ghānī (of Kashmir, died A. H. 1079), on ff. 8^b, 19^b, etc.; Shāpūr (died about A. H. 1020), and Sābiḥ (under 'Ālamgir), on fol. 11^b; Adham (Ihrāhim Adham, died A. H. 1060), on fol. 12^a; Khāliṣ (died A. H. 1122), on ff. 13^a, 15^b, etc.; Tamannā, on fol. 16^b; Istighnā, on fol. 17^a; Jāmī (died A. H. 898), and Ṭālib Amulī (died A. H. 1035 or 1036), on fol. 18^a; Radī (i.e. Raḍi Artimānī, under Shāh 'Abbās I), on fol. 18^b; Fiṭrat (died A. H. 1106), on ff. 19^b, 20^b, etc.; Jam (Muḥammad Sharif Jam of Mashhad, or Mir 'Abd-alkarim Jam, both under Jahāngir), on fol. 19^b; Shaukat (died A. H. 1107), on fol. 21^a; Hāfiṣ (died A. H. 791), on fol. 180^a, etc. etc. A large lacuna after fol. 65.

2. Mathnawi-baits (for instance, from Firdausī), tarkihbands, mukhammasât, and other specimens of poetry, on ff. 188^b-200^a, beginning:

حکیم این جهان را چو دریا نهاد
بر انگیخت موج اندرو تند باد

3. Riddles (معما), on ff. 200^b-204^b, beginning:

گر دست دهد بیابت افکندن سر الخ

4. Another series of ghazals, kiṭ'as, mathnawi-baits, etc., in alphabetical order, on ff. 206^b-242^a, concluded by rubā'is, on ff. 242^a-248^a, beginning:

از دوری او گر نکم ناله عجب نیست
خاموش کند فرقت گل مرغ چمن را

5. Selections from Niẓāmī's Khamsah (see above, No. 972 sq.) on ff. 249^b-298^b, beginning:

ای همه هستی ز تو پیدا شده
خاک ضعیف از تو توانا شده

Shaikh Aḥljamāl (مرآة الجمال), 'the mirror of beauty,' 697), giving poetical descriptions (تعريفات) of the human

form and its charms (see a similar work by Šā'ib, No. 1618, col. 885 above), on ff. 299^b-310^b, beginning:

گر من ز چشم خلق نهان دارم این بیاض
عیم مکن که هیچ ندارم درین گناه

7. Some *kašidas* and short *mathnawis*, on ff. 311^b-323^b, beginning: *بر شد ز عطر خوشدلی از بسکه روزگار آید*. A lacuna after fol. 313.

8. Another series of short *mathnawis*, defective at the end, on ff. 324^b-327.

No. 38, ff. 327, 2 coll., each ll. 19; Nasta'lik; size, 10½ in. by 6¼ in.

1742

Poetical extracts.

A collection of Persian poetry by different poets, the most prominent of whom are: Šā'ib (died A. H. 1088), on fol. 1^b, beginning: *اگر نه مدد بسم الله بود تاج*; *Kāsim Dīwāna* (still alive A. H. 1136), on fol. 57^a; Mirzā 'Abd-alkādir *Bidil* (died A. H. 1133), on ff. 77^a and 97^a (the first series of specimens is dated A. H. 1174=A. D. 1760, 1761); *Nāṣir 'Alī* (died A. H. 1108), on fol. 108^a; *Fīrat* (died A. H. 1106), on fol. 124^a; *Shaukat* (died A. H. 1107), on fol. 146^a (this part is dated A. H. 1173=A. D. 1759, 1760); *Ilālī* (died A. H. 939), on fol. 160^b; *Kalīm* (died A. H. 1062), on fol. 174^a; Shaikh Muḥammad 'Alī *Ilazīn* (died A. H. 1180), on fol. 185^a; *Saidi* (Mir Saidi of Ṭahrān, died A. H. 1069), on fol. 193^a, etc. The fly-leaves and a part of the margins are also filled with poetical specimens.

No. 3481, olim 13. J. 28, ff. 240, written partly in Nasta'lik (on ff. 1-36 and 174-181, 2 coll., each ll. 15), partly in Shikasta; size, 9 in. by 5½ in.

1743

Tuḥfat-i-shu'arā (تحفۃ شعرا).

An anthology of Persian poetry, incomplete both at the beginning and end, with lacunas after the first and the second leaf. It contains:

1. Some anonymous *kašidas*, ghazals, and rubā'is, on fol. 1^a, beginning:

چو صبح از افق باز خندان بر آید
نفیر از خروس سحر خوان بر آید

2. Ghazals and rubā'is, by Maulānā *Waḥshī* (died A. H. 991 or 992), on fol. 7^a.

3. Ghazals and rubā'is, by *Bābā Fighānī* of Shirāz (died A. H. 922 or 925), on fol. 26^b.

4. A tarkibband and ghazals, by Shaikh 'Alī *Nakī* (of Kamarah, died between A. H. 1012 and 1031), on fol. 45^b.

5. One rubā'ī, by *Abū-alfaraj Rūnī* (died after A. H. 492, see No. 905 above), and one ghazal, by *Hakīm Azrakī* (of Harāt, died A. H. 527), on fol. 50^a.

6. One *kašidah*, by *Kamāl Isma'īl* of *Shāhānī*, the *ḥāfi* (died A. H. 635), on fol. 54^a, beginning: *خلاق المعانی*.

7. *Kašidas* and ghazals, by Mirzā *Kāning* in 1. Harāt, went to India A. H. 979 or 983), on fol. 55^a.

8. Ghazals and rubā'is, by *Mīr 'Abd-alghanī* (of Hamadān, about A. H. 1000), on fol. 59^a.

9. Poems, by *Mas'ūd of Isfahān* (son of Ākā Zamān Zarkash, lived in great distress at the time of Naṣrābādī, A. H. 1083-1092), on fol. 60^b.

10. Ghazals, by *Shifā'ī* (died A. H. 1037), on fol. 62^b.

11. Ghazals, by Khwājah *Husain Thanā'ī* (died A. H. 996), on fol. 64^b.

12. A *kašidah*, by Shāh Muḥammad *Mālāmāl*, on fol. 72^a.

13. A few rubā'is and one fard, by Mirzā *Nizām-almulk*, on fol. 74^b.

14. Extracts from *Jāmī's* *سلسلة الذهب* (see above, No. 1300, 9 sq.), on fol. 75^a; with a few other little poems by the same.

15. A *kašidah*, by *Kamāl Isma'īl Isfahānī* (see No. 6), on fol. 76^b.

16. A *mathnawī*, by Maulānā *Jismī* (under Akbar), on fol. 78^b.

17. Another rubā'ī, by *Abū-alfaraj Rūnī* (see No. 5), on fol. 81^b; and a *kašidah* and a ghazal, by *Imādī* of Ghazna (died after A. H. 582), on fol. 82^a.

18. *Kašidas* and ghazals, by *Azrakī* and *Shifā'ī* (see Nos. 5 and 10), fol. 84^b.

19. A *sākināma*, by *Partawī* (of Shirāz, about A. H. 1000), on fol. 92^a.

20. Two *kašidas* and one ghazal, by *Mas'ūd bin Sa'd bin Salmān* (died A. H. 525), on fol. 94^b.

21. Rubā'is, by *Hakim Sandī* (died probably A. H. 545) and *Mīr Mu'izzī* (died A. H. 542), on fol. 97^a.

22. Ghazals and rubā'is, by *Shifā'ī* (see Nos. 10 and 18) and *Mīr Šabrī* (i.e. Amīr Rūzbahān Šabrī of Isfahān, who was a contemporary of Taqī Kāshī and still alive A. H. 993), on fol. 100^a.

23. Ghazals, by Shaikh *Ādhurī* (died A. H. 866), *Naw'ī* (died A. H. 1019), and *Mīr Šabrī* again, on fol. 102^a.

24. Two rubā'is, by *Auḥādī* (died A. H. 738), and a tarkibband, by *Shifā'ī* (see Nos. 10, 18, and 22), on fol. 104^b.

25. Ghazals and rubā'is, by *Shukrī*, *Rūshanī* of *Hamadān* (under Akbar), *Mashhadī*, *Naṣībī* (died A. H. 944), *Sa'dī* (died A. H. 690), *Asīr* (i.e. Jalāl Asīr, died A. H. 1049), and Shaikh *Abū Sa'd bin Abū-alkhair* (died A. H. 440), on fol. 107^b.

26. Extracts from *Amīr Khusrāu's* *خضرخانی* (see col. 694, No. 11 in this Cat.), on fol. 109^b.

27. Poetry, by *Kamāl Sabzwārī* (about A. H. 1000), *Sadīkī* of Abarkūh, and Maulānā *Muḥammad Šāfi* (still alive A. H. 1038), on fol. 110^b.

28. Rubā'is and ghazals, by *Mīr Mughith* (i.e. Mir Mughith-aldīn Maḥwī of Hamadān, who died A. H. 1016) and Nawwāb *Sanjar Mirzā* (under Shāhjahān), on fol. 112^a.

29. Poetical specimens, by Maulānā *'Arshī* (about A. H. 1000), *Sa'dī* (see No. 25), *Anīsī* (died A. H. 1014), *Kādī Nūrī* (died A. H. 1000), *Maulānā Diyā-aldīn Kāshī* (contemporary with Taqī Kāshī), *Amīr Khusrāu* (died A. H. 725), *Karamī*, *Ākā 'Isā* (perhaps identical with Kādī 'Isā of Sāwa, who died A. H. 896),

Radî (of Artimân, under Shâh 'Abbâs the Great), *Muhammad Sâlih, Rûshanî* (see No. 25), *Anwarî* (died A. H. 585 or 587), and a short anonymous mathnawî, on fol. 114^b.

30. A rubâ'i of *Kamâl Isma'îl* (see Nos. 6 and 15) extracts from a *زلیخا و یوسف*, by *Mahmûdbeg Fusûnî* (of Tabriz, under Jahângir and Shâhjahân), and other poetry by the same, on fol. 119^b.

No. 960, ff. 123, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4½ in.

1744

Majmû'a-i-mushtamil ba'and abwâb dar fann-i-ash'âr (مجموعه مشتمل بچند ابواب در فن اشعار).

Fragment of a collection of specimens of the different branches of poetry, by various authors, arranged according to the topics of which they treat, in a great number of chapters, for instance: — در توحید باری تعالی — در نعت مصطفی صلی الله علیه و سلم — در حقایق و حکمت و موعظه — الخ.

This copy contains only a portion of the whole, comprising *kaşidas*, *ghazals*, *kit'as*, and *rubâ'is*, chiefly by *Sand'î*, *Sûzanî* (died A. H. 569), *Sa'dî*, *Khâkânî* (died A. H. 595), *Amir Khusrau*, *Nizâmî* (died A. H. 598 or 599), *Îrâkî* (died A. H. 686 or 688), etc.

Beginning: ابتدا بسم الله الرحمن الرحيم المتوالی: الاحسان، بعد از حمد و ثناء رب الودود و درود نامعدود الخ.

A lacuna after fol. 428. Many small blanks.

No. 992, ff. 321^b-460^b, ll. 25; clear Nasta'lik; size, 10½ in. by 6½ in.

1745

Bayâd (بیاض).

A similar album of Persian lyrics, arranged in forty chapters according to the topics of which they treat, by an anonymous compiler.

Beginning of the preface, in prose, on fol. 1^b: سپاس فراوان و ستایش بی پایان مر حضرت ذو الجلال را که نگارنده لوح الخ.

Index of the forty chapters, on ff. 3^b-4^b.

Beginning of the first poem of the first chapter ای بمق صنع تو یویان شده چرخ برین الخ: (فی التوحید).

The second chapter, on fol. 9^a, is headed: فی مدح: فی احادیث النبوی، the third, on fol. 12^a, فی المواعظ و النصائح، the fourth, on fol. 13^a, فی الموعظه و النصائح، and so on.

The collection ends on fol. 91^b. Ff. 92-108 are filled with very roughly written extracts, both in prose and verse, by different hands.

No date.

No. 2087, ff. 108, 2 coll., each ll. 17; Nasta'lik, on ff. 1-91; Shikasta, by various hands, often illegible, on ff. 92-108; size, 8½ in. by 4½ in.

1746

Persian anthology.

Contents:

Kaşidas, on fol. 73^b; *tarkibbands*, on fol. 83^b; a *kaşidah* in honour of 'Alt, on fol. 89^b; another series

of *kaşidas*, *kit'as*, *tarkibbands*, and *mukhammasât*, on fol. 91^a; a collection of *ghazals*, arranged alphabetically, on ff. 104^b-152^b; *rubâ'is*, on fol. 153^a sq. A قصیده

تأریخ من تصنیف غلام مصطفی سخن که از هر مصرعش تأریخ برآید در تعریف تعمیر مکان کلان واقعه نانک رام که بخدمت مهاراجه بهادر گزانیده، on ff. 156^a-158^b.

The poems collected here are mostly by modern poets of the eleventh and twelfth centuries, among them some by *Hâtif*, that is *Sayyid Ahmad of Isfahân*, who died A. H. 1198 (A. D. 1784, see *Bodleian Cat.*, No. 1188). The chief portion of this collection was written A. H. 1180=A. D. 1766, 1767 (see fol. 98^a, l. 5).

Beginning of the first *kaşidah*, on fol. 73^b:

ای ز گلزار جلالت لاله شمس التقی
وز خمستان جمالت ساغری بدر الدجی

On fol. 73^a a *خطبه* in prose. The margin of many pages is covered with additional poetry.

No. 3168, ff. 73-158, 2 coll., each ll. 15 (a few pages with oblique lines); Nasta'lik; ff. 156-158 and a few pages here and there added by other hands; size, 8½ in. by 4½ in.

1747

Ash'âr-i-mutafarriḡah (اشعار متفرقة).

A collection of Persian poems, chiefly extracts from lyrical and didactical works, and *rubâ'is*, by various old and modern poets. The authors represented in this 'Safinah' are the following ones (compare the index on the fly-leaf):

Shaikh Abû-alḥasan Kharakânî (died A. H. 425), on fol. 1^b.

Shaikh Abû Sa'id bin Abû-alkhair (died A. H. 440), on fol. 1^b.

Khawâjah 'Abdallâh Anṣârî (died A. H. 481), on fol. 2^b.

Hakîm Sanâ'î (died probably A. H. 545), on fol. 3^a.

Shaikh Saif-al-din Bâkharzî (died A. H. 658), on fol. 12^b.

Shaikh Majd-al-din Baghdâdî (died A. H. 607 or 616), on fol. 12^b.

Shaikh Sa'id-al-din Hummû'î (died A. H. 650), on fol. 12^b.

Shaikh Farid-al-din 'Attâr (died A. H. 627), on fol. 12^b.

Jalâl-al-din Rûmî (died A. H. 672), on fol. 23^a.

Shaikh Ahmad-i-Jâm (died A. H. 536), on fol. 34^a.

Shaikh Abû Sa'id Buzghush (the father of Shaikh Najib-al-din 'Alî of Shirâz, who died A. H. 678), on fol. 34^b.

Shaikh Abû-alkâsim, the son of Yâsin (according to the *Khulâsat-alafkâr*, No. 4, col. 302 in the *Bodleian Cat.*, an elder contemporary of Abû Sa'id bin Abû-alkhair), on fol. 34^b.

Shaikh Abû-alfadl of Mahnah, on fol. 34^b.

Khawâjah Abû Sa'id of Mahnah, ib.

Khawâjah Abû-alnaṣr of Mahnah, ib.

Khawâjah Abû-alkâsim of Mahnah, ib.

Shâh Nîmat-allâh Walî (died A. H. 834), ib.

Shaikh Fakhr-al-din 'Îrâkî (died A. H. 686 or 688), on fol. 36^b.

Shaikh Abû Hâmid Aḥmad-al-din Kirmânî (died A. H. 697), on fol. 37^b.

Shaikh Aḥādī Marāghī (died A. H. 738), on fol. 38^a.
Sayyid Nāṣir bin Khusrau 'Alawī (died A. H. 481),
on fol. 41^b (twenty-five verses from his extremely rare
سعادتنامه, edited by M. Fagnan, Z. D. M. G., vol. 34,
pp. 643-674).

Shaikh Najm-al-din Dāya Rāzī (died A. H. 654), on
fol. 42^a.

Bābā Afdal-al-din Kāshī (died A. H. 707), on fol. 42^a
(a rich collection of his rubā'is and also a rare tarjī'band).

Shāh Kāsim-i-Anwār (died A. H. 837), on fol. 45^b.

Shaikh Najm-al-din Kubrā (died A. H. 618), on fol. 46^b.

Shaikh Abū 'Alī Daqqāk (died A. H. 405 or 406), on
fol. 46^b.

Mir Sayyid 'Alī Hamadānī (died A. H. 786), ib.

Pir Jamāl Ardestānī, on fol. 47^a.

Shaikh 'Alā-aulah Simnānī (died A. H. 736), ib.

Shaikh 'Izz-al-din Maḥmūd Kāshānī (contemporary
with the following Shaikh Kamāl-al-din), ib.

Shaikh Kamāl-al-din 'Abd-alrazzāk (died A. H. 730),
on fol. 47^b.

Shaikh Aḥād-al-din 'Abdallāh bin Diyā-al-din
Mas'ūd Balyānī (died A. H. 680 or 686), on fol. 47^b.

Shaikh Abū Zarbūzjānī, ib.

Shaikh Kuṭb-al-din Abū-alfadl, ib.

Shaikh Najm-al-din Zarkūb, ib.

Shaikh Muḥammad Lāhijī Asirī Nūrbakhshī (died
after A. H. 910), ib.

Bābā Kamāl Jandī (pupil and companion of Shaikh
Najm-al-din Kubrā, who died A. H. 618), ib.

Shaikh Raḍi-al-din 'Alī Lālā, ib.

Shaikh Aḥmad Ghazālī (died A. H. 517), ib.

'Ain-alkudāt Hamadānī (died A. H. 533), on fol. 48^a.
Shaikh Maḥmūd Shabistari, author of the گلشن راز
(died A. H. 720), on fol. 48^a.

Shaikh Maghribī (died A. H. 807 or 809), on fol. 48^b.

Shaikh Muṣliḥ-al-din Sa'dī (died A. H. 690), on fol. 48^b.

Khwājah Ḥāfiẓ (died A. H. 791), on fol. 54^a.

Maulānā Saḥābī of Astarābād (died A. H. 1010), on
fol. 60^a.

Amīr Ḥusainī Sādāt (i. e. Fakhr-al-Sādāt, died A. H.
718), on fol. 68^a.

Shaikh 'Imād-al-din Faḍl-allāh, on fol. 68^b.

Shāh Dā'i Shirāzī, pupil of Shāh Ni'mat-allāh (died
after A. H. 865), on fol. 68^b.

Shaikh Rūzbahān Ṣūfī (probably identical with
Rūzbahān Shirāzī, who died A. H. 606), on fol. 68^b.

Imām Nūrbakhsh (i. e. Sayyid Muḥammad, the
founder of the Nūrbakhshī order, died A. H. 869), on
fol. 68^b.

Shaikh Kamāl Khujandī (died A. H. 803), ib.

Amīr Khusrau of Dihlī (died A. H. 725), on fol. 70^a.

Amīr Ḥasan of Dihlī (died A. H. 727), on fol. 84^b.

No date.

No. 1265, ff. 85, 4 coll., each ll. 25; Nasta'lik; size, 11 $\frac{3}{8}$ in.
by 6 $\frac{3}{4}$ in.

1748

Rubā'iyyāt.

A collection of rubā'iyyāt by different Persian poets.
Unfortunately no author's name is added to the single
pieces, but a great number at least of the first portion
of these rubā'is belong to the famous Shaikh Abū Sa'īd
bin Abū-alkhair (died A. H. 440, 4th of Sha'bān,

A. D. 1049, January 12), as a comparison with those
published by Dr. Ethé in the 'Sitzungsberichte der
Königl. Bayr. Akad. der Wissenschaften, 1875, Phil.-
histor. Classe, pp. 145-168' shows; No. 2 of that
collection, for instance, is found here on fol. 2^a, ll. 4 and
5; No. 3, on fol. 3^b, ll. 6 and 7; No. 12, ib., ll. 8 and 9;
No. 5, on fol. 4^a, ll. 1 and 2, etc. Later on appear
rubā'is by Jāmī (died A. H. 898), 'Urfī (died A. H. 999),
Ṣā'ib (died A. H. 1088), &c. Beginning of the initial
rubā'i:

ای نام تو دیباچهٔ مجموعهٔ راز
نازند بنام تو همه اهل نیاز

No date.

No. 1231, ff. 76, 4 $\frac{1}{2}$ rubā'is on each page; careless Nasta'lik;
size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

1749

Persian anthology.

A collection of Persian poems, (a) ghazals, rubā'is,
etc., by: Muḥtasham Kāshī (died A. H. 996; see Nos.
1447 and 1448 above), on fol. 1^b; Sharaf-i-Jahān of
Kazwin (flourished under Shāh Tahmāsp and died
A. H. 968), on fol. 11^b; Fighānī of Shirāz (died A. H.
922 or 925), on fol. 16^a; Sharīf of Tabriz (pupil of
Lisānī), on fol. 17^b; Lisānī of Shirāz (died A. H. 941),
on fol. 24^b; Wiṣālī (Muḥammad Amin, died A. H. 967),
on fol. 27^a; (b) rubā'is only by: Ḥabīb-allāh of Shirāz,
on fol. 27^b; Amīr Muḥammad Ḥāshim (was in Lāhūr
A. H. 969); Mullā Aḥī (died A. H. 927); Ḥudūrī (died
after A. H. 984, see No. 1442 above), ib., etc.; (c) math-
nawī-baits by Nizāmī, etc., on fol. 29^b; (d) rubā'is
again by: Kātibī (died A. H. 838 or 839); Ghazālī (of
Mashhad, died A. H. 980), ib., etc.; (e) ghazals again
by Fighānī (second collection), ib.; a lacuna after
fol. 15. Many pages injured.

Bibliotheca Leydeniana.

No. 2678, ff. 1-31, 4-5 coll., in diagonal lines, with additional
straight lines running between them; Nasta'lik; size, 11 $\frac{3}{4}$ in.
by 7 $\frac{1}{4}$ in.

1750

Abyāt-i-shu'arā (ابیات شعرا).

Another, very short, anthology of Persian verses,
taken for the greater part from the diwāns of modern
poets, without any special arrangement. Prominent
contributors are Ṣā'ib (died A. H. 1088), Wālīh (died
A. H. 1169, see No. 1708 above), Shaukat (died A. H.
1107), Bidīl (died A. H. 1133), etc. It opens with
a bait by Ṣalāḥ-al-dīnkhān, with the takhalluṣ Ṣalāḥ.

No date.

No. 1740, ff. 13, ll. 15; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1751

A collection of short extracts, chiefly rubā'is and
fards, from the poems of old and modern Persian
authors, collected in form of an album, as it seems, by
prince Jahāndārshāh, or with his full title, Mirzā
Juwānbakht Jahāndārshāh, the eldest son of Shāh
'Ālam, who died in Banāras the 24th of Sha'bān, A. H.

1202 (A. D. 1788, May 30); see a sketch of his life in Francklin's *History of Shah Aulum*, pp. 154-162, and comp. Rieu iii. pp. 946 and 1084. On the fly-leaf is written *عنايتی مرشد زاده*, 'Poems by the prince Jahândârshâh,' but that these are not the prince's own verses, but extracts, made by him from others, we see from the headings of the single pieces, beginning with extracts from *Ghazalî of Mashhad* (died A. H. 980) thus:

چرخ فانوس خیال و عالمی حیران درو
مردمان چون صورت فانوس سرگردان درو

From fol. 17 down to the end the headings are wanting, but sometimes a takhallus occurs, for instance, *Sa'dî* and others, and proves these poems likewise to be from the diwâns of other poets.

Copied in the month Ramadân, A. H. 1198 (A. D. 1784, July-August), by Hâfiz Muḥammad Wâsi' Khân.

No. 57, ff. 97, 2 coll., each containing five baits; clear Nasta'liq; size, 9 in. by 4½ in.

1752

Poems by prince Jahândârshâh.

A collection of Persian and Hindûstânî poems, ghazals, rubâ'is, and mathnawi-baits, by the same prince Jahândârshâh, entitled on the fly-leaf: *بیاض*. This title seems to be written by mere mistake on the fly-leaf of this MS., as it properly belongs to the preceding album, whereas the title given to that collection, 'Poems by the prince Jahândârshâh,' refers to this copy. That this collection contains the prince's own poetry, is proved by the takhallus *Jahândâr*, which very often occurs.

Contents:

Persian lyrical poems, on fol. 1^b, beginning:

پیش من تحفه نوکار کهن هر دو یکيست
کوه و صحرا و کف دشت و چمن هر دو یکيست

Hindûstânî lyrical poems, on fol. 9^b, beginning:

خود بخود چو یار همی آج سکیانی لکا الخ

A Hindûstânî mathnawî, on fol. 62^a, headed: *مثنوی*. *شہزادہ عالم میرزا جوان تخت جهاندار شاه دام افبالہ*, and beginning:

الہی رکھ مچھی آوارہ عشق - میری دل کو کر آتشبارہ عشق

This mathnawî concludes on fol. 71^a and is followed on ff. 73^a-86^a by another Hindûstânî mathnawî, or rather a collection of mathnawi-baits, by the emperor Shâh 'Ālam, as the following heading seems to imply:

ارشاد حضور پر نور شاه عالم پادشاه غازی خلد الله ملکہ
و سلطانہ.

Copied by Muḥammad 'Ali of Mashhad.

No. 58, ff. 86, 8 baits on every page; clear Nasta'liq; size, 9 in. by 4½ in.; in outward appearance both MSS., Nos. 57 and 58, are quite alike.

1753

A short, but very curious collection of Sûfic poetry, beginning with a series of short poems in honour of God, Muḥammad, the Tâbi'in, etc., arranged in the following manner: each part or hymn opens with a certain number of short mathnawis (each comprising two baits), arranged alphabetically according to the end-rhyme; after that follows a *مثنوی مطلق* which falls out of the alphabetical order (also comprising two baits), and then an equal number of strophes, each of which contains just as many hemistichs as there are mathnawis belonging to that particular hymn; for instance, the first hymn on the unity of God consists of three mathnawis, rhyming in ا, ب, and ت respectively, of an intermediate *مثنوی مطلق*, and three muthallathât; the second hymn on the Prophet contains four mathnawis, rhyming in ث, ج, ح, and خ, and of four murabba'ât, separated from the mathnawis again by the *مثنوی مطلق*, as is the case in all the following hymns; the third hymn has five mathnawis, rhyming in د, ذ, ز, and س, and five mukhammasât; the fourth has six mathnawis, rhyming in ش, ص, ض, ط, and ع, and six musaddasât; the fifth has seven mathnawis, rhyming in ف, ق, ک, ل, م, and ن, and seven musabba'ât; the sixth (and last) has three mathnawis, rhyming in و, ی, and ى, but no corresponding strophes. This series of hymns is followed by a variety of other poems on spiritual and pantheistic matters, ghazals, mathnawis, rubâ'is, kiṭ'as, and one ḡasidah.

Beginning: الحمد لله رب العالمين اسم الله
ذات رحمانا - اسم اعظم صفات سبحانرا المثنويات المفيد
في الالف و الباي و التاي في التوحيد بالحمد و الثناء
و المناجات العرفاني الخ.

No date. Collated.

No. 1900, ff. 17, 2 coll., each ll. 19; clear Nasta'liq; size, 9½ in. by 5½ in.

1754

Ash'âr-i-mutafarriḡah (اشعار متفرقة).

A rough sketch of an anthology of Persian lyric poetry, written by different hands, without any value. Even some Rekhta poetry occurs sometimes. A series of rubâ'is by 'Umar Khayyâm (died A. H. 517) begins on fol. 6^b.

No. 538, ff. 87, varying much in the number of columns as well as of lines; written by different hands in Nasta'liq and Shikasta; many pages left blank, or only partly filled; size, 8½ in. by 5½ in.

1755

Another rough album of Persian poetry, beginning with an incomplete copy of the famous little mathnawî *سوز و گداز* by Nau'î (died A. H. 1019; see above, No. 1485), the first hemistich of which runs here thus:

الهي سینه ام را نالگی ده الخ. The remaining portion of this MS. contains extracts from the diwāns of well-known lyrical poets, viz. *Āhī* (died A.H. 927), *Kalīm* (Abū Ṭalīb, died A.H. 1062), *Nāṣir 'Alī* (died A.H. 1108), *Fudūlī* (of Baghdād, died A.H. 970), *Mīr Siyādat* (Jalāl-al-dīn, flourished about A.H. 1081), *Jalāl Asir* (died A.H. 1049), *Mullā Munir* of Lāhūr (died A.H. 1054), etc.

No. 902, ff. 64, 3 or 2 coll. in a page; written by different hands in Nasta'lik and Shikasta; many leaves left blank, others partly filled; injured and effaced in many places; illuminated frontispiece, partly damaged; size, 9½ in. by 5¼ in.

1756

An album of Persian poetry, without any value, containing indifferent specimens of Persian ghazals and rubā'is, bound together without any order. *Sā'ib* (died A.H. 1088) is the most conspicuous among the contributors.

No. 1319, ff. 121; Nasta'lik; size, 9½ in. by 4½ in.

1757

Naql-i-bayād (نقل بیاض).

Another kind of album with selections from Persian poets, beginning:

رفت زدرت سپهر آموخته است
حاشا که اراده جفا با تو کنیم

There are many lacunas between the single leaves. The principal portion breaks off on fol. 30^b. Ff. 31^a–39^a, also filled with poetical quotations, are of much smaller size and written by another hand, apparently bound together with the first part by mere chance.

No. 1085, ff. 39, 2 coll. on ff. 1–30, varying much in the number of lines; 3 and 4 columns (partly in diagonal lines) on ff. 31–39; Nasta'lik; size, 8 in. by 4½ in. on ff. 1–30; 7 in. by 4½ in. on ff. 31–39.

Miscellaneous Poetry in Persian, Hindūstānī, Dakhnī, and Turkish, and Extracts in Verse and Prose (Nos. 1758–1772).

1758

An album of Persian and Rekhta poetry, containing different collections in alphabetical arrangement, the proper order of the leaves being this: ff. 1–31, 88–150, 32–87, 151–229.

First series, on ff. 1^b–31 and 88–105: Persian ghazals and mukhammasât by various poets, beginning, on fol. 1^b:

الحمد لذاته العلی الاعلی – التعت لاسماء صفات الحسنی

Second series, on ff. 106^b–150^b and 32^a–87^b: Persian rubā'is, arranged alphabetically, without any author's name, beginning, on fol. 106^b:

یاران چو نصیر نیستم هرزه درا
اما حرفی حقّی بگویم بشما

Third series, on ff. 151^b–194^b: Rekhta ḡasidas, ghazals, mukhammasât, etc.

Fourth series, on ff. 195^a–229: Persian miscellaneous poems, rubā'is by *Hishmat* (Muhammad 'Alī, pupil of 'Abd-alghanibeg Kabûl, who died A.H. 1139, was over thirty years in A.H. 1136), *Bidil* (died A.H. 1133), etc.; fards, kit'as, ta'rikhât, ghazals, mathnawi-baits, etc., on fol. 203^b sq., by *Nāṣir bin Khusrāu* (died A.H. 481); *Kizilbashkhān Ummīd* (died A.H. 1159), *Shaikh Ĥazīn* (died A.H. 1180), *Sā'ib* (died A.H. 1088), *Ĥafiz* (died A.H. 791), *Mukhlis Kāshī* (see No. 1687 above), *Fitrat* (died A.H. 1106), *Shaikh Nizāmī*, *Lutf 'Alībeg Sāmī*, and other minor poets.

Many pages left blank for later insertion of poems in their proper alphabetical place.

No date.

No. 1488, ff. 229, ll. 9–12; Nasta'lik; size, 7½ in. by 4¼ in.

1759

Short mathnawīs in Hindūstānī, Dakhnī, and Persian.

1. *Bahlūl-i-Sādīk* (بهلول صادق), in Rekhta verses, on fol. 1^b, beginning: سنا يك روز مين صاحب زبان سين الخ.

2. *Wafātnāma-i-Paighambar* (وفات نامه پیغمبر), 'the story of the prophet's death,' in Dakhnī verses, on fol. 8^b, beginning: یو دنیا تو فانی عجب باغ هی الخ.

3. 'Īsā u Kallāh (عیسی و کله), in Persian verses, on fol. 22^b, beginning: ناگهان روزی زتقدیر خدا الخ. Attached to this mathnawī and written by the same hand is a *Persian story* in prose, the story of *Sultān Sanjār* (died A.H. 552=A.D. 1157), on ff. 25^b–27, beginning: حکایت سلطان سنجر ماضی السلطان الاعظم و الخاقان المعظم سلطان سنجر الماضی ابن سلطان ملکشاہ رحمة الله علیه الخ.

No. 1050, ff. 27, ll. 10 (on ff. 1–7) in Shikasta; ll. 13 (on ff. 8–21) in Nasta'lik; ll. 15 (on ff. 22–27), also in Nasta'lik, by another hand; size, 7½ in. by 4¼ in.

1760

Miscellanies.

1. On ff. 205–234^a: a short mathnawī in Dakhnī verses, entitled *قصّة ابو شحمة*, and beginning: راهی میری دلمین یون گیان دی الخ. Copied at Patna.

2. On ff. 234^b–237^b: a few ḡasidas and kit'as, partly in Persian, partly in Hindūstānī; the first is styled *مناجات غوث الاعظم* (in honour of 'Abd-alkādir Gilānī, who died A.H. 561=A.D. 1166), the second *مدح* (in honour of Muḥammad), both in Persian; the third is in Hindūstānī, without any heading; the fourth, in honour of the prophet (رسول الله), again in Persian; the fifth, again in honour of 'Abd-alkādir, and the sixth, headed *مدح حضرت معلم*, are both in Hindūstānī.

No. 2832, ff. 205–237, the first part in 2 coll., each ll. 11; the second in diagonal lines; Nasta'lik; size, 6½ in. by 4¼ in.

1761

Miscellaneous Persian and Turkish poetry.

This MS., the leaves of which are misplaced to an almost bewildering extent, contains:

1. On ff. 1-8, 95, 9-17, 23-52, 93, 94, 96-143: a Turkish adaptation and amplification of Shabistari's *Gulshan-i-râz*, by a Turkish poet Shirâzi (کتاب گلشن), incomplete at the end and with probable lacunas between the various fragmentary pieces, beginning:

نفس اوردی نفس رحمان نسیمی
معطر اولد جان و دل حریمی

2. On ff. 144-173 and 19-22: the Persian original of the *Gulshan-i-râz*, with the omission of the first thirteen verses, beginning, on fol. 144^a: جهان و خلق, corresponding to ver. 14 in Whinfield's edition, London, Trübner, 1880. On the *Gulshan-i-râz* (composed A.H. 717=A.D. 1317), by Maḥmūd Shabistari (died A.H. 720=A.D. 1320), see Bodleian Cat., No. 1260, and further down under 'Sūfism' in this Cat.

3. On ff. 18 and 53-86^b: a large fragment (end of the second daftar) of Farid-aldin 'Attār's *Jawāhir-aldhāt* (جواهر الذات), comp. fol. 86^a, l. 9: کنون عطار, see No. 1031, 17; No. 1033, 2; No. 1035, 2; and Nos. 1046 and 1047 above.

4. Ff. 86^b and 87^a: a few Persian kit'as and rubā'is.

5. Ff. 87^b-92^b and 174^a-183^a: Nâsir bin Khusrau's *Rûshand'inâma* (روشنائی نامه), beginning:

بنامی (sic!) کردگاری (!) پاک داور
که هست از فهم و فکر و عقل برتر

comp. No. 904 above.

6. Ff. 183^b-184^b: a Turkish tarkibband.

The whole copy is written by a scribe who was apparently ignorant of Persian, as the spelling in the few lines quoted above proves. The simple Idâfat he expresses, for instance, almost always by a full ی.

Bibliotheca Leydeniana.

No. 2559, ff. 184, 2 coll., each ll. 15; Turkish hand; size, 8½ in. by 6 in.

1762

Miscellanies.

This MS., written by many different hands, contains a great number of complete and incomplete treatises, detached prose-pieces and fragments of poetry, all confusedly mixed together. The principal portions of this copy are as follows:

1. Extracts from the Shâhnâma (see No. 860 sq. above), beginning: بنام خداوند جان و خرد الخ.

2. A ساقی نامه, by Sidkî (i.e. Sultân Muhammad Sidkî of Astarâbâd, a panegyrist of Shâh Tahmâsp, died A.H. 952), on fol. 10^a, beginning:

خوشا حال مستی که منصور وار
میسر شدش مستی پایدار

3. Ghazals, by Sidkî and 'Urfî (died A.H. 999), on fol. 13^a.

4. Fragment of an Inshâ, by Ghiyâth-aldin bin Humâm, commonly called Khwândamir, that is the famous author of the خلاصة الاخبار, the حبيب السیر, etc. (see Nos. 76-100 above), on fol. 18^a, beginning: ای حمد تو دیباچه منشور کمال الخ.

5. Short extracts from Nizâm's mathnawîs (see Nos. 972-1027 above), ghazals by Hâfiz (see Nos. 1246-1274 above), a letter by Naṣîrâ of Hamadân (who was met by Taqî Auhadî in Shirâz, A.H. 1015=A.D. 1606, 1607, see A. Sprenger, Catal., p. 512, and Rieu iii. p. 1093^b) to the Wazîr of Isfahân, and various poetical specimens, especially mukhammasât, on fol. 24^b.

6. Poems by Jalâl-aldin Râmî (see Nos. 1060-1115 above), Maulânâ Dakhilî (came from 'Irâq to India under Akbar), Hâfiz, Khâkânî (see Nos. 950-970 above), etc., on fol. 41^a.

7. Extracts from Jalâl-aldin Râmî's mathnawî, on fol. 50^a.

8. A prose-piece, beginning: مرویست از امام جعفر صادق علیه السلام که هر که سورة یسین را سه روز زیر زعفران و گلاب نویسد الخ, and ghazals by different Persian poets, on fol. 51^b.

9. A poetical description of Kashmir, by Jân Kudsi (see Nos. 1552-1557 above), حاجی محمد جان قدسی, خوشا کشمیر, on fol. 62^a, beginning: در تعریف کشمیر. Both from the initial bait and the metre it is evident that this poem is different from the usual mathnawî in praise of Kashmir, see No. 1552, 4.

10. Ghazals, by Maulânâ Hashrî, Shaikh Abû-alkâsim, Hakim Ruknâ (died A.H. 1066), Amîr Khusrau (died A.H. 725), Abû Tâlib Kalîm (died A.H. 1062), Maḥsharî (teacher of Mullâ Nazîrî of Nishâpûr, who died A.H. 1021, see No. 1489 above), Shaikh Bû 'Alî, Aḥdasî of Mashhad (died A.H. 1003), etc., a فائده ده بند دیگر که, and a few kit'as and rubā'is, on fol. 64^a.

11. A short story (حکایت), a few verses, a prescription محلوق (مخلوق) نامه بغمبر, جهت قوت بقاء, on fol. 67^a.

12. Another collection of Persian, poems by Sa'dî (died A.H. 690), Shâh Kâsim, Ahlî (of Shirâz, died A.H. 942), Waḥshî (died A.H. 991 or 992), Amîr Khusrau, etc., on fol. 70^a.

13. از منشآت ارسطاطاليس حکيم, in verse, beginning: بدان ای خردمند نیکو سیر الخ, followed by ghazals of 'Urfî, Shâhî (died A.H. 857), etc., and a series of fards, on fol. 73^a.

14. Poems by Kâsim (probably Kâsim-i-Anwâr, who died A.H. 837), extracts from Jâmî's سلسلة الذهب (composed A.H. 890, see No. 1300, 9 above), ghazals

1763

A large collection of miscellaneous works in prose and verse.

This collection of treatises, loosely bound together, contains:

1. An anonymous treatise in prose, not even specified in the index on the fly-leaf, beginning, on fol. 1^a:
... و سپاس مصوری که از رنگ آسمان را بنقوش انجم
پرداخته الخ; ll. 25; written in careless Nasta'lik and Shikasta.

2. Another short anonymous treatise, likewise not marked in the index, beginning, on fol. 9^b:
آب و رنگ : بهارستان سخن ثنائی چمن سرائیست که به نسیم هدایتش
طفل الخ; ll. 12-13; rude handwriting in careless Nasta'lik.

3. دستان. according to the index, by Muḥyi-al-din Ghulām, with the takhalluṣ *Khushdīl*, comprising letters, notes, short stories, etc., beginning, on fol. 14^a:
ممت : متانی که معنی آشنایان حقیقت اندیش امرای عالی
مقارن و قمارش و حمد سلطانی الخ; ll. 21-24; careless Nasta'lik and Shikasta, very much resembling the handwriting of No. 1.

4. نسخه خط و سواد, a treatise on the style of writing, called Naskhu Ta'lik and their respective character, by Majnūn bin Maḥmūd alrafikī (see fol. 38^a, l. 6), beginning, on fol. 36^b:
حمد و سپاس استادی را که کاتب : لوح و قلم بیچون و حافظ نون و القلم الخ. Another copy of the same is noticed in Bodleian Cat., No. 1369, and Rieu ii. p. 531^b; Majnūn was the takhalluṣ of the great penman and Nasta'lik-writer, Mir 'Alī-alkātib of Mashhad, who lived at the court of 'Abdallāhkhān Uzbeḡ in Bukhārā, and died about A. H. 950 (A. D. 1543, 1544). He wrote besides a *risma ḥaṭṭ* in verse and a *risālā* *wasṣa* *naṣṣ*, likewise in mathnawī-baits, both on the same topics, see Bodleian Cat., loc. cit., and No. 1370; Rieu, loc. cit., and p. 532^a; see also iii. p. 1089; ll. 15; Nasta'lik.

5. مننوی ناصر علی, the same religious mathnawī, by Nāsir 'Alī of Sirhind (who died A. H. 1108), which is found in Nos. 1646-1648 above, beginning, on fol. 50^a:
الهی ذرّه دردی بجان ریز الخ; usually seventeen baits in a page; clear, but small Nasta'lik.

6. Some scattered pieces in prose, on ff. 71^a-75^b, written in Shikasta.

7. انشاء امان الله حسینی, a collection of letters by Amān-allāh Ḥusainī, on fol. 76^b, beginning: حمد وافر مرخدای را که یاقوت قوت ناطقه بی بها در عقد
انشای کبرای اوبی بهاست الخ. Amān-allāh Ḥusainī, with the epithets of Khānāzādkhān Firūzjang and later on of Khānzamān, was the son of Mahābatkhān Zamānabeg and greatly distinguished himself under Jahāngir and Shāhjahān; he died A. H. 1044 or 1046 (A. D. 1634-1637), and left besides a *diwān*, in which he uses Amānī as takhalluṣ (a copy is described in the Bodleian Cat.

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No. 1095, see also A. Sprenger, Catal., p. 330) and a general history, an Arabic and Persian dictionary, styled *chahar anvar-e dānsh* (see Rieu ii. pp. 509 and 510); a *ganj-e badawād* on Indian agriculture (ib. p. 489^b), an *am-e al-eḥlāq* on purgatives (ib., p. 794^a, No. III), and the same *anṣā* (ib., p. 877^a, No. II), of which a considerable portion is found here; the *anṣā* (or *ṭabaʿat*) has been printed in Calcutta, and lithographed in Lucknow. A. H. 1269, see also W. Pertsch, Berlin Cat., p. 129, No. 14, and a complete copy further down in this Cat.; ll. 13, large rude Nasta'lik, sometimes plain Shikasta. It comprises ff. 76^b-99^b and 119^a-139^a, dated the 10th of Shawwāl, A. H. 1075 (A. D. 1665, April 26), at Lāhūr, and written by Sayyid 'Abd-allāṭif.

8. Two other prose-tracts, one treating of rhetorics and tropical figures, inserted into the two halves of the preceding work, on ff. 100^a-118^a, very rudely written in Shikasta.

9. مشنوی محیط اعظم (the great ocean), by 'Abd-alkādir Bidil (died A. H. 1133), in eight *ḍūr*, only six of which are found in this incomplete copy, beginning with a preface in prose, on fol. 141^b:
حمد نشاء آفرینی : که میخانه حقیقت انسانی الخ. The first *ḍūr* begins on fol. 143^b:
خوش آندم که در بزمگاه قدم الخ; see two other copies of the same in Nos. 1682 and 1683 above; 2 columns, each ll. 17; Shikasta. The last leaves extremely damaged. The two pages before it are filled with a *ṭabaʿat* *muḥammad qalī salīm*, that is, the prose-story of the 'Complaint of the mouse and request of the cat,' noticed above in the complete works of Salīm (who died A. H. 1057), No. 1558, 3; it begins: صاحب سلیم سلامت فریاد الخ.

10. Scattered pieces in prose and verse.

11. A fragment of Shaikh Muḥammad Murād's writings, incomplete at the beginning, on fol. 188^a.

12. بحر طویل محمد بیک, beginning, on fol. 216^a:
ابتدا میکنم ابن نامه بر درد بنام ملک قادر قیوم الخ. Other treatises with the same title *ḥaṣṣ* *ṭawīl*, by Mir Sayyid 'Alī Mihri (under Shāh Sulṭān Ḥusain, A. H. 1105-1135), and by Muḥammad Kāsim bin 'Abd-alkādir Tūnī, are noticed in Rieu ii. p. 796^a, No. VII, and p. 833^b, No. IV (the latter in praise of Muḥammad and 'Alī), see also W. Pertsch, Berlin Cat., pp. 119, No. 13, and 175, No. 3.

13. Another fragment of only two pages (fol. 218), taken from Zuhūrī's *minā bazar* (see above, No. 1509, 6; and Rieu ii. p. 742^a, No. IV). All three pieces, 11-13, written by the same hand in Shikasta, ll. 20-21.

14. Mirzā Muḥammad Taqī Munshi's description of Banāras, etc., *taʿarīf-e banāras wa dīyāi kunk*, beginning, on fol. 219^a:
دیبچه از میرزا محمد تقی حمدی که طراحان : بناء اذکار الخ.

15. The same Muḥammad Taqī's contest between 'mirror and target' (*manāẓir-e ātīn wa nashān*), on fol. 237^a.

16. Naubāwa (نوباوه), a collection of letters and notes,

by Abū-albarakāt Munir of Lāhūr (died A.H. 1054), compiled A.H. 1051 (A.D. 1641, 1642), beginning on fol. 240^a: این منتخب از بخت نکو فرجامش الخ.

17. Zuhūri's preface to the نرس (see No. 16 in the preceding copy), on fol. 264^b, and some other treatises without any heading, the last dated A.H. 1104 (A.D. 1692, 1693). This tract and the preceding ones are all written in the same style of Shikasta, ll. 20-21.

18. انوار المشارق, by Tughrā (see No. 1586, XVIII, above), incomplete at the beginning, on fol. 291^a; ll. 15; careless Nasta'liq.

19. رساله در فن انشاء, beginning, on fol. 299^b: الا ای دوستان نکته پرداز - قدردان سخنهای سرافراز ll. 13; Nasta'liq.

20. Letters, notes, and other fragmentary prose-pieces, on fol. 306^a sq. (خطوط و رقعات متفرقة).

21. خطبۀ دیوان حکیم شفائی, i.e. Mirzā Jalāl-al-din Muhammad Ṭabāṭabā'i's preface to the diwān of Shifā'i (died A.H. 1037); the same Ṭabāṭabā'i wrote a preface to Kudsī's diwān (see above, Nos. 1531-1533 and Nos. 1552-1557), on fol. 312^a, and other scattered prose-pieces; ll. 21-25; careless Nasta'liq and Shikasta.

No. 483, ff. 345; written by many different hands in the most various styles of Nasta'liq and Shikasta; size, 8½ in. by 5½ in.

1764

Poetical miscellanies and fragments.

A collection of lyrical and epical poems, mostly fragmentary, bound together with a defective copy of a prose-story, for the greater part in a very precarious state.

Contents:

1. Ghazals, by Shāhī (died A.H. 857), Hāfiẓ, Āṣafī (died A.H. 923), Jāmī, etc., forming a sort of anthology, on ff. 1^b-50^a, usually four haits in a page.

2. Fragment of the diwān of Sā'ib, containing ghazals, in alphabetical order, on ff. 51^b-66^b, beginning: اگر نه مد بسم الله الخ, and breaking off already in the first rhyme-letter ا (comp. above, No. 1606, 3 etc.); 2 columns, each ll. 15.

3. Fragment, defective both at the beginning and end, of an allegorical mathnawī, حسن و دل (beauty and heart, see, for instance, fol. 71^a), by a poet with the takhalluṣ Ṣairafī (i.e. Maulānā Ṣalāḥ-al-din of Sāwa, who came to India under Akbar and still flourished under Jahāngir, to whom this poem is dedicated, see fol. 69^b), on ff. 67^a-111^b; 2 columns, each ll. 15.

4. A large portion of the mystical mathnawī زاد المسافرين (provision for travellers), by the great Ṣūfī poet and writer Mir Fakhr-alsādāt Ḥusaini (i.e. Ḥusain bin 'Alim bin Ahi-alḥasan alḥusaini), who died after A.H. 720 (A.D. 1320), see complete copies of the same in Nos. 1832-1834 below. It begins, on fol. 112^b: ای برتر از آن همه که گفتند الخ, and breaks off on fol. 151^b.

5. A fragment, defective both at beginning and end, of the کارنامه (see fol. 156^a) or کارستان, an Indian story

of the exploits and adventures of Wālā Akhtar, the prince of Hurmuz, composed A.H. 1050 (A.D. 1640, 1641) in Jaunpūr by the same Abū-albarakāt Munir of Lāhūr (who has been mentioned in No. 16 of the preceding copy), and dedicated to the emperor Shāh-jahān, on ff. 152^a-196^b, ll. 15.

No. 281, ff. 196, written by different hands in different styles of Nasta'liq; small illuminated frontispiece on fol. 1^b; size, 7¼ in. by 4 in.

1765

Miscellanies.

A large collection of Persian compositions in prose and verse, containing:

1. An incomplete copy of Jāmī's *Lawd'ih* (see No. 1357, 15; No. 1358, 2; and Nos. 1368-1373 above), on ff. 1^a-13^b, defective at the beginning and injured moreover on fol. 1.

2. A story from Muḥammad's life, on ff. 14^a-16^b, beginning: اسناد هفت کلام ربّانی چهارده حدیث پیغمبر علیه السلام اسرار تمام الخ.

Dated the 28th of Dhū-alḥajjah, A.H. 1066 (A.D. 1656, Sept. 17).

3. Grammatical fragments, on ff. 17^a-26^a, for instance: فصل در بیان اخفا; فصل در قلب; فصل در بیان تنوین; فصل در بیان; فصل در بیان مخارج حروف; باب المداد در بیان; های ضمیر و های اصلی و های سکنه الخ; فصل در; فصل در بیان الف و لام تعریف; ادغامات; فصل در بیان قواعد وقف; بیان ساکن; etc.

4. قَفیل نامه امام حسین (the scourge-book of Imām Ḥusain), a lamentation over Ḥusain's martyrdom, on fol. 26^b.

5. Short Persian commentary on Sūras 73 (سورة المزمل) and 74 (سورة المدثر), on ff. 27^a-35^b.

6. A poetical Persian paraphrase of verses and phrases of the Qurān, on ff. 36^b-52^b, 81^a-82^b, and 89^a-90^b.

7. Nizāmī's *Makhzan-alasrār* (see No. 972 sq. above), on ff. 53^a-75^b.

8. Fragment of a Persian commentary on the initial ḳaṣidah of Khāḳānī's diwān (see No. 950 sq. above), beginning: دل من پیر تعلیم است الخ, on ff. 75^b and 76^a.

9. Some other ḳaṣidas of the same Khāḳānī, on ff. 76^b-78^b.

10. A short mystical mathnawī, entitled: ترغیب مرغوب القلوب (identical with the ترغیب مرغوب القلوب in Nos. 1840 and 1841 below), on ff. 79^a-80^b, in ten faṣls, beginning:

بگویم حمد ربّ العالمین را
عطا کو کرد بر ما عقل و دین را

11. Extracts from Persian diwāns, on ff. 88^b-83^b (the order of leaves is inverted).

12. A ghazal of Shaikh Aḥadī Kirmānī, correctly Aḥad-al-din Kirmānī (died A.H. 697 = A.D. 1298), the

likewise in prose, by Manlânâ *Mushfikî* (of Bukhârâ, died A. H. 994), on fol. 87^a.

17. Miscellaneous pieces in prose and verse.

18. *قضا و قدر*, a mathnawî on predestination, by Mirzâ *Tâhir*, on fol. 117^b.

19. A *kaşidah*, by Mirzâ *Tâhir*, on fol. 119^b.

20. *Kaşidas*, by Mir *Zain-al-âbidîn*, with the takhallus *Hijrî*, on fol. 133^b.

21. *قضا و قدر*, a second mathnawî of the same title, by *Hijrî*, on fol. 143^b.

22. A short mathnawî *قضا و قدر*, by Muḥammad *Salim* (see No. 1558, 5 above), on fol. 148^b.

23. A fourth mathnawî *قضا و قدر*, by Hakim *Ruknâ* (see No. 1572 above), on fol. 150^b; a fifth mathnawî of the same title, by Amirbeg *Wâlih*, is quoted in the Bodleian Cat., col. 768, c.

24. A mathnawî, by *Mihri*, entitled *سرایی* (description of the human figure, see Bodleian Cat., No. 1168), on fol. 153^b.

25. *Kaşidas*, rubâ'is, and fards, on fol. 164^b.

It might have been better to page the MS. from the back, as most of the poems are running in that way. Therefore in using this copy the reader must read backward. A short index of the more prominent pieces of this album is found twice, both on ff. 165^b and 166^b.

No. 454, ff. 166; written in Nasta'liq and Shikasta; size, 9½ in. by 4½ in.

1768

Miscellanies.

This MS., written like some of the preceding ones, by a very rude and inexperienced hand, contains:

1. A short collection of letters by *Nîmat-allâh*, a Jew, entitled *انشاء نعمت*, on fol. 1^b, beginning: الحمد لله بندگان درگاه اشتباه نعمت الله بنی اسرائیل الخ

2. *Mahmûdnâma* (محمود نامه), a collection of ghazals (from five to seven baits), by an unknown author, arranged in the form of a diwân, so that for every rhyme-letter there appears one ghazal, and forming a complete poem, treating of the well-known story of Mahmûd and Ayâz (the best-known poetical version of which is the mathnawî of the same title, by Zulâlî, see No. 1494, 2 above); in the concluding verse of each stanza 'Mahmûd,' or 'Mahmûd u Ayâz,' appears as a kind of takhallus. Beginning, on fol. 12^a: ای داغ بر دل از غم خال تو لاله را الخ

3. *Sa'dî's* alleged *پندنامه* (see No. 1127, 7 above), beginning, on fol. 28^a: کریم بخشای الخ

4. A *Rekhta* mathnawî, on fol. 39^a. At the end of No. 2 is written: این کتاب در سرکار تپو سلطان است.

No. 505, ff. 48, 2 coll., each ll. 9; rude Shikasta; size, 7½ in. by 5½ in.

1769

Another copy of the *Mahmûdnâma*.

The same collection of ghazals, forming the story of

Mahmûd and *Ayâz*, as in No. 2 of the preceding copy. Beginning the same.

No date.

No. 1083, ff. 76-84, 2 coll., each ll. 15; Nasta'liq; size, 8¼ in. by 5¾ in.

1770

Miscellanies.

1. *نقل حکم نامه اتالیق شاه زاده*, on fol. 1^b, beginning: باسم محمد جعفر و مهدی علیخان و غلام حیدر معلّم زیب نگارش می باید الخ

2. *بندنامه حیدری*, on fol. 4^b, in mathnawî-baits, beginning:

پس از حمد رب نعت خیر الورا
هم از بعد مدح همه اوصیا

Bibliotheca Leydeniana.

No. 2634, ff. 12, ll. 10 on ff. 1-3; 2 coll., each ll. 9 on ff. 4-12; Shikasta; size, 8 in. by 6 in.

1771

Majmû'ah (مجموعه).

A very uncouth collection of mathnawîs, lyrical poetry, and prose-treatises, consisting of:

1. An anonymous mathnawî, on fol. 1^b, beginning:

نفس را در برزند (پرند) صبح بیزم
که رنگ مدّ بسم الله ریزم

2. A second anonymous mathnawî, on fol. 5^b, beginning:

شنیدم از سکندر احتشامی
ارسطو دانشی قیصر غلامی

3. A third anonymous mathnawî, on fol. 19^a, beginning:

الهی ناله دردم حزین کن
چونی کلکم فغان در آستین کن

4. A fourth mathnawî, styled *بخت بیدار* (Luck alert), on fol. 29^b, beginning: شبی خلوتگزین با صبح آمید الخ

5. *Kaşidas*, etc., on fol. 35^a (without authors' names); poems by *Zuhârî* (see Nos. 1500-1514 above), on fol. 44^b sq. Between ff. 108 and 109 one leaf is wanting according to the Arabic paging.

6. A prose-tract on archery (در بیان تیراندازی و کمانداری), on fol. 132^a.

7. Some other poetical specimens, on fol. 134^a.

8. *واقعه جات نعمت خان عالی تخلص*, extracts from the satirical chronicle of the siege of Haidarâbâd in A. H. 1097 (A. D. 1686), by *Nîmatkhân 'Âlî*, see above, No. 1659, 2. They begin here with the 15th of Rajab.

9. Some poetry again, on fol. 138^b. Ff. 144^b and 145 are left blank.

10. Poetical specimens by *Wahîd* (probably *Tâhir Wahîd*, see Nos. 1653-1655 above), *Mu'minkhân*, etc. Between ff. 153 and 154 two leaves are wanting according to the Arabic paging.

11. Letters and refined prose-writings, on fol. 154^a; one is headed *نصيرا در طلب آب*, on fol. 154^b, perhaps by *Naṣīrā* of Hamadān, who lived about A.H. 1015 (A.D. 1606); another, on fol. 162^b, *ديباچه سفينه مرزا*; a third, on fol. 167^a, *ديباچه ديوان ابو محمد حسين طالب كليم*, an introduction to *Abū Ṭālib Kalīm's* diwān, which is not found in the usual copies of his works, see above, Nos. 1563-1570; it is probably due to the same *Jalāl-aldīn Muḥammad Tabāṭabā'i*, who wrote the *dibāca* to *Kulsi's* diwān, which is also found here on fol. 169^b sq., and another to that of *Shifā'i* (see No. 1763, 21). Ff. 177 and 178 are left blank.

12. Some poetry and prose-pieces, without headings, on fol. 179^a.

13. *Mirāt-alfutūḥ* (مرآت الفتوح), the well-known prose-treatise of Mullā *Tuḡhrā* (see above, No. 1586, IV), on fol. 184^b, beginning: *يكه تازان ميدان الخ*.

No. 2830, ff. 191; written by many different hands in rude Nasta'liq and Shikasta, partly in diagonal lines; size, 6½ in. by 3¼ in.

1772

A scrap-book or rough album of Persian poetry without any value; a few prose-specimens are mixed up with the verses.

No. 1091, ff. 69; carelessly written in Nasta'liq; size, 6 in. by 3⅜ in.

II. ṢŪFISM IN PROSE AND VERSE.

1773

Kashf-almaḥjūb (كشف المحجوب).

The oldest systematical work on the theoretical and practical doctrines of Ṣūfism in Persian, with a great amount of historical and biographical material, styled *كشف المحجوب*, or with its fuller title, *كشف المحجوب لارباب الغلوب*, 'Explanation of the veiled (or hidden) things for men of heart (i.e. for Ṣūfīs),' and composed by Abū-alḥasan 'Alī bin 'Uthmān bin 'Alī (in the Vienna, Bodleian, and Berlin copies, bin Abi 'Alī; in Rieu's copy, Abi 'Alī) al-Jullābi al-Hujwiri (the reading, al-Manjūri, in the Vienna copy, is a mere corruption of the last word), sometimes simply called al-Ghaznawi (since Jullāb and Hujwir are suburbs of Ghazna), who in the heading of the Vienna copy is designated as a contemporary of the famous Ṣūfī Shaikh and poet Abū Sa'id bin Abū-alkhair (died A.H. 440, 4th of Sha'bān = A.D. 1049, January 12), whilst in the *رساله ابداليه* (see the following copy, fol. 283^b sq.) he is called Abū Sa'id's own brother. According to the *الاوليا* (see Rieu iii. p. 975^a), he died A.H. 456 or 464 (A.D. 1064 or 1072, see the *Safinat-alauliyā*, No. 298, col. 304 in this Cat.); according to *Āzād's* *بلگرام تاريخ الكرام* (see No. 612, fol. 4^a in this Cat.), A.H. 465 (A.D. 1073); but as Rieu has proved, the date of his death must be somewhat later still, since Shaikh Abū-alkāsim Kūshairi, who is mentioned by the author among those

who had passed away before the composition of this work, died in the very year 465, in the month Rabi'-alākhar, see *Safinat-alauliyā*, No. 299 (col. 304 in this Cat.). Other copies of the *كشف المحجوب* are described in Rieu i. p. 343; G. Flügel iii. p. 440 sq.; Bodleian Cat., No. 1245; W. Pertsch, Berlin Cat., p. 287; Rosen, Persian MSS., p. 291; see also H. Khalifa v. p. 215, No. 10,753, and Notices et Extraits, xii. p. 360. Other works of the same author, mentioned incidentally in the present book, are the *منهاج الدين*, the *بحر القلوب*, and *البيان لاهل العيان* (comp. Rosen, loc. cit.); he also wrote a diwān. According to his own statement in the preface, he composed this work in answer to some questions addressed to him by Abū Sa'id al-Hujwiri.

Beginning: *رتنا آتنا من لدنك رحمة وهى لنا من امرنا رشداً، الحمد لله الذى كشف لاوليائه بواطن ملكوته وقشع لاصفيائه سرائر جبروته الخ*.

On fol. 3^a, last line but one sq., the author explains the title of his work thus:—*و آنچه گفتم که مراين كتاب را كشف المحجوب نام کردم مراد آن بود که تا نام كتاب ناطق باشد بر آنچه اندر کتاب است مرگروهي را که بصبرت بود چون نام کتاب بشنوند دانند که مراد از آن چه بوده است و بدانکه همه عالم از لطيفه تحقيق محجوب اند بجز اولياء الخ*.

It is divided, like all the following copies, into forty bābs (whereas the Vienna and Bodleian copies contain sixty-four, among which are counted several faṣls and the eleven Kashfs noticed in the following table of contents), viz.:—

1. باب (فی) اثبات العلم, on fol. 7^a.
2. باب (فی) الفقر, on fol. 12^b.
3. باب (فی) التصوّف, on fol. 19^b.
4. باب (فی) لبس المرقعات, on fol. 27^b.
5. باب فی اختلافهم فی الفقر والتصوّف, on fol. 36^a.
6. باب فی الملامت, on fol. 38^a.
7. باب فی ائمتهم من الصحابه, on fol. 43^b.
8. باب فی ذکر ائمتهم من اهل البيت, on fol. 47^b.
9. باب فی ذکر اهل (اصحاب) الصّفة (or الصّفة), that is, *فى ذکر ائمتهم من اهل الصّفة*, on fol. 54^b.
10. باب فی ذکر ائمتهم من التابعين, on fol. 56^a.
11. باب فی ذکر ائمتهم من تبع التابعين, on fol. 60^a.
12. باب فی ذکر ائمتهم من المتأخرين, on fol. 113^b.
13. باب فی ذکر رجال الصّوفية من المتأخرين على الاختصار من اهل البلدان, on fol. 120^a.
14. باب فی فرق فرقه في (او) مذاهبهم, on fol. 122^b. At the end of this bāb there are four different Kashfs (كشف الحجاب): 1st, *معرفة الله*, on fol. 188^a; 2nd, *في التوحيد*, on fol. 195^b; 3rd, *في الايمان*, on fol. 201^b; 4th, *في الطهارة*, on fol. 204^b.
15. باب فی التوبة وما يتعلّق بها, on fol. 207^a. 5th Kashf, *في الصلوة*, on fol. 211^a.

16. باب المحبة وما يتعلّق بها, on fol. 214^b. 6th Kashf, في الزكوة, on fol. 221^b.
17. باب الجود والسخا, on fol. 223^b. 7th Kashf, في الصيام, on fol. 225^b, last line.
18. باب الجوع وما يتعلّق به, on fol. 229^a. 8th Kashf, في الحج, on fol. 230^b.
19. باب المجاهدة, on fol. 233^b. 9th Kashf, في الصحبة, on fol. 236^a.
20. باب في الصحبة وما يتعلّق بها, on fol. 238^a.
21. باب آدابهم في الصحبة, on fol. 240^a.
22. باب في آداب الصحبة في الإقامة, on fol. 243^a.
23. باب في آدابهم في السفر, on fol. 245^b.
24. باب في آدابهم في الأكل, on fol. 247^a.
25. باب في آدابهم من المشي, on fol. 248^b.
26. باب في نومهم في السفر والحضر, on fol. 249^b.
27. باب في آدابهم في الكلام والسكرات, on fol. 252^a.
28. باب في آدابهم في السؤال والترك, on fol. 254^b.
29. باب في آدابهم في التزويج والتفريد, on fol. 256^b.
30. في بيان الفاظهم وحقائق معانيها, on fol. 261^a; 11th Kashf, في السماع, on fol. 277^b.
31. باب في السماع وما يتعلّق به, on fol. 278^b.
32. باب في سماع الشعر, on fol. 282^b.
33. باب في سماع الأصوات والألحان, on fol. 283^b.
34. باب في كلام السماع, on fol. 285^a.
35. باب في اختلافهم في السماع, on fol. 287^b.
36. باب في مراتبهم في حقيقة السماع, on fol. 288^b.
37. باب في الوجد والوجود والواجد ومرتبه, on fol. 292^b.
38. باب في الرقص وما يتعلّق به, on fol. 294^b.
39. باب في الخرق, on fol. 295^a.
40. Is missing here in consequence of a small lacuna after fol. 295 (extending to two pages, from fol. 279^b, l. 11, to fol. 280^b, l. 7 in the following copy), and may be supplied from the other copies: باب في آداب السماع.

Some leaves are slightly injured. Occasionally various readings, notes, and additions on the margin. An index on ff. 297^b and 298^a. Copied by Junaid of Sirhind and finished the 21st of Shawwāl, A. H. 1019 (A. D. 1611, Jan. 6).

No. 930, ff. 298, ll. 19; Nasta'lik; a picture, representing probably the author's portrait, at the top of the MS.; size, 7½ in. by 4½ in.

1774

Another copy of the same.

This copy is badly injured on the first page, one half of which is torn away, and slightly damaged on some others. Ff. 2 and 3 do not belong to this work, the continuation of fol. 1^b being on fol. 4^a. Ff. 256-265 are misplaced, the right order of the

leaves is this: 256, 264, 258-263, 257, 265. Beginning the same as in the preceding copy.

The bābs are found here:—

1. on fol. 9^a; 2. on fol. 14^b; 3. on fol. 21^a; 4. on fol. 29^a; 5. on fol. 37^a; 6. on fol. 39^b; 7. on fol. 44^a; 8. on fol. 48^a; 9. on fol. 54^b; 10. on fol. 56^a; 11. on fol. 59^b; 12. on fol. 108^b; 13. on fol. 114^b; 14. on fol. 116^b; the first four Kashfs appear here on ff. 178^a, 185^a, 190^b, and 193^b; 15. on fol. 195^b; 5th Kashf, on fol. 199^b; 16. on fol. 203^b; 6th Kashf, on fol. 209^a; 17. on fol. 210^b; 7th Kashf, on fol. 213^a; 18. on fol. 216^a; 8th Kashf, on fol. 217^b; 19. on fol. 220^a; 9th Kashf, on fol. 222^b; 20. on fol. 224^b; 21. on fol. 226^b; 22. on fol. 229^a; 23. on fol. 231^a; 24. on fol. 232^b; 25. on fol. 234^a; 26. on fol. 235^a; 27. on fol. 237^b; 28. on fol. 239^b; 29. on fol. 242^a; 30. 10th Kashf, on fol. 246^b; 11th Kashf, on fol. 261^b; 31. on fol. 263^a; 32. on fol. 266^b; 33. on fol. 267^b; 34. on fol. 269^b; 35. on fol. 272^a; 36. on fol. 272^b; 37. on fol. 276^b; 38. on fol. 278^b; 39. on fol. 279^a; 40. on fol. 250^a.

This work concludes on fol. 281^b, and is followed by two short treatises on the same mystical doctrine, the first of which is complete, fills ff. 283^b-289^b, and is entitled رسالة ابداليه, composed by Ya'kūb bin 'Uthmān bin Maḥmūd bin Maḥmūd alghaznawī (later الجرجاني and السوزي), who very often refers to 'Alī bin 'Uthmān's Kashf-almahjūb and tells us that he was Abū Sa'id bin Abū-alkhair's brother and very often in the majlis of Sulṭān Maḥmūd. This treatise begins: الحمد لله الذي زين السماء الدنيا بمصابيح وجعلها رجوماً للشياطين وزين الأرض بالرسول (sic!) والأنبياء والأولياء الخ.

The same Ya'kūb bin 'Uthmān alghaznawī (later الجرجاني) is noticed as author of a tabulated list of renowned Shaikhs (أسماء المشايخ الكرام) in W. Pertsch, Berlin Cat., p. 4, No. 8.

The second treatise is anonymous and incomplete, beginning: بعد حمد او كه ليس كمثله شئ هيج شبه ندارد و آن حضرت بچون همچون رنگ سفيد سبه ندارد الخ.

It fills ff. 290^b-295^b, continues on fol. 3 and then on fol. 2, where it breaks off with the words: مطلق باشي. The first treatise is dated the 24th of Jumādā-alawwal, A. H. 1095, that is the twenty-seventh year of 'Ālamgir's reign (= A. D. 1684, May 9).

No. 1274, ff. 295, ll. 17; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

1775

The same.

This copy is not dated; it is a little worm-eaten and slightly injured on fol. 196^a. There is a lacuna after fol. 218, corresponding to No. 930 (1773 in this Cat.), fol. 206, l. 13, to fol. 214^b, l. 12. A great number of headings are left out.

- Bāb 1. on fol. 8^a; 2. on fol. 11^a; 3. on fol. 19^a; 4. on fol. 30^a; 5. on fol. 41^a; 6. on fol. 43^b; 7. on fol. 50^a; 8. on fol. 55^a, last line; 9. on fol. 63^b; 10. on fol. 65^b; 11. on fol. 70^b; 12. on fol. 132^a, last line; 13. on fol. 138^a; 14. on fol. 140^b; Kashf I, on fol. 202^b;

Kashf 2, on fol. 208^a; Kashf 3, on fol. 214^a; Kashf 4, on fol. 217^b; 15. on fol. 207^a (Kashf 5 missing in consequence of the lacuna); 16. on fol. 219^a; Kashf 6, on fol. 224^b; 17. on fol. 226^a; Kashf 7, on fol. 228^b; 18. on fol. 231^a; Kashf 8, on fol. 232^b; 19. on fol. 235^a; Kashf 9, on fol. 237^b; 20. on fol. 239^b; 21. on fol. 241^a; 22. on fol. 243^b; 23. on fol. 245^b; 24. on fol. 247^a; 25. on fol. 248^b; 26. on fol. 249^a; 27. on fol. 251^b; 28. on fol. 254^a; 29. on fol. 256^a; 30. Kashf 10, on fol. 261^a; Kashf 11, on fol. 282^a; 31. on fol. 283^a; 32. on fol. 288^a; 33. on fol. 290^a; 34. on fol. 293^a; 35. on fol. 296^b; 36. on fol. 297^b; 37. on fol. 302^b; 38. on fol. 305^a; 39. on fol. 306^a; 40. on fol. 307^a.

No. 714, ff. 308, ll. 14; unequally written in Nasta'lik; size, 8 in. by 4½ in.

1776

The same.

This copy is slightly defective at the end, and has, moreover, a lacuna after fol. 94, comprising two pages and corresponding to No. 1274 (1774 in this Cat.), fol. 138^a, last line, to fol. 139^b, last line but two.

No date. The proper order of ff. 94-97 is: 94, 96, 95, and 97; of ff. 182-189: 182, 184, 189, 185, 186, 187, 188, and 183. Ff. 138 and 139 are turned upside down. The text is effaced and injured in many places.

Beginning: كشف لاولائه بواطن ملكوته الخ

corresponding to the fourth word of line 3, on fol. 1^b, in No. 1274.

Bâb 1. on fol. 6^a; 2. on fol. 8^b; 3. on fol. 13^b; 4. on fol. 19^b; 5. on fol. 25^a; 6. on fol. 26^b; 7. on fol. 30^a; 8. on fol. 32^b; 9. on fol. 36^b; 10. on fol. 38^a; 11. on fol. 40^b; 12. on fol. 73^b; 13. on fol. 77^b; 14. on fol. 79^a; Kashf 1, on fol. 121^b; Kashf 2, on fol. 126^b; Kashf 3, on fol. 130^a; Kashf 4, on fol. 132^a; 15. on fol. 133^b; Kashf 5, on fol. 136^a; 16. on fol. 139^a; Kashf 6, on fol. 143^a; 17. on fol. 144^a; Kashf 7, on fol. 145^b; 18. on fol. 147^b; Kashf 8, on fol. 148^b; 19. on fol. 150^b; Kashf 9, on fol. 152^a; 20. on fol. 153^b; 21. on fol. 155^a; 22. on fol. 156^b; 23. on fol. 158^a; 24. on fol. 159^b; 25. on fol. 160^b; 26. on fol. 161^a; 27. on fol. 162^b; 28. on fol. 164^a; 29. on fol. 165^b; 30. Kashf 10, on fol. 168^a; Kashf 11, on fol. 178^b; 31. on fol. 179^a; 32. on fol. 181^a; 33. on fol. 182^a; 34. on fol. 184^b; 35. on fol. 185^a; 36. on fol. 185^b; 37. on fol. 188^a; 38. on fol. 183^a; 39. on fol. 183^b. In the beginning of this bâb, on fol. 183^b, the copy breaks off; the last words, occurring here, correspond to fol. 279^b, l. 10, in No. 1274.

A few marginal additions on the first three pages.

No. 2941, ff. 189, ll. 19; good old Nasta'lik; small illuminated frontispiece; worm-eaten; size, 10½ in. by 6½ in.

1777

The same.

A very incomplete copy of the same, which breaks off already in the 8th Kashf (18th bâb); its last words correspond to fol. 232^b, l. 2, in No. 930 (1773 in this Cat.). Beginning as usual. Only the first

eleven bâbs are marked by proper headings, on ff. 5^b, 9^a, 14^a, 19^b, 25^a, 26^b, 29^b, 32^b, 36^b, 37^b, and 40^b respectively; all the other headings are missing.

No. 869, ff. 154, ll. 21; written by two different hands, partly in Nasta'lik, partly in Shikasta; size, 10½ in. by 6 in.

1778

Anis-almuridin u shams-almajâlis (انيس المریدین و شمس المجالس).

The story of Yûsuf and Zalikhâ in Persian prose, told by the Shaikh-alislâm Khwâjah Abû Isma'îl 'Abdallâh Muḥammad al-Anṣârî of Harât (who was born A. H. 396 in the month of Sha'bân = A. D. 1006, May; and died the 9th of Rabi'-alâkhar, A. H. 481 = A. D. 1088, July 2), for the benefit of his friends and disciples, in order to give them sound moral lessons and higher mystical instruction. The book is divided into fourteen Majlis, and interwoven with many verses of the Kûrân, traditions, and sayings of other renowned Shaikhs.

Beginning: الحمد لله الذى ابدع وجود الانسان فى احسن تقويم واحسن اعضاءه بلطائف صفة القديم الكريم الرحيم الخ

Comp. on the author Safinat-alauliyâ, No. 300 (col. 304 in this Cat.). Other works by the same renowned Sûfî are the مناجات or رساله, and the نصيحت or بند خواجه نظام المنازل, originally written in Arabic (see G. Flügel iii. p. 321 sq.; O. Loth, Arabic Cat., p. 165, where two Arabic commentaries on the same are described; H. Khalfa vi. p. 129; a Persian translation, entitled جامع منازل, will be noticed further down in this Cat.); the تفسير قرآن (see on this and the preceding work Haft Iklim, No. 619, col. 423 in this Cat.); the الهى نامه (see G. Flügel iii. p. 412, No. 1, and W. Pertsch, Berlin Cat., p. 33, No. 2); the زاد العارفين (see Rieu ii. p. 738^b); the كتاب اسرار or اسرار نامه (ib. ii. p. 774^b); the رساله تحفة الوزراء, also styled تحفة الملوك در نصيحت و بند و بستان, containing forty sections, each with four good advices (see G. Flügel i. p. 609, and iii. p. 412; H. Khalfa ii. p. 243, No. 2690, and compare with them Bodleian Cat., col. 765); another set of نصائح or 'good advices' (Bodleian Cat., col. 764, and No. 1767, 11 in this Cat.); a treatise on mystical questions, addressed by the heart (دل) to the soul (جان), see G. Flügel iii. p. 412, No. 2, etc. Anṣârî also edited an enlarged version of the طبقات الصوفية, or, as Safinat-alauliyâ, No. 284 (col. 303 in this Cat.), calls it, طبقات نفحات الانس, by Shaikh Abû 'Abd-alrahmân (according to others merely 'Abd-alrahmân) Muḥammad bin Ḥusain bin Muḥammad bin Mûsâ Sullamî al-Nishâpûrî, who died A. H. 412, in the month of Sha'bân (A. D. 1021, Nov.-Dec.; see also Rieu i. p. 349^a, and H. Khalfa vi. p. 129), a work, on which Jâmi's نفحات الانس (see Nos. 1357, 8, and 1359-1367 above) are chiefly based. For further works of Anṣârî, see the preface to the edition of his lyrical poems, by Shukovski, St. Petersburg, 1895.

The present story of Yûsuf and Zalikhâ is dated the 25th of Dhû-alhijjah, A. H. 1013 (A. D. 1605, May 14), at Burhânpûr, by Mahmûd bin Muḥammad of Lucknow.

No. 1458, ff. 173, ll. 15-23; Nasta'lik, by many different hands; worm-eaten; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

1779

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصاری).

Pious invocations to God and exhortations to Ṣūfis, by the same 'Abdallâh Anṣârî, in prose mixed with verses, and beginning:

ای زدرت بیدلانرا بوی درمان آمده
یاد تو مر عاشقانرا مؤنس جان آمده

It is commonly styled رسالۃ خواجہ عبد الله انصاری; see Rieu i. p. 35^a; G. Flügel iii. p. 497; Cat. des MSS. et Xylographes, p. 254; different from the present مناجات seems to be a tract of the same title, noticed in W. Pertsch, No. 9, 15; Berlin Cat., p. 3, No. 4; and Cat. Codd. Or. Lugd. Bat. iv. p. 349; comp. also H. Khalfâ vi. p. 129; and Notices et Extraits, xii. p. 352. A Turkish paraphrase of, and commentary on a similar work of Anṣârî ('advice to Dervishes') by Nauras, completed A. H. 1172 (A. D. 1758, 1759), is described in G. Flügel iii. p. 486.

The present copy of the Munâjât is dated the 9th of Muḥarram, A. H. 1161 (A. D. 1748, Jan. 10), by Muḥammad Mahdî, the son of Hâjî 'Abd-allâdî. College of Fort William, 1825.

No. 2339, ff. 10, ll. 17; small, but di-tinct Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1780

Pand-i-Khwâjah Nizâm (بند خواجہ نظام).

Another treatise by 'Abdallâh Anṣârî, usually styled نصیحت, and containing short admonitions and practical advices on ethical matters, given to the great Wazir Khwâjah Nizâm-ah-nulk of Tûs (see Haft Iklim, No. 690, col. 428 in this Cat.), and beginning: بپر هزاة فذس سرۃ العزیز در نصیحت فخر الوزرا خواجہ نظام الملک طوسی میفرمایند کہ یا نظام هر که ده خصلت شعار خود الخ

The same treatise, but with a slightly different beginning, is noticed in G. Flügel iii. pp. 445, 493, and 505; the title given to it in the last of the three Vienna copies is بند نامه or نصیحت نامه.

Dated the 11th of Rabî'-alâkhar, A. H. 1049 (A. D. 1639, Aug. 11).

No. 1330, ff. 1-9, ll. 6; very large Nasta'lik; size, 10 in. by 5 $\frac{1}{2}$ in.

1781

Kimiya-i-Sa'adat (کیمیای سعادت).

The famous ethico-mystical work on the religious and moral duties of a true believer, by the great Shaikh Zain-al-din Abû Hâmid Muḥammad bin Muḥammad al-Ghazâlî of Tûs, with the epithet of Hujjat-alislâm, who was born A. H. 450 (A. D. 1058), and died the 14th of Jumâdâ-alâkhar, A. H. 505 (A. D. 1111, Dec. 18); comp. on the author and his various works, Safinat-alauliyâ, No. 303 (col. 305 in this Cat.); Haft Iklim, No. 686

(ib., col. 428); Schefer, Chrestomathie Persane, ii. p. 212 sq.; and especially R. Gosche, Ghazzâlîs Leben und Werke, in 'Abhandlungen der Berliner Akademie,' 1858, p. 239 sq.; see also Schmolders, Essai sur les écoles philosophiques chez les Arabes; Munk, Mélanges de philosophie, p. 336, etc. Other copies of the same work are described in Rieu i. p. 37; Bodleian Cat., Nos. 1429 and 1430; W. Pertsch, Berlin Cat., pp. 288 and 289; J. Aumer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; see also H. Khalfâ v. p. 285, No. 10,998. It has been printed in Calcutta, without a date, and lithographed in Lucknow, A. H. 1279 and 1282, and in Bombay, 1883. A Turkish translation of the same appeared in Constantinople, A. H. 1260, and was rendered into English under the title of 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher,' by H. A. Homes, Albany, N. Y., 1873. The Kimiyâ-i-Sa'adat is a popular abridgement of the author's own Arabic work on a larger scale, the Ahîâ' علوم الدین (printed in Cairo, A. H. 1278; in Lucknow, A. H. 1281; in Bûlâq, A. H. 1306; comp. H. Khalfâ i. p. 180 sq.; Hitzig in Z. D. M. G. vii. pp. 172-186; Loth, Arabic Cat., p. 166; Arabic Cat. of the Brit. Mus., p. 386; G. Flügel iii. p. 91 sq.).

The work is divided into a preface and four books (رُكن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان).

Beginning of the preface, on fol. 1^b: شکر و سپاس فراوان بعدد ستارگان آسمان و قطره باران و برگ درختان الخ

'Unwâu I, on self-knowledge (اندر شناختن خویش), on fol. 3^b.

'Unwân II, on the knowledge of God (اندر شناختن الله), on fol. 15^a.

'Unwân III, on the knowledge of the present world (در معرفت دنیا), on fol. 23^a.

'Unwân IV, on the knowledge of the future world (در معرفت آخرت), on fol. 26^a.

Rukn I (here called, as in the larger Arabic work, رُكن اول), on religious worship (اندر عبادت), on fol. 39^b, beginning: رب بستر ولا تعسر چون از معرفت عنوان مسلمانی الخ

Rukn II (again called رُكن دوم), rules for intercourse with one's fellow-men (آداب معاملات), on fol. 88^b.

Rukn III (again called رُكن سیم), the cutting off of obstacles in the road of faith (اندر بریدن عقبات راه دین), usually called, as in the Arabic original, مهلكات, pernicious influences from which the soul must be freed, on fol. 179^a.

Rukn IV (here called correctly رُكن چهارم), on qualities that lead to salvation (اندر منجیات), on fol. 299^a.

Many marginal glosses and annotations. Dated by Shams-al-din bin Hasan aljilânî, the first of Rabî'-althânî, A. H. 905 (A. D. 1499, Nov. 5).

No. 424, ff. 441, ll. 25; slight illuminations at the beginning, and at the head of the first three rukns; clear Naskhî in the greater part of the MS.; size, 10 in. by 6 $\frac{1}{2}$ in.

1782

Another copy of the same.

Another good copy, with many various readings, glosses, and annotations on the margin, dated the 23rd of Jumādā-alākhār, A.H. 1020 (A.D. 1611, Sept. 2), by Muḥammad Yūsuf bin Mir Ya'kūb of Kashmir. Beginning as in the preceding copy.

'Unwān I, on fol. 4^a; II, on fol. 17^a; III, on fol. 26^b; IV, on fol. 30^b.

Rukn I, on fol. 46^b; II, on fol. 100^b; III, on fol. 206^b; IV, on fol. 331^b.

No. 1414, ff. 479, ll. 19; clear and distinct Nasta'lik; illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

1783

The same.

'Unwān I, on fol. 2^b; II, on fol. 9^a, last line; III, on fol. 14^a; IV, on fol. 16^a.

Rukn I (here headed در عبادت instead of در عبادت), on fol. 24^a; II (here headed راه دین), on fol. 53^a; III (در بیان کردن عقبات راه دین), on fol. 107^a; IV, on fol. 166^a.

No date; but among the many entries on the fly-leaves there is found one from A.H. 1081 (A.D. 1670, 1671). College of Fort William, 1832.

No. 2013, ff. 233, ll. 32; splendid Naskhī; size, 12 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

1784

The same.

Beginning: شکر و سپاس فراوان بعدد ستارگان و طبقات آسمان و قطرات باران و برگ درختان الخ

'Unwān I, on fol. 4^a; II, on fol. 18^a (حق); III, on fol. 28^a (no heading); IV, on fol. 32^a.

Rukn I, on fol. 47^b; II, on fol. 99^b; III, on fol. 199^b; IV, on fol. 319^b. Beginning of the first Rukn here:

یسرواسهل و اختم بالخیر آغاز ارکان پس از عنوان چون از معرفت عنوان مسلمانی الخ

Dated the 24th of Jumādā-alawwal, A.H. 1086 (A.D. 1675, Aug. 16). College of Fort William, 1825.

No. 2121, ff. 452, ll. 23; Nasta'lik; illuminated frontispieces on ff. 1^b, 99^b, 199^b, and 319^b; size, 12 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

1785

The same.

Beginning: شکر و سپاس فراوان بعدد ستارهای آسمان و قطره‌های باران و برگ درختان الخ

'Unwān I, on fol. 3^a; II, on fol. 12^b; III, on fol. 18^a; IV, on fol. 20^b.

Rukn I (در عبادات), on fol. 29^b; II (در معاملات), on fol. 64^b; III (اندر بریدن عقبات راه دین), on fol. 124^b; IV (در منجی), on fol. 196^a. Marginal notes and additions on the first six leaves.

Dated the 27th of Jumādā-alawwal, A.H. 1087 (A.D. 1676, Aug. 7), by Mullā Muḥammad 'Alī, who wrote it for his three sons, Ḥasan 'Alī, Rajab 'Alī, and 'Abd-al'ali.

No. 2856, ff. 276, ll. 21; irregular Naskhī; size, 13 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

IND. OFF.

1786

The same.

'Unwān I, on fol. 4^a; II, on fol. 17^b; III, on fol. 27^a; IV, on fol. 30^b.

Rukn I, on fol. 45^b; II, on fol. 100^b; III, on fol. 195^b; IV, on fol. 293^b. Title of the third rukn: اندر پیدا کردن عقبات راه دین.

Dated by Ibn Shāh Isma'il C'ishti, the 10th of Ṣafar, A.H. 1096 (A.D. 1685, Jan. 16).

No. 1277, ff. 395, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of the preface and of each rukn; size, 11 in. by 6 $\frac{1}{2}$ in.

1787

The same.

'Unwān I, on fol. 5^a in No. 3149; II, on fol. 24^a; III, on fol. 37^a; IV, on fol. 42^b.

Rukn I, on fol. 69^b; II, on fol. 147^b; III, on fol. 1^b in No. 3150; IV, on fol. 168^b.

The first volume and the greater part of the second are written by Muḥammad Ṣāliḥ; the first rukn, the last twenty-five leaves of which are supplied by another hand, is dated at Banāras, A.H. 1173 (A.D. 1759, 1760).

No. 3149, ff. 295; No. 3150, ff. 363, ll. 15; clear Nasta'lik; ff. 43-68 in the first volume, and ff. 288-363 in the second, are added by two different hands; splendid binding in green and gold; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

1788

The same.

'Unwān I, on fol. 3^b; II, on fol. 14^a; III, on fol. 21^a; IV, on fol. 23^b.

Rukn I, on fol. 36^b; II, on fol. 78^b; III, on fol. 180^b; IV, on fol. 293^b.

No date.

No. 547, ff. 407, ll. 25-27; written for the greater part in Nasta'lik; size, 8 in. by 4 $\frac{3}{8}$ in.

1789

The same.

'Unwān I, on fol. 4^a; II, on fol. 13^a; III, on fol. 20^a; IV, on fol. 22^b.

Rukn I, on fol. 32^b margin; II, on fol. 73^b; III, on fol. 165^b; IV, on fol. 272^b.

No date.

No. 1081, ff. 392, ll. 20-21; a margin-column besides on several pages; small Nasta'lik; little injuries here and there; the first two pages and the second, third, and fourth rukn richly illuminated; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1790

A defective copy of the same.

'Unwān I, on fol. 4^b; II, on fol. 22^a; III, not marked; IV, on fol. 39^b.

Rukn I, on fol. 67^a; II, on fol. 131^a; III, on fol. 270^b. This rukn is quite incomplete, containing only the first three اصل; another portion of the same third rukn, comprising a part of the sixth اصل and the whole of the seventh and eighth, is found on ff. 492-572. Rukn IV, on fol. 315^b, breaking off in the tenth اصل,

on fol. 490^a. It is very strange, that in spite of these lacunas all the catch-words agree wonderfully. The copy is besides a little worm-eaten.

No. 1913, ff. 572, ll. 17; clear Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

1791

Intikhâb-i-Kimiyâ-i-Sa'âdat (انتخاب کیمیای سعادت). Extracts from the preface of the Kimiyâ-i-Sa'âdat, made by Khwâjah Afdal-aldin Kâshi (who died A. H. 707=A. D. 1307, 1308, see further below, No. 1812).

Beginning: خواجه افضل الدین کاشی از کیمیای سعادت کلماتی چند انتخاب کرده است تا طالبان معرفت حق را سودمند بود، چنین فرماید الخ

Unwân I. on fol. 287^a; II, on fol. 290^a; III, on fol. 291^b; IV, on fol. 292^a margiu-column.

Dated the 11th of Rabi'-alawwal, A. H. 1180 (A. D. 1766, Aug. 17), by Abû Tâlib alhusainî. On fol. 293^b, an additional saying of Afdal Kâshi, on the three necessary duties of Şûfis.

No. 1234, ff. 287^a-293, ll. 14, and another column on the margin, ll. 26; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1792

Risâla-i-Ghazâlî (رساله غزالی).

The mystical treatise, contained in this copy, is, as a comparison with W. Pertsch, Berlin Cat., p. 42, No. 30, shows (see also Rüdiger in Z. D. M. G. xvi. p. 221), a Persian paraphrase of the same Muḥammad al-Ghazâlî's famous treatise, *إيتها الولد* (edited and translated by Hammer-Purgstall, Vienna, 1838; comp. also G. Flügel iii. p. 274, where two Arabic commentaries on the same, by Ḥasan bin 'Abdallâh, composed A. H. 756=A. D. 1355, and by Khâdimî respectively, are noticed), but slightly differing in wording from the Berlin copy which bears the heading, خلاصه تصانیف امام محمد غزالی در علم سلوک ('the quintessence of Ghazâlî's compositions on the science of the mystic road').

Beginning: الحمد لله . . . اما بعد بدانکه یکی از جمله تلمیذان امام المرشد . . . ابی حامد بن محمد (محمد بن محمد) الغزالی بعد از آنکه مدّة مدید و سالهای فراوان روزگار خود را مستعیر به تحصیل علوم داشته بوده و از هر فنّ بهره تمام داشته روزی با خود اندیشه کرد که من سالهای رنج بردم و علم بسیار حاصل کردم خود اکنون ندانم که این علمها از هر نوع علم کدام نافع و دستگیر من خواهد بود الخ

Among the numerous Arabic works of Ghazâlî, the more prominent (apart from the *إيتها الولد* and the *المنقذ من القلال والمفصح عن* (احیاء علوم الدین) are: *Essai sur les écoles philosophiques chez les Arabes et notamment sur la doctrine d'Algazzali*, Paris, 1859; (edited and translated by A. Schmölbers in *Geneva*, 1878); *منهاج العابدین* (see a Persian translation of it further down in this Cat., and a Turkish one by

Nihâni in G. Flügel iii. p. 463); *تهافت الفلاسفة* (with the criticism of Khwâjizâda, who died A. H. 893=A. D. 1488, noticed in G. Flügel ii. p. 597, and H. Khalfa ii. p. 466, No. 3764); *شرح اسماء الله* (G. Flügel iii. p. 326, and H. Khalfa vi. p. 90, No. 12,790); *الوسیط* (H. Khalfa vi. p. 437); *جواهر القرآن* (H. Khalfa ii. p. 646); *المنجول* (Schefer, Chrestomathe Persane, ii. loc. cit. above); *تفسیر یاقوت التأویل* (quoted in Safinat-alauliyâ, No. 303); *مشکوّة الأنوار* (quoted in the Nafihât-aluns); a commentary on the 12th Sûrah (سورة يوسف), see O. Loth, Arabic Cat., p. 24; *بداية الهداية والاستدراج* (mentioned by Gautier); Arabic letters etc. Among the Persian works of Ghazâlî are especially noteworthy (besides the *کتاب التبر المسبوك* or *نصيحة الملوك* (کیمیای سعادت) with an Arabic translation, noticed in G. Flügel iii. p. 272; J. Aumer, p. 268; O. Loth, Arabic Cat., p. 168; H. Khalfa ii. p. 177, and vi. p. 352, etc.; *أنوار حکمت* (Bodleian Cat., No. 1246, and Rieu ii. p. 830^b, No. xx); a Persian letter, addressed to Mu'ayyid-almulk, the son of the great Nizâm-almulk (Schefer, Chrestomathie Persane, ii. p. 111); and several works, some of which are of doubtful authenticity, viz.

روضة الفردوس or *جامع کبیر* (G. Flügel iii. p. 449); *کنز الاخبار* (ib., p. 451); *ینابيع الحکمة* (ib., p. 450); *قصص ببحر الاسرار* and *کتاب توبة الانبياء* (ib., p. 454).

The present copy is dated the 11th of Şafar, A. H. 1083 (A. D. 1672, June 8), by 'Abd-alrahmân, the son of 'Abd-alkâdir 'abbâsî.

No. 1214, ff. 1-17^b, ll. 17; Nasta'lik; size, 7 $\frac{7}{8}$ in. by 4 $\frac{1}{8}$ in.

1793

Tamhidât-i-'Ain-alkudât (تمهیدات عین القضاة).

A work on the Şâfi' doctrine, compiled by Abû-alfadâ'il (according to Rieu i. p. 411^b, Abû-almâ'âlî) 'Abdallâh bin Muḥammad al-Miyânajî, with the honorary epithet of 'Ain-alkudât of Hamadân, who was a pupil of Shaikh Ahmad Ghazâlî (the brother of Muḥammad Ghazâlî, died A. H. 517=A. D. 1123, 1124), and put to death, A. H. 533 (A. D. 1138, 1139), by order of Sulṭân Sanjar's vizier, Kiwâm-aldin Abû-alkâsim Darguzini, see Safinat-alauliyâ (No. 307, col. 305 in this Cat.); Haft Iklim, No. 1017 (ib., col. 452); Makhzan-algharâ'ib, No. 1523 (Bodleian Cat., col. 350). H. Khalfa iii. pp. 459 and 536, places his death in A. H. 525 (A. D. 1131); comp. also the Arabic Cat. of the British Museum, p. 454^b, and Cat. des MSS. et Xylographes, p. 249.

It is divided into ten chapters or *اصل*, and begins, on fol. 1^b, thus: *سباسب بيمحمد و نناء ببعده من حضرت آن* خدای را که در مبدء الوهیت او دیده عقل حیران است الخ

From this subdivision into ten *اصول*, and the wording of the ten headings, always beginning *اصل*, it is evident, that the Tamhidât are identical with the *Zubdat-alḥakâ'ik fi kashf-aldakâ'ik* (زبدة الحقائق فی كشف الدقائق), described in No. 1247 of the Bodleian

Cat. and G. Flügel iii. pp. 413 and 414, where also a Turkish translation of the work is noticed (which, however, gives to the original the title *كنز الحقائق وكشف الدقائق*); on the different wording of the preface, see H. Khalfa iii. p. 536, No. 6810, where besides the work is stated to have been divided into one hundred sections. An extract from the same is noticed besides in the Bodleian Cat., col. 750, l. 1. The *Tamhidât* of 'Ain-alkudât served as basis for a mystic work of the same title by the poet Mas'ûd-i-Bak (put to death A. H. 800 = A. D. 1397, 1398), see Rieu ii. p. 632^a. Another Persian work of the great Shaikh is the extensive collection of letters, addressed to his Sûfic friends, and described in Rieu i. pp. 411 and 412. He also wrote occasionally Persian poetry. The margin of this copy is filled throughout with valuable glosses and explanations.

No date.

No. 1827, ff. 170, ll. 14; very clear and distinct Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned with gold; sprinkled with silver throughout; size, 10½ in. by 5½ in.

1794

Another copy of the same.

No date. Written by a certain Muhammad.

No. 445, ff. 92, ll. 22; small, but clear Nasta'lik; size, 9½ in. by 4½ in.

1795

(مفتاح فتوح الغيب) Miftâh-i-futûh-alghaib.

The Arabic text of the famous work *فتوح الغيب* (also sometimes called *فتوحات الغيب*, i.e. the ethical maxims and sayings of the great founder of the Kâdiri order, Shaikh Abû Muhammad Muhyi-aldin Sayyid aljilânî alhasanî alhusainî, with the honorary epithets of Ghauth-alazam and Ghauth althakalain (who was born A. H. 470, or according to the majority of authorities, A. H. 471, the 1st of Ramadân = A. D. 1078, March 18, or 1079, March 7, and died A. H. 561, the 9th, 17th, or 18th of Rabî'alâkhar = A. D. 1166, Feb. 12, 20, or 21), on the mystical doctrine, accompanied with an elaborate Persian commentary, as in the Berlin copy, Sprenger, No. 830; see on the author especially *Safinat-alauliyâ*, No. 36 (col. 278 in this Cat.); W. Pertsch, Berlin Cat., p. 276, and further down in No. 1799. These rules of mystical asceticism were collected, put in proper order, and handed down by the author's second son, Sharaf-aldin Abû Muhammad 'Abd-alrahmân 'Îsâ (comp. *Safinat-alauliyâ*, No. 38), who—according to the statement in the immediately following *ترجمة فتوح الغيب*—finished the original copy of his father's maxims the 15th of Şafar, A. H. 555 (A. D. 1160, Feb. 25), during the lifetime of his father. The Persian commentator, who does not mention his name, composed his work, which he styled *مفتاح فتوح الغيب* or the key to the *فتوح الغيب*, A. H. 1023 (A. D. 1614), see the last page, ll. 5 and 6, where as chronogram of completion the words *مفتاح فتوح* are given.

The Miftâh begins with a short Arabic preface, on

fol. 1^b, in which the collector and redactor of these maxims, viz. Sharaf-aldin 'Îsâ, 'Abd-alkâdir's son, is introduced to the reader: *هذا كتاب فتوح الغيب لسيّدنا ومولانا العلامة الاوحد الشيخ الامام العارف الكامل امام ائمة الطريق وشيخ شيوخ الاسلام على التحقيق زينة الوجود ومركب الشهود البار الاشهب والطاراز (? وطرارز or وطرارز) المذهب قطب الاقطاب وفرد الاحباب القطب الاكمل الاشرف والغوث الاعظم الرفع غوث الثقلين امام الفريقين العالم الرّتاني القطب الفرداني والغوث الصمداني محبى الدين ابى محمد عبد القادر الحسينى الحسينى الجيلانى قدس الله سرّه العزيز ونور روحه واصل الينا بركاته وفتوحه ورضى الله عنه وارضاه عنا وجامعه ولده الشيخ الامام الاوحد شرف الدين ابو محمد ويكنى بابى عبد الرحمن عيسى شرف الاسلام جلال العلماء سراج العراق والمصرذو التسانين والبيانين لسان المتكلمين و ترجمان العارفين رحمة الله عليه وعلى والده و اولاده و اخوانه و سائر الصالحين*.

Then follows the real beginning of the *فتوح الغيب* (fol. 2^a, l. 3) in two versions (according to the various MSS. the author of the Persian commentary used), viz.: قال والدى الشيخ الامام العلامة الفرد القطب الغوث ابو محمد عبد القادر الجيلانى نفعا الله به و امدنا بمدده فى الدنيا والآخرة آمين آمين وفى بعض النسخ قال والدى الامام الاوحد المؤيد امام ائمة محبى الدين سيّد الطوائف ابو محمد القادر بن ابى صالح بن عبد الله الجبلى قدس الله روحه و نور ضريحه.

The second version is that of the copy of the Arabic original in the India Office Library (O. Loth, Arabic Cat., p. 168), see also Cat. Cold. Or. Lugd. Bat. iv. p. 317; and § 31, No. 410. in the *Refā'iyyah* of Leipzig; comp. H. Khalfa iv. p. 386. The Persian commentary begins thus (fol. 2^a, ll. 8 and 9):

الحمد لله رب العالمين همه ستايشها ثابت است مر خدای را عز و جل که پروردگار همه عالمهاست عالم ملک و ملکوت و جن و انس و حیوانات و نباتات و جمادات و افراد انسانی که هر یکی عالمی است بصورت صغیر و بمعنی کبیر الخ

The *فتوح الغيب* are divided into seventy-six makālas (a full index of which is given on the first two fly-leaves).

This copy was transcribed by Muhammad Kāsim bin Muhyi-aldin bin Zain-aldin, the 26th of Shawwāl (the year is omitted). College of Fort William, A. D. 1825. Among the other Arabic works of 'Abd-alkâdir Jilânî, there are to be mentioned the *كتاب غنية الطالبين* (see O. Loth, Arabic Cat., p. 168^b, and *Safinat-alauliyâ*, loc. cit.); a collection of sermons (O. Loth, p. 169^a); a collection of short essays on Sûfism (ib., p. 170); the *جزب الشريف والورد المنيف*, a breviary or collection of prayers for private use (G. Flügel iii. p. 275); a single Arabic prayer (J. Aumer, p. 9, No. 50); an Arabic poem (W. Pertsch, Berlin

Cat., p. 944, ll. 2-4); an Arabic treatise without a special heading, partly with interlinear Persian paraphrase (Bodleian Cat., col. 755, No. 1239, fol. 389^b sq.); the treatise called غوثية, on the chief topics of Šūfism (see further down in No. 1797), etc. Among his Persian works the most noteworthy are the مکتوبات or twenty-five epistles (Bodleian Cat., No. 1335), a مناجات in Persian verse (W. Pertsch, Berlin Cat., p. 110, No. 8), etc. A genealogical notice of the Shaikh is found, ib., p. 40, No. 10.

Fol. 337^b in the present copy is left blank.

No. 2800, ff. 405, ll. 15; the Arabic text in Naskh; the Persian commentary in Nasta'lik; the end of fol. 402^b, the whole of ff. 403 and 404 and the greater part of fol. 405^a in diagonal lines; size, 8½ in. by 5 in.

1796

Tarjuma-i-Futūḥ-alghaib (ترجمة فتوح الغيب).

A literal Persian translation of the same work of 'Abd-alkādir Jilāni, made from Sharaf-al-din 'Isā's original copy of A.H. 555 (see the remark in the preceding copy), by an anonymous author.

Beginning: کتاب فتوح الغیب مشتمل بر کلمات قدسی آیات و مقالات عالیات حضرت غوث الثقلین و قطب الکونین شیخ السموات والارضین الخ.

A portion of ff. 136^a and 137^b, and the whole of ff. 136^b and 137^a are left blank. Copied A.H. 1095 (A.D. 1684). Another copy of the same Persian translation is noticed in W. Pertsch, Berlin Cat., p. 276. It has been printed in Lucknow, 1880.

No. 626, ff. 80-241, ll. 9; Nasta'lik; size, 9½ in. by 4½ in.

1797

Sharḥ-i-ghauthiyyah (شرح غوثية).

A Persian paraphrase of and commentary on the غوثية, a treatise on the chief points of Šūfism, according to the Kādiri order, by the same 'Abd-alkādir Jilāni, made by a disciple of the great Shaikh, Wali bin Mulūkshāh alshādiki alkādiri, and beginning:

حمد بیحد و ثناء بیعد مر حضرت محیی را که حقیقت انسان آئینه مظهر ذات و صفات جلال و جمال و بست الخ.

The رسالة حضرت غوث الاعظم itself, or rather the commentary with a Persian paraphrase of all the Arabic phrases, begins thus: قال لی یا غوث الاعظم قلت لبيك الخ گفت مرا بروردگار ای غوث بزرگ گفتم لبيك الخ.

Dated the 14th of Sha'bān, A.H. 1147 (A.D. 1735, Jan. 9), at the request of Burhān Khānshāhib, by Muḥammad the scribe. Another mystical work of the same Wali bin Mulūkshāh, the نصيحة العارفين (likewise without date of composition), is noticed in W. Pertsch, Berlin Cat., p. 298.

No. 1404, ff. 75, ll. 11; excellent Nasta'lik, large and distinct; the lines of the first two pages are framed in with gilt borders; size, 12½ in. by 7½ in.

1798

Another copy of the same.

No date. Beginning, on fol. 1^b: حمد بیحد و ثناء بی عدد مر حضرت را که حقیقت انسان الخ.

The treatise itself opens on fol. 3^b. The translator's name appears here in the less correct form of Mulūkshāh Sadiq Kādiri, see ff. 1^b, 2^a, l. 1, and 3^b, ll. 3-5.

No. 751, ff. 64, ll. 13-14; written by several hands in different styles of Nasta'lik; size, 10½ in. by 5½ in.

1799

Manāḳib-i-Ghauthiyyah (مناقب غوثية).

Another treatise on the doctrines and spiritual teachings of the founder of the Kādiri order, by Muḥammad Sadiq Shihābi Sa'di Kādiri (see fol. 2^a, ll. 5 and 6), a pupil of Sayyid 'Abd-alkādir bin Sayyid 'Abd-aljalil alḥasanī alḥusainī Gharib-allāh, at Aḥmadābād (see fol. 5^a, ll. 1 and 2). It contains a muḥaddimah (on fol. 5^a), fifty short chapters, styled منقبة, a khātimah (فی کیفیت اداء صلوة الاسرار), on fol. 74^b, and an appendix or تذیل (فی اصوله و فروعہ), on fol. 82^b, giving the great Shaikh's pedigree in the paternal and the maternal line, which both lead up to 'Alī bin Abū Ṭālib, together with an interesting and valuable account of the more renowned among his children (forty-nine altogether), on fol. 83^a. According to the chronograms, on fol. 5^a, ll. 4 and 5, Shaikh Muḥyi-al-din 'Abd-alkādir aljilāni was born A.H. 470 (عشق), whereas most other biographers fix his birth in A.H. 471, and died ninety-one years old (اکمل عشق), A.H. 561. His full name runs thus: Ghauth-ala'zam Muḥyi-al-din Abū Muḥammad Sayyid 'Abd-alkādir alḥasanī alḥusainī aljilāni ibn Sayyid Abū Ṣāliḥ Zain-al-din Ṣafi-al-din Muḥammad ibn al-Sayyid Mūsā Jangi Dūst Nūr-al-din 'Abdallāh bin 'Abdallāh aljili bin Yahyā alzāhid bin Muḥammad bin Dā'ūd bin Mūsā althāni bin 'Abdallāh althāni bin Mūsā aljaun bin 'Abdallāh almahd bin al-Hasan almuṭthannā bin al-Hasan bin 'Alī ibn Abi Ṭālib; the most famous among his sons (see Safinat-alauliyā, Nos. 37-46, cols. 279 and 280 in this Cat.) are: 1. Shaikh Saif-al-din Abū 'Abdallāh Sayyid 'Abd-alwahhāb, born in Sha'bān of A.H. 521 (A.D. 1127, Aug.-Sept., the Safinat-alauliyā gives A.H. 512, Sha'bān=A.D. 1118, Nov.-Dec.), died at Baghdād, A.H. 593=A.D. 1197 (يانشد) to be read here instead of ششم, unless 1 is a mistake for 7, as the Safinat-alauliyā places his death in A.H. 603, 25th of Sha'bān=A.D. 1207, March 27), seventy-one years old. 2. Shaikh Sharif (Safinat-alauliyā: Sharaf)-aldin Sayyid 'Isā, author of the جواهر الاسرار, the same for whom his father prepared the فتوح الغیب, died A.H. 573 (A.D. 1177, 1178), twelve years after his father, and twenty years before 'Abd-alwahhāb. 3. Shaikh Shams-al-din Sayyid 'Abd-al'aziz, died A.H. 558 (A.D. 1163), three years before his father. 4. Shaikh Sirāj-al-din Abū-alfarah Sayyid 'Abd-aljabbār, died the 19th of Sha'bān, A.H. 573 (A.D. 1178, Feb. 10), twelve years after his father, and twenty before his brother 'Abd-alwahhāb. 5. Shaikh Tāj-al-din Abū Bakr Sayyid 'Abd-alrazzāk, born A.H. 528 (A.D. 1133, 1134), died

in Baghdād the 6th of Shawwāl, A. H. 603 (A. D. 1207, May 6), forty-two years after his father (consequently the date given here for his death, viz. A. H. 623, ششم, و بیست و سه, which is the same in the Safinat-alauliyā too=A. D. 1226, Sept. 30, has, it seems, to be changed into سه و ششصد!). 6. Shaikh Abū Ishāq Sayyid Ibrāhīm, died in Baghdād the 5th of Dhū-alka'dah, A. H. 600 (in Safinat-alauliyā, the 25th of Dhū-alka'dah =A. D. 1204, July 5 or 25), thirty-nine years (not thirty-one, as here is written, unless the date 600 must be changed into 592) after his father. 7. Shaikh Abū-alfadl Sayyid Muḥammad, died at Baghdād in the same year 600 (with the same additional remark, 'thirty-nine years after his father'; in one copy of the Safinat-alauliyā, A. H. 603 is given as date of his death=A. D. 1207). 8. Shaikh Abū 'Abd-alrahmān Sayyid 'Abdallāh, born A. H. 508 (A. D. 1114, 1115), died in Baghdād the 27th of Ṣafar, A. H. 587 (A. D. 1191, March 26), twenty-six years (not twenty-eight, as here is written) after his father. 9. Shaikh Abū Zakariyyā Sayyid Yahyā, born the 6th of Rabi'-alawwal, A. H. 555 (A. D. 1160, March 16; the Safinat-alauliyā gives A. H. 550=A. D. 1155, May 10), died A. H. 600, thirty-nine years after his father. 10. Shaikh Diyā-aldin Abū-alnaṣr Mūsā, born the last of Rabi'-alawwal, A. H. 539 (A. D. 1144, Sept. 30), died at Damascus the 1st of Jumādā-alākhar, A. H. 618 (A. D. 1221, July 23), fifty-seven years after his father; other sons, found by the author in some other books, are: 11. Sayyid Yūsuf, born and died in Baghdād. 12. Sayyid Ṣāliḥ, died in the same town. 13. Sayyid 'Abd-alghaffār. 14. Sayyid Ḥabīb-allāh. 15. Sayyid Zāhid. 16. Ḥadrat Maṣṣūr, one of the سبعة أقطاب. 17. Sayyid 'Abd-alkhālīk. 18. Sayyid 'Abd-alra'ūf; and 19. Sayyid Majd-aldin, author of the مقامات علیّه, according to some the last son of the great Shaikh.

The author quotes among his authorities especially the *نزهة الأسرار* (by Nūr-aldin Abū-alḥasan 'Alī bin Yūsuf Lakhmī, who wrote about A. H. 660=A. D. 1262, see O. Loth, Arabic Cat., p. 200) and the *تكملة* (by Imām Yāfi'i, who died A. H. 768, the 20th or 21st of Jumādā-alākhar=A. D. 1367, Feb. 21, comp. Bodleian Cat., Nos. 332 and 333, and Nos. 642 and 643 in this Cat., where it has the fuller title of خلاصة المفاخر; see also the Safinat-alauliyā, No. 62); he cannot therefore have lived before the end of the eighth century of the Hīrah.

Beginning: الحمد لله الذى جعل كرامات الوليّ النّجّ.

The incomplete date in the colophon is the 26th of Sha'bān in the seventh year (of whose reign, is not stated). A work similar to this, a kind of defence of 'Abd-alkādir's doctrines, under the title of مخازن القادرّة, by Shams-aldin bin Walī-allāh, is noticed in Rieu ii. p. 874, No. VIII. College of Fort William, 1809.

No. 2356, ff. 86, ll. 11; Nasta'lik; worm-eaten; size, 5½ in. by 3½ in.

1800

A history of the life and miracles of the same great Shaikh 'Abd-alkādir Jilāni, without a special title, introduced by a muḥaddimah, of a more general purport, discussing the mystical meaning of words like ولايت,

معجزة, etc., and other Ṣūfī topics. The biography of the Shaikh does not begin before fol. 48^b. The author of this work is not mentioned anywhere; it is dedicated to Shāh Shujā' Bahādur (of the Muẓaffarī dynasty in Shirāz, who reigned from A. H. 760 to A. H. 786=A. D. 1359-1384, see fol. 2^b), and begins: سزاوار حمد و ثنا نداشتاهيست جلّ جلاله كه بحكمت كامله نوع انساني را بر جميع موجودات الخ.

Dated in the middle of Rabi'-alawwal, A. H. 1052 (A. D. 1642, middle of June).

No. 661, ff. 214, ll. 13; Nasta'lik; many marginal and inter-linear corrections and explanations; small injuries on many leaves; size, 7½ in. by 5 in.

1801

Nasā'im-i-ghauthiyyah (نسائم غوثيه).

Another, but shorter, biography of Shaikh 'Abd-alkādir Jilāni, likewise by an anonymous author. No date of composition appears. The book is divided into eleven نسيم, and gives a description of the life and wonderful deeds of the great Shaikh. Beginning: يا مالك الملوك لنا انت معصود - يا ذو الجلال ملكك ملك مرؤد الخ.

Copied by 'Abd-almuhyi(?)-aldin ibn Āḳā Ghiyāth-aldin. No date.

No. 638, ff. 95, ll. 17; Naskhī; size, 9½ in. by 5½ in.

1802

Nasā'im-alkādiriyyah (نسائم القادرية).

An abridgement of the preceding biography, divided likewise into eleven نسيم, which are, of course, very short here. No author's name appears.

Beginning: الحمد لله . . . اعلم اسعدك الله تعالى فى الدارين اين نسخة ابست مستمى به نسائم القادرية در شرح احوالات شريف حضرت سلطان الاوليا امام العشاق والعرفا قطب الاقطاب معشوق رب الارباب حضرت ميران محمى الدين سيد عبد القادر جيلانى الخ.

Dated the 10th of Jumādā-althāni, A. H. 1154 (A. D. 1741, Aug. 23). College of Fort William, 1825.

No. 2285, ff. 1-31, ll. 11; Nasta'lik; size, 9 in. by 4½ in.

1803

Tuḥfat-alkādiriyyah (تحفة القادرية).

A third biography of the same Shaikh, with an exposition of his doctrines, chiefly based on the نزهة الأسرار (see No. 1799 above), the خلاصة المفاخر (see ib.), and the مصباح الاخلاص, by a disciple of the Kādiri order, Abū-alma'ālī Muḥammad, with the takhalluṣ Muslimi (see fol. 2^b, l. 9, and fol. 3^a, l. 2). It begins: هاتعم گفتم بگو وصف کرم قلتم بسم الله الرحمن الرحيم اى حمد تو سر دفتر توقيع کلام الخ, and is divided into the following twenty-one bābs:

1. در ولادت آنحضرت.

2. در صورت و هیئت آنحضرت, on fol. 8^b.
3. در لباس و معاش آنحضرت, on fol. 9^b.
4. در خلق و عادت کرم آنحضرت, on fol. 12^b.
5. در تلقب محیی الدین, on fol. 20^a.
6. در سیاحت و مجاهدۀ آنحضرت, on fol. 21^a.
7. در عبادت آنحضرت, on fol. 23^b.
8. در سماع آنحضرت, on fol. 24^a.
9. در شرف ارادت آنحضرت, on fol. 25^a.
10. در وسیله خواستن بآنحضرت, on fol. 33^a.
11. در آنچه احوال خود فرموده اند, on fol. 34^b.
12. در بیان مجلس که قدمی هذه گفته اند, on fol. 38^a.
13. در گفتن این قول که مأمور بودند, on fol. 39^a.
14. در اخبار اولیای متقدمین و متأخرین از احوال آنحضرت, on fol. 40^b.
15. در ثنا گفتن برو از مشایخ متقدمین و متأخرین, on fol. 44^a.
16. در سلطنت آنحضرت, on fol. 48^b.
17. در مجلس وعظ آنحضرت, on fol. 57^b.
18. در تدریس آنحضرت, on fol. 62^b.
19. در وفات آنحضرت, on fol. 64^a.
20. در نسبت آنحضرت, on fol. 66^a.
21. در ذکر اولاد آنحضرت, on fol. 66^b.

Dated the 7th of Ramaḍān, A.H. 1137 (A.D. 1725, May 20).

No. 1305, ff. 70, ll. 13; large and distinct Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; size, 9½ in. by 5½ in.

1804

Mrṣād-al'ibād min al-mabḍā' ilā-alma'ād (مرصاد العباد (من المبدأ الى المعاد).

A large work on Ṣūfism, treating of the soul's سلوک or pilgrimage from the present to the future life, by Shaikh Abū Bakr 'Abdallāh bin Muḥammad bin Shāhāwar (شاهوار, or Shāhāwar, شاهوار, as in the following copy, and those of the British Mus.; or Shāhādūr, شاهادر, as in the Bodleian and Vienna copies and in H. Khalfa; or even Shāmūr, شامور, as in G. Flügel iii. p. 453) al-asādī al-rāzī (see fol. 291^b, l. 11), commonly known as Najm-al-din Dāya, who was a disciple both of Najm-al-din Kubrā (died A.H. 618, the 10th of Jumādā-alawwal = A.D. 1221, July 2) and of Majd-al-din Baghdādī (died A.H. 607 or 616 = A.D. 1210, 1211, or 1219, 1220, see Safinat-alauliyā, Nos. 124 and 125), and died A.H. 654 (A.D. 1256). This work was completed the 1st of Rajab, A.H. 620 (A.D. 1223, July 31), see fol. 291^b, ll. 12 and 13, under the auspices (بتوفیق) of Sultān Kaiḡubād of Rūm (who reigned from A.H. 610 or 616 = A.D. 1213 or 1219, to A.H. 634 or 636 = A.D. 1236, 1237, or 1238, 1239), at Siwās سیواس, see in the same page, l. 13), and begins: حمد بی حد و ثنای بی عدّ پادشاهی را که وجود هر موجودی نتیجه جود اوست الخ.

It is divided into five bābs and forty faṣls, see

Bodleian Cat., No. 1248; Rieu i. p. 38, and Supplement, p. 10; G. Flügel iii. pp. 417 and 453, where details of the author's life and works are given, comp. also Safinat-alauliyā, No. 128 (col. 288 in this Cat.); Haft Iklim, No. 1052 (ib., col. 455); H. Khalfa v. p. 495, No. 11,805, and Notices et Extraits, xii. p. 416, col. 2.

Bāb I. در دیباچۀ کتاب, in three faṣls, on fol. 5^a.

Bāb II. در بیان مبداء موجودات, in five faṣls, on fol. 15^b.

Bāb III. در بیان معاش خلق, in twenty faṣls, on fol. 50^a.

Bāb IV. در بیان معاد نفوس سعدا و اشقیا, in four faṣls, on fol. 177^a.

Bāb V. در بیان سلوک طوائف مختلف, in eight faṣls, on fol. 214^b.

Najm-al-din Dāya wrote besides this work several others, for instance, بحر الحقائق و المعانی or تفسیر بحر الحقائق (in the Safinat-alauliyā, loc. cit., wrongly styled الحقائق (تفسیر بحر الحقائق), a mystic commentary on the first Sūrah of the Kurān (see H. Khalfa ii. p. 17, No. 1656); سراج القلوب, thirty-three questions addressed to Muḥammad and answered by him (G. Flügel iii. p. 453); تحفة حسرت الملوك; سلوک ارباب التعم و اصحاب اموال; تحفة الحبيب (see ib.). A Turkish translation of the present مرصاد العباد, entitled ارشاد المریدین, was made by Kāsim bin Maḥmūd of Karā Hīṣār, under Sultān Murād II (A.H. 824-855 = A.D. 1421-1451).

This copy is dated the 12th of Rabi'-althānī, A.H. 906 (A.D. 1500, Nov. 5), by Majd-al-din 'Alī. Entries of former owners on fol. 1^a, one from A.H. 1074, the 28th of Ṣafar = A.D. 1663, Oct. 1 (Ishaḡ Husaini), another from A.H. 1144, 25th of Rajab = A.D. 1732, Jan. 23 (Muḥammad Riḡā ibn Maulānā Ghulām Muḥammad 'Alī); older ones, viz. from A.H. 933 and 938 (A.D. 1527 and 1531, 1532), on the fly-leaf at the end. College of Fort William, 1825.

No. 2336, ff. 293, ll. 14; Nasta'lik; the Arabic quotations in Naskh; size, 6½ in. by 4½ in.

1805

Another copy of the same.

Beginniug, on fol. 8^b: الحمد لله رب العالمين والصلوة على سيد المرسلين محمد وآله اجمعين، حمد بی حد و ثناء بی عدّ پادشاهی را که وجود هر موجود نتیجه جود اوست الخ.

The author's name, together with the date of composition, appears on fol. 234^b, ll. 1-3.

Bāb I, on fol. 11^b; II, on fol. 23^b; III, on fol. 55^a; IV, on fol. 154^a; V, on fol. 180^a. Collated. No date.

The transcriber's name is given, on fol. 8^a, as Takī-al-din Muḥammad al-shūshṭari, who bought the original copy, from which he made the present one, in Kashmir; among the various entries of former owners on the same page there is one, stating, that this copy was bought the 9th of Shawwāl, A.H. 1025 (A.D. 1616, Oct. 20).

On ff. 1-7 there is written by another hand in

Naskhî the whole of Sûrah 36 of the Kūrân (سورة يس), followed by a few detached verses from other Sûras, beginning with Sûrah 3, v. 1.

No. 1963, ff. 235, ll. 17 (on ff. 8^b-235^b); Nasta'lik (except on ff. 1-7); a little worm-eaten and water-stained; size, 9½ in. by 5¾ in.

1806

Bayân-altanzil (بيان التنزيل).

A treatise on Šûfism, being a kind of شرح or commentary on the كتاب التنزيل, by the well-known mystic Shaikh and writer 'Aziz bin Muḥammad alnasafi (here spelt albukhârî) albuḥârî, who died A.H. 661 (A.D. 1263), at Abarḳûh, see Rieu iii. p. 1095^a. Other works of the same author are the انسان الكامل فى معرفة الوافر, the famous collection of twenty-one mystic risâlas, see G. Flügel iii. pp. 430-438; the كشف الحقائق, an epitome of the 400 volumes of Shaikh Sa'd-al-din Ḥummu'î (Najm-al-din Kubrâ's pupil, who died A.H. 650, the 10th of Dhû-alhiġjah=A.D. 1253, Feb. 11; comp. Safinat-alauliyâ, No. 126, col. 288 in this Cat.), see Bodleian Cat., No. 1249; and the مقصد اقصى, see ib., No. 1250; Rieu ii. p. 834^b; W. Pertsch, No. 6, 11; Berlin Cat., p. 1053 (No. 6); Palmer, Cat. of Trinity Coll., Cambridge, p. 70; Cat. Codd. Or. Lugd. Bat. v. pp. 42 and 43, etc.; translated into Turkish by Ibrâhim bin 'Abdallâh, see G. Flügel iii. pp. 457 and 489, No. 3; and W. Pertsch, Berlin Turkish Cat., p. 159; and forming the basis of E. H. Palmer's 'Oriental Mysticism,' Cambridge, 1867.

Like the original work, the present commentary (probably by 'Aziz alnasafi himself) is divided into twenty اصل; but our copy is incomplete at the end and has besides several lacunas. The remainder of an index appears on fol. 6^a. The proper order of the leaves is: ff. 6, 2-5, 7-80, lacuna, 81-86, lacuna, 1, 87-90, lacuna, 91.

The headings of the twenty اصل are as follows:

1. در معرفت خداى, on fol. 2^a.
2. در مزاج و روح و جسم, on fol. 37^a.
3. در معرفت ملك, on fol. 43^b.
4. در معرفت انسان, on fol. 45^a.
5. در معرفت نبى و ولى, on fol. 53^a.
6. در معرفت صاحب شريعت و صاحب حقيقت, on fol. 56^b.
7. در معجزه و كرامت, on fol. 58^b.
8. در معرفت وحى و الهام, on fol. 60^a.
9. در معرفت موت و حيات, on fol. 63^b.
10. در معرفت معاد, on fol. 65^a.
11. در معرفت شريعت و طريقت و حقيقت و ايمان, on fol. 77^b.
12. در معرفت عبادت و شرائط و ارکان آن, on fol. 78^a.
13. در معرفت معاملات و شرائط و ارکان آن, on fol. 78^a.

These two اصل appear only with their headings here, and the author's explanation of this strange fact is, that 'his brother will write them hereafter.'

14. در معرفت سلوك و شرائط و ارکان آن, on fol. 78^a.
15. در معرفت خدمت و عزلت و صحبت, on fol. 83^a.
16. Which ought to contain, according to the index, اصل بانزدهم در بيان عزلت, is missing in the text; there only appear, on fol. 85^a, a second اصل در بيان عزلت, and, on fol. 86^a, another اصل در بيان صحبت.

17. در معرفت تقوى, on fol. 1^a.

18. در معرفت شكر و صبر و رضا, on fol. 87^b.

19. در معرفت قضا و قدر, on fol. 88^a.

20. Not found in the text; it was to contain, according to the index: در بيان آنكه مقصود ازین نوزده: چه بود; in its stead a second اصل نوزدهم appears on fol. 90^b, without any heading. On fol. 91^b the treatise breaks off.

Beginning: حمد و سپاس بى غايت مر خدايى است: عزّ جلاله و تعالى كبرياؤه الخ.

No. 2001, ff. 91, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1807

Risâla-i-âghâz u anjâm (رساله آغاز و انجام).

A treatise on resurrection and future life from the Šûfic standpoint, by the great philosopher and astronomer Naṣîr-al-din Muḥammad bin Muḥammad bin al-Ḥasan al-Tûsî, who was born in Tûs, A.H. 597, the 11th of Jumâdâ-alawwal (A.D. 1201, Feb. 17), and died in Baghdâd, A.H. 672, the 18th of Dhû-alhiġjah (A.D. 1274, June 25); comp. on his life Haft Iklim, No. 1007 (col. 451 in this Cat., where his biography is given under the section 'Sâwa,' since his family originally belonged to that town); Rieu ii. p. 441 sq.; Ḥabib-ussiyar iii. Juz 1, p. 60; Bodleian Cat., No. 1435 sq.; A. Jourdain in Magasin encyclopédique, 1809, t. vi. p. 87 sq. He wrote besides his strictly scientific works a number of shorter Šûfic tracts, of which the present and the two following ones are the most prominent. An extensive list of his literary compositions is given in the Majâlis-almu'minin (No. 704 in this Cat.). This risâlah is divided into twenty fasls, the headings of which are given in Bodleian Cat., No. 1422, vi (col. 863); see also Rieu ii. p. 830^a, No. XVI. It is also frequently styled تذکره.

Beginning: رتّنا لا تنزع قلوبنا بعد از هدیتنا و هبّ لنا من لدنك الخ.

Copied in the month Jumâdâ I, A.H. 1176 (A.D. 1762, Nov.-Dec.), at مونکیر.

No. 1234, ff. 177^b-198^a, ll. 18; Naskhî; size, 8 in. by 4½ in.

1808

Risâla-i-jabr u ikhtiyâr (رساله جبر و اختیار).

Another mystical treatise by the same Naṣîr-al-din Tûsî, on necessity or compulsion and free will in human destinies.

Beginning: الحمد لله رت الارباب و مسبب الاسباب: و مفتّح الابواب و ملهم القواب و مسهل الامور الصعاب الخ.

It is divided into the following ten short chapters (فصل):

1. در حکایت مناهب درین موضع و اشارت به حجت. هر قومی, on fol. 226^a.
2. در ذکر وجوب و امکان و امتناع و احکام هر يك, on fol. 227^a.
3. در ذکر اسباب و علل و اشارت بمعنی جبر و اختیار, on fol. 227^b.
4. در ذکر آنکه سبب تا موجب نبود مسبب از و صادر نشود, on fol. 229^a.
5. در بیان کفایت استناد اثفائیات با اسباب آن بر, طریق اجمال, on fol. 229^b.
6. در بیان آنکه وجوب فعل از فاعل منافی اعتبار او نباشد, on fol. 231^a.
7. در ذکر قوی و افعال انسانی و فرق میان آنچه باخبر نبود, او بود و آنچه نبود, on fol. 232^b.
8. در بحث از قدرت و ارادت و کیفیت صدور افعال, اختیاری از مردم, on fol. 233^b.
9. در آنچه حاصل این مباحث است الخ, on fol. 235^a.
10. در آنکه اطلاق باین معنی بر برای تعالی شاید یا نشاید, on fol. 236^b.

Dated by Abū Tālib alhusaini the 14th of Jumādā-lulā, A. H. 1184 (A. D. 1770, Sept. 5). Another copy of the same treatise in Rieu ii. p. 830^b, No. XXI.

No. 1234, ff. 225^b-237^a, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4½ in.

1809

Auṣāf-alashraf (اوصاف الاشراف).

A third mystical treatise of the same Naṣir-al-din Ṭūsī, being a very concise and clear exposition of the nature and different stages of the Ṣūfīc road (سلوک), which is also called among Ṣūfis, حرکت در طلب کمال, 'the movement for acquiring perfection,' and of spiritual life in general. It was composed, as is stated in the preface, after the completion of the author's chief philosophical work, the اخلاق ناصری (see further down under 'Philosophy'), at the request of the great Wazīr Shams-alhak wa-al-din Muḥammad Ṣāhib bin Bahā-al-din Muḥammad al-Juwaini (to whom Sa'di dedicated his کتاب صاحبیه, see above, No. 1118, 14 sq., and Haft Iklim, No. 797, col. 435 and 436 in this Cat.). The title appears on fol. 3^a, last line; see H. Khālfa i. p. 494, No. 1487. Other copies of the same treatise are noticed in Rieu ii. p. 829^b, No. XIII; Fleischer, Cat. Dresden, No. 348; W. Pertsch, Berlin Cat., p. 35, No. 15, and p. 274, No. 3.

The book is divided into six bābs, each of which, with the exception of the last, contains six faṣls.

Bāb I. در حرکت.

- Faṣl 1. در ایمان, on fol. 4^a. 2. در ثبات, on fol. 6^b. 3. در نیت, on fol. 7^a. 4. در صدق (or تصدق), on fol. 8^b. 5. در انابت, on fol. 9^b. 6. در اخلاص, on fol. 10^a.

Bāb II. در ازلت عوائق و قطع موانع از سیر و سلوک. Faṣl 1. در توبه, on fol. 11^b. 2. در زهد, on fol. 16^a. 3. در فقر, on fol. 17^a. 4. در ریاضت, on fol. 18^a. 5. در تقوی, on fol. 19^b. 6. در محاسبه و مراقبه, on fol. 21^b.

Bāb III. در سیر و سلوک در طلب کمال و احوال سالک. Faṣl 1. در خلوت, on fol. 22^b. 2. در تفکر, on fol. 24^b. 3. در حزن و خوف, on fol. 26^b. 4. در رضا, on fol. 28^b. 5. در شکر, on fol. 31^a. 6. در صبر, on fol. 32^b.

Bāb IV. در ذکر احوالی که مقارن سلوک حادث شود تا آنکه که وصول بمقصد آید.

- Faṣl 1. در ارادت, on fol. 34^a. 2. در شوق, on fol. 35^b. 3. در معرفت, on fol. 36^a. 4. در محبت, on fol. 38^a. 5. در یقین, on fol. 39^a. 6. در سکون, on fol. 40^b.

Bāb V. در ذکر حالها که اهل وصول را سانع شود.

- Faṣl 1. در توکل, on fol. 41^a. 2. در رضا, on fol. 43^a. 3. در توحید, on fol. 45^a. 4. در تسلیم, on fol. 45^b. 5. در اتحاد, on fol. 46^b. 6. در وحدت, on fol. 47^a.

Bāb VI. در فنا, on fol. 47^b.

Beginning: سباس بیقیاس بار خدایرا که بسبب آنکه هیچ عقل را قوت اطلاع بر حقیقی او نیست الخ.

No date. Copied by Sayyid Ḍiyā-allāh, who may be identical with Sayyid Ḍiyā-allāh Balgrāmī, who died A. H. 1103 (A. D. 1691, 1692).

No. 1736, ff. 48, ll. 9, Shikasta; the Arabic quotations in Naskhi; worm-eaten; size, 7½ in. by 4½ in.

1810

Another copy of the same.

The six bābs are found here as follows:

1. در مبدء حرکت, on fol. 208^b.
2. در ازلت عوائق و قطع موانع, on fol. 211^a.
3. در سیر و سلوک در طلب کمال, on fol. 215^a.
4. در ذکر احوالی که مقارن سلوک حادث شود, on fol. 219^a.
5. در ذکر حالهائی که اهل وصول را سانع شود, on fol. 222^a.
6. در فنا, on fol. 224^b.

Beginning: سباس بیقیاس بار خدائی را که بسبب آنکه هیچ عقل را قوت اطلاع بر حقیقت او نیست الخ.

Copied by Abū Tālib alhusaini, A. H. 1184 (A. D. 1770, 1771).

No. 1234, ff. 207-224^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4½ in.

1811

Sharḥ-i-Kaṣida-i-Tā'iyya-i-Fāridiyyah (شرح قصیده تائبۀ فارید).

The large Persian commentary on the Tā'iyyah (or kaṣidah, rhyming in ت), the famous mystic poem of 'Umar Ibn-alfarīd (who died A. H. 632, the 2nd of

Jumādā-alawwal = A. D. 1235, Jan. 23, see Safinat-alauliyyā, No. 332, cols. 307 and 308 in this Cat.; G. Flügel i. p. 461 sq.; edited by Hammer-Purgstall, Vienna, 1854; Ibn Fārid's whole diwān, edited with two commentaries, Marseille, 1855; lithographed Bairūt, A. H. 1267; another lithographed ed., A. H. 1280; with commentaries, Cairo, A. H. 1289, etc.), by Shaikh Sa'id-al-din al-Farghānī, who died about A. H. 700 (A. D. 1300, 1301), see H. Khalfa ii. 86, etc. He received the investiture (الخُرقة) from Shaikh Najib-al-din 'Alī bin Buzghush (died A. H. 678 = A. D. 1279, 1280, in Shirāz, see Safinat-alauliyyā, No. 150), who himself had received it from Shaikh Shihāb-al-din Suhrawardi (died A. H. 632, 1st of Muḥarram = A. D. 1234, Sept. 26, see Safinat-alauliyyā, No. 148). After Najib-al-din's death he joined the Shaikh Ṣadr-al-din Muḥammad bin Ishāq bin Muḥammad al-Kūniyawi (who died A. H. 672 = A. D. 1273, 1274, see Rieu ii. p. 594^a). The last-named Shaikh is eulogized on fol. 4^a, as being still alive, and consequently this commentary must have been written before A. H. 672. From the Nafahāt-aluns (see No. 1361 in this Cat., fol. 263^b sq.), from which also the above statements are taken, we learn further, that Sa'id-al-din Farghānī, the oldest interpreter of the Tā'iyyah, wrote two commentaries on this subject, the first in Persian, the second in Arabic. The first is contained in our copy; the second is found in the India Office Library too (B. 133), see O. Loth, Arabic Cat., p. 236^b, No. 814.

Beginning of this work, on fol. 1^b: رُبَّنَا عَلَيْكَ تَوَكَّلْنَا وَالِيكَ ابْتِغَاءَ وَبِكَ حُدَّ سُرَايَ ذَاتِ خَدَائِيسَتِ كَيْ سُلْطَانِ ذَاتِ وَحْدَتِ الْخَلْقِ.

The real commentary is preceded by an extensive Muḥaddimah or Sūfic Prolegomena in four asṣl (اصل), viz.:

1. On fol. 5^a: در ذکر ذات و صفات و اعتبار علم و شهود و نور و وجود و حکم مبدایت و امر اولیّت.
2. On fol. 11^b: در بیان صدور و تعیین عالم ارواح و ظهور و تحقّق عالم مثال که خیال منفصلش خوانند و ترتیب عالم اجسام و مراتب او تا: آفرینش آدم علیه السلام.
3. On fol. 15^b: در شرح نشات انسان و اطوار و احوال: او تا رسیدن بنهایت کمال الخ.

Beginning of the commentary itself, on fol. 38^b, with the initial bait of the Tā'iyyah: سَقَتْنِي حُمَيَّا لِحُبِّ رَاحَةِ مُقَلَّتِي الْخ.

No date. Worm-eaten and greatly damaged throughout. An entry from A. H. 1018 (A. D. 1609, 1610) on fol. 320^b.

No. 2542, ff. 320, ll. 19; Nasta'liq (the Arabic verses of Ibn al-fārid in Naskhi, written in red ink); size, 10½ in. by 5½ in.

1812

Two treatises by Afdal Kāshī.

Afdal-al-din Muḥammad Kāshī, the great rubā'i-writer (see a collection of his quatrains in Bodleian Cat., No. 749, and Rieu ii. p. 739^a, No. 4), who ranks in

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the line of Sūfic epigrams with Abū Sa'id bin Abū-alkhair and 'Umar bin Khayyām, died A. H. 707 (A. D. 1307, 1308), see Haft Iklim, No. 937 (col. 446 in this Cat.); Ātashkada, No. 553 (Bodleian Cat., col. 281); Khulāṣat-alafkār, No. 6 (ib., col. 302, last line); Makhzan-algharā'ib, No. 27 (ib., col. 317, where he is called an uncle of Naṣir-al-din Ṭūsī); Taqī Kāshī, see A. Sprenger, Catal., p. 17, No. 54. Of his numerous ethical and metaphysical treatises of a more or less mystic tendency (see Bodleian Cat., No. 1445, and Rieu ii. p. 829 sq.), the present copy contains:

1. A Persian translation and analysis of Aristotle's *περί ψυχῆς* or treatise on the soul, entitled Kitāb-i-nafs (کتاب نفس), in three makālas, on ff. 2^b, 5^b, and 14^a respectively, beginning, on fol. 1^b: *ینام ایزد بخشایندۀ بخشایشگر همگی آنچه دانای یونان ارسطوطالیس یاد کرد در کتاب نفس الخ*.

Other copies of the same are noticed (without the translator's name) in Bodleian Cat., No. 1422, viii (where a fuller description and the necessary references are given), and Rieu ii. p. 834^b, No. XXIII; see also further below in No. 1921, 4.

2. A treatise on accidental matters (عرض), in contrast to the essential ones (گوهر), entitled 'Arāḍ-nāma (عرض نامه), and divided into four عرض, viz. 1. عرض اجسام, on fol. 23^b. 2. عرض کنندگان, on fol. 32^a. 3. عرض دانستها, on fol. 36^a. 4. عرض دانندگان, on fol. 47^b. It begins, on fol. 21^a, thus: خداوند بفرزنی جود و فروغ وجود که جان الخ.

Another copy of the same is contained in No. 1921, 13 (see further below).

On fol. 23^b, l. 4, another mystical treatise of Afdal-al-din Kāshī is mentioned, viz. the مدارج الکمال, which was originally written in Arabic, but then translated by the author himself into Persian under the title of گشایش مدارج الکمال, in eight sections (called گشایش or در), see further down in Nos. 1921, 2, and 1922, 14; comp. also Rieu ii. p. 830^b, No. XIX, and H. Khalifa v. p. 469.

No date.

No. 1234, ff. 1-54, ll. 22; small Nasta'liq; size, 8 in. by 4½ in.

1813

Jāwidānnāma (جاودان نامه).

The book of eternity or the beginning and end of being, another half metaphysical, half mystical treatise by the same Afdal-al-din Kāshī, in four bābs, viz.:

1. در شناختن قسام علوم بطریق کلی, on fol. 240^a, in five faṣls.
2. در شناختن خود و راه, on fol. 242^a, in eleven faṣls.
3. در شناختن آغاز کار, on fol. 255^b, in ten faṣls.
4. در شناختن انجام کار, on fol. 266^a, in ten faṣls.

It begins, on fol. 239^b, thus: این نامه ابست از ما به: برادرانی که ایشانرا انسانیت رنجوار الخ.

Another copy of the same جاودان نامه is noticed in

Rieu ii. p. 831^a, No. XXV, see also H. Khalfa ii. p. 582, and No. 1922, 8 below.

Dated by Abū Ṭalib alḥusainī at Murshidābād the 16th of Rajab, A. H. 1180 (A. D. 1766, Dec. 18).

Treatises of similar contents by Afḍal Kāshī (to be described further down) are: *در انجاء نامہ*, on consciousness and cognition, Rieu ii. p. 830^b, No. XXIII, and Bodleian Cat., No. 1445, III; see H. Khalfa iii. p. 515, and Nos. 1921, 6, and 1922, 15 below; *رساله ساز و پیرایه شاهان*, on the rights and duties of royalty, Bodleian Cat., No. 1445, II, and No. 1921, 5 below; a Persian paraphrase of the thirteen faṣls of the essay on the human soul by Hermes Trismegistus, see Nos. 1921, 14, and 1922, 16 below, and a number of smaller treatises and tracts without a special title, see No. 1921 below.

No. 1234, ff. 239^b-274^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4½ in.

1814

Gulshan-i-râz (گلشن راز).

Another complete copy of the *Gulshan-i-râz*, or the rose-garden of mystery, the famous Sūfic mathnawī, composed in answer to a number of theosophical and metaphysical questions of Mir Fakhr-alsādāt Ḥusainī (see No. 1764, 4 above, and No. 1821 sq. below), A. H. 717 (A. D. 1317), by Shaikh Maḥmūd Shabistari or Cābistari (of Shabistar or Cābistar, a village near Tabriz), who died A. H. 720 (A. D. 1320), compare Nos. 1761, 2, and 1765, 14 above. Other copies of the same are noticed in Rieu ii. p. 608; Bodleian Cat., No. 1260; W. Pertsch, Berlin Cat., pp. 827-829 and 873 (No. 2); A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426, etc.; see also H. Khalfa v. p. 233, No. 10839. Edited, with German translation, by Hammer-Purgstall, 'Rosenflor des Geheimnisses,' Pesth, 1838 (rather incorrect); with English translation, valuable notes, and an interesting comparison between Oriental and European mysticism, by E. H. Whinfield, 'The Mystic Rose-Garden,' London, 1880. Lithographed Bombay, A. H. 1280. Extracts in German translation are found in Tholuck's 'Blüthensammlung,' 1825, p. 192 sq.; an anonymous English translation of the most important parts of the poem, entitled 'The Dialogue of the *Gulshan-i-Râz*,' appeared in London (Trübner), 1887. A large portion of a Turkish adaptation of the poem is noticed in No. 1761, 1 above.

Besides this versified handbook of Sūfism Maḥmūd Shabistari wrote three prose-treatises on the same subject, viz. *حقّ الیقین فی معرفه ربّ العالمین* (W. Pertsch, No. 6, ff. 1-27; Bodleian Cat., No. 1298, 6; Rieu ii. p. 828^b; *Mélanges Asiat.* v. p. 229; H. Khalfa iii. p. 79, No. 4565); *سعادت نامہ* (Rieu ii. p. 871^b; H. Khalfa iii. p. 598), and *رساله شاهد*.

Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل ز نور جان بر افروخت

No date.

No. 110, ff. 252-298, 2 coll., each ll. 11; clear and distinct Nasta'lik; illuminated heading on fol. 252^b; size, 6½ in. by 3½ in.

1815

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 114, ff. 102-148, 2 coll., each ll. 8-12; Nasta'lik; size, 8¼ in. by 4½ in.

1816

Mafātiḥ-alī'jâz fi sharḥ-i-Gulshan-i-râz (مفاتیح الاعجاز فی شرح گلشن راز).

The fullest and best of all the Persian commentaries (Jâmi inspected twenty-eight of them) on the *Gulshan-i-râz*, by Muḥammad bin Yahyâ bin 'Alī aljilânī al-lāhijī al-Nūrbakhshī, with the takhalluṣ Asirī, who commenced this work on the 19th of Dhū-alḥijjah, A. H. 877 (A. D. 1473, May 17), as all copies state except that in Leyden, which gives A. H. 879 (A. D. 1475, April 26) instead.

He probably died A. H. 912 (A. D. 1506, 1507). Other copies of this commentary are noticed in W. Pertsch, Berlin Cat., p. 829; G. Flügel iii. pp. 426 and 427; A. Sprenger, Catal., p. 478; J. Aumer, p. 20; Cat. of the Library of Rāghib Pāshā, Constantinople, A. H. 1285, No. 690; and Cat. Codd. Or. Lugd. Bat. ii. p. 117.

Beginning: باسمک الاعظم الشامل فیضه المقدس لكل
موجود المنور ظلمات العدم بانوار الوجود الخ

The commentator's name appears on fol. 2^a, that of the poet at the end on fol. 415^a as Maulānā Sa'd-aldin Maḥmūd Cābistari (another honorary title of the poet seems to have been Najm-aldin, and his father's name 'Abd-alkarim bin Yahyâ).

Dated A. H. 1095 (A. D. 1684).

No. 1342, ff. 415, ll. 17; very clear and correct Nasta'lik; illuminated frontispiece; each page surrounded by a small gilt frame; size, 9½ in. by 5¼ in.

1817

Another copy of the same.

This copy, not dated, is collated throughout, but slightly damaged in many leaves. Beginning as in the preceding copy.

No. 1845, ff. 458, ll. 19; small, but clear Nasta'lik; illuminated, but rather effaced frontispiece; size, 8¼ in. by 5 in.

1818

A slightly incomplete copy of the same.

A few leaves are missing at the end of this copy; the last verse, explained here on fol. 397^b, last line but one, is:

چو کردم در رخ خودش نگاهی
برآمد از میان جانم آهی

(Whinfield, v. 987), and the last words occurring here, viz.: نظاره در رخسار خوب correspond to fol. 409^a, l. 7 in No. 1816 above.

No. 485, ff. 397, ll. 17-19; clear Nasta'lik; small illuminated frontispiece; size, 8½ in. by 5 in.

1819

A very incomplete copy of the same.

This copy goes down to the following verse only :

در ختی گردد او از آب و از خاک
که شاخس بگذرد از هفتم افلاک

(Whinfield, v. 361), corresponding to fol. 183^a, l. 8 in No. 1816 above. Slight injuries on the first three pages.

No. 919, ff. 162, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

1820

Sharḥ-i-Gulshan-i-râz (شرح گلشن راز).

The text of the poem with a short commentary on all the difficult verses in it, by an anonymous author, beginning with the usual initial verse. First words of the commentary: *و جان عبارت از روح انسانیست که مدرک این معانیست* این معانیست الخ.

Slightly injured in several places. Dated by Muḥammad Bâkī the 16th of Šafar, A.H. 1094 (A.D. 1683, Feb. 14). A similar, but defective, commentary is described in J. Aumer, p. 19; two short explanatory treatises on the Gulshan-i-râz are noticed in the Bodleian Cat., Nos. 1261 and 1262; an exposition of one verse only is found in W. Pertsch, Berlin Cat., p. 20, No. 8.

No. 941, ff. 119, ll. 17-19; careless Nasta'lik; size, 9 in. by 5½ in.

1821

Nuzhat-alarwâḥ (نزهة الارواح).

The delight of souls, a Sūfī work in prose and verse on the *سلوک* or the spiritual path of the heavenly pilgrim, completed A.H. 711 (A.D. 1311, 1312), by Mir Fakhr-alsādāt Ḥusaini, with his full name: Rukn-al-din Ḥusain bin 'Ālim bin Abi-alḥasan (or alḥusain) al-Ḥusaini of Ghūr, who was, according to some authorities, a pupil of Shaikh Rukn-al-din Abū-alfath (died A.H. 735, 9th of Jumādā-alawwal=A.D. 1335, Jan. 5), the son of Shaikh Šadr-al-din Muḥammad (died A.H. 684, 23rd of Dhū-alhijjah=A.D. 1286, Feb. 19) and grandson of Shaikh Bahā-al-din Zakariyyā Multānī (died A.H. 666, 7th of Šafar=A.D. 1267, Oct. 28); according to others a pupil of Bahā-al-din himself, see Safinat-alauliyā, Nos. 152 and 154-156 (coll. 290 and 291 in this Cat.), and Haft Iklim, No. 609 (ih., col. 422). He was born A.H. 671 (A.D. 1272, 1273), according to the remark at the beginning of the last faṣl, where he states that he was forty years old when he completed this work, i. e. in A.H. 711; he lived first in Multān, later on in Harāt, was a friend of Shaikh 'Irākī (see No. 1116 in this Cat.) and of Shaikh Aḥḥad Kirmānī (died A.H. 697=A.D. 1298, ih., No. 1228), and died, according to Jāmī's Nafahāt-aluns (compare Notices et Extraits, xii. p. 420, col. 2), A.H. 718 (A.D. 1318), a date also found in the Khnlāṣat-alkalām, No. 20 (coll. 296 in the Bodleian Cat.), and other tadhkiras; the Haft Iklim give A.H. 717 (A.D. 1317) as year of his death; also A.H. 719 (A.D. 1319) is mentioned by some authorities. But all these statements must needs be wrong, since another work

of the same author, زاد المسافرين (see Nos. 1832-1834 below), was composed either A.H. 720 (A.D. 1320), so in Nos. 110 and 650 of the India Office, or A.H. 729 (A.D. 1329), so in No. 1090 of the India Office, and in the copy described in A. Sprenger, Catal., p. 430. The earliest date of his death therefore is A.H. 720 or 721; compare on the author and his *نزهة الارواح* Ātashkada, No. 237 (col. 270 in the Bodleian Cat.), Makhzan-algharā'ih, No. 565 (ib., col. 327); Rieu i. p. 40, and ii. p. 608; Bodleian Cat., Nos. 1255 and 1256; W. Pertsch, Berlin Cat., pp. 292-294; Kraft, p. 190; G. Flügel iii. p. 418; A. F. Mehren, p. 7; Cat. des MSS. et Xyl., p. 437 etc.; see H. Khalfā vi. p. 321, No. 13661. Among the numerous commentaries on this work one of the most detailed is *شرح نزهة الارواح* by 'Abd-alwāḥid Ihrāḥim alḥusaini albalgrāmi, which was completed A.H. 985 (A.D. 1577, 1578), see No. 1257 of the Bodleian Cat.

The Nuzhat-alarwâḥ is divided into the following twenty-eight faṣls:

1. در مبداء سلوک الهی (در ابتدای سلوک), on fol. 64^a (Vienna copy:).
2. در معرفت سلوک, on fol. 66^a.
3. در مقامات سالک, on fol. 70^a (Vienna copy: در مقامات سلوک).
4. در نصیحت سالک, on fol. 71^b.
5. در بدو خلقت, on fol. 73^b.
6. در بیان وحدت, on fol. 75^a.
7. در تجرید سالک, on fol. 76^b (Vienna copy: در تجرید سلوک).
8. در قاعدۀ طریقت, on fol. 79^a, last line.
9. در کمال استغنا, on fol. 82^a.
10. در آغاز فطرت, on fol. 83^b.
11. در اختلاف حالات, on fol. 86^a (Vienna copy: در بیان اختلاف حالات).
12. در بیان دل, on fol. 91^a.
13. در تصفیۀ دل, on fol. 92^b.
14. در دیباجۀ عشق, on fol. 95^b.
15. در حقائق عشق, on fol. 99^a (Vienna copy: در حقائق عشق و محبت).
16. در وحدت عشق, on fol. 102^b (Vienna copy: در حیرت عشق).
17. در بیان نفس, on fol. 105^b.
18. در مخاطبۀ نفس, on fol. 108^a.
19. در بیان معاملات, on fol. 110^b (Vienna copy: در مقالات).
20. در جد و اجتهاد, on fol. 114^a (Vienna copy: در متابعت حضرت رسول).
21. در صحبت و متابعت, on fol. 117^b.
22. در ترک صحبت خلق, on fol. 120^b (Vienna copy: در ترک خلوت).
23. در صبر و تسلیم, on fol. 123^b.
24. در کشف معانی, on fol. 127^b (Vienna copy: در کشف معانی سلوک).

25. در ارشاد و انتباه, on fol. 137^a.
 26. در اشارت اهل طریقت, on fol. 140^a.
 27. در نهایت این طریق (Vienna copy: در تهذیب اهل طریقت).

28. در ختم کتاب, on fol. 151^a.

Beginning, on fol. 55^a: الحمد لله رب العالمین علی کل حال فی کل حین والصلوة والسلام علی رسوله محمد وآله اجمعین، قال سیدنا و مولانا الشیخ النح

The usual initial bait of other copies, viz. بتوفیقش چو, follows a little further down. This copy, which is dated the 5th of Jumâdâ II, A.H. 1061 (A.D. 1651, May 26), is particularly valuable on account of its marginal and interlinear glosses and additions.

No. 1430, ff. 55-153, ll. 12; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

1822

Another copy of the same.

Beginning as in the preceding copy. The twenty-eight faṣls are found here as follows:

1. on fol. 14^b; 2. on fol. 16^b; 3. on fol. 20^a; 4. on fol. 21^b; 5. on fol. 23^a; 6. on fol. 24^b; 7. on fol. 26^a; 8. on fol. 28^a; 9. on fol. 31^a; 10. on fol. 32^a; 11. on fol. 34^b; 12. on fol. 38^a; 13. on fol. 39^b; 14. on fol. 42^a; 15. on fol. 45^a; 16. on fol. 48^a, here styled as in the Vienna copy عشق در حیرت عشق; 17. on fol. 51^a; 18. on fol. 53^a; 19. on fol. 55^b; 20. on fol. 58^b; 21. on fol. 62^a; 22. on fol. 64^b, here styled عشق در طلب عشق; 23. on fol. 67^a; 24. on fol. 70^b; 25. on fol. 78^b; 26. on fol. 81^a; 27. on fol. 86^b, here styled اهل نهایت اهل طریقت; 28. on fol. 90^b.

The Nuzhat-alarwâh concludes on fol. 92^b and is dated by 'Abd-allatîf bin Shaikh Aḥmad the 1st of Muḥarram, A.H. 1062 (A.D. 1651, Dec. 14). On ff. 1-6 there are written by other hands two religious tracts, the one in Arabic, the other in Persian, and on ff. 93^b-95 a third one, likewise in Persian, all three without any value, the third is dated A.H. 1121 (A.D. 1709).

No. 1304, ff. 95, ll. 15; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1823

The same.

- Faṣl 1. on fol. 7^b; 2. on fol. 9^a; 3. on fol. 12^b; 4. on fol. 14^a; 5. on fol. 15^b, here styled در بدایت خلق; 6. on fol. 16^b; 7. on fol. 17^b; 8. on fol. 20^a; 9. on fol. 22^a; 10. on fol. 23^a; 11. on fol. 25^a; 12. on fol. 28^b; 13. on fol. 29^b; 14. on fol. 32^a; 15. on fol. 34^b, here styled در بیان عشق; 16. on fol. 37^a, styled as in the preceding copy; 17. on fol. 39^b; 18. on fol. 41^b; 19. on fol. 44^b; 20. on fol. 47^b; 21. on fol. 50^a; 22. on fol. 52^a, styled as in the preceding copy; 23. on fol. 54^a; 24. on fol. 57^a; 25. on fol. 63^b; 26. on fol. 66^a; 27. on fol. 71^a, styled as in No. 1430 (1821 in this Cat.); 28. on fol. 75^a.

Dated at Haidarâbâd the 4th of Jumâdâ I, A.H. 1079 (A.D. 1668, Oct. 10). College of Fort William, 1809.

No. 2255, ff. 77, ll. 15; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{8}$ in.

1824

The same.

- Faṣl 1. on fol. 9^b; 2. on fol. 11^a; 3. on fol. 15^a; 4. on fol. 16^b; 5. on fol. 18^a; 6. on fol. 19^b; 7. on fol. 20^b; 8. on fol. 23^a; 9. on fol. 25^b; 10. on fol. 26^b; 11. on fol. 28^b; 12. on fol. 32^b; 13. on fol. 34^a; 14. on fol. 36^a; 15. on fol. 39^b; 16. on fol. 42^b, here styled عشق در حیرانی و حیرت عشق; 17. on fol. 45^b; 18. on fol. 48^a; 19. on fol. 50^b; 20. on fol. 53^a; 21. on fol. 56^b; 22. on fol. 59^a; 23. on fol. 61^a, here styled عشق در صبر عشق و تسلیم عشق; 24. on fol. 64^b; 25. on fol. 72^b, here styled در ارشاد و هدایت عشق; 26. on fol. 75^a, here styled در بیان ارشاد اهل طریق; 27. on fol. 80^a, styled در نهایت اهل طریق; 28. on fol. 83^b.

This copy was transcribed for Mr. Richard Johnson by Ifâdat-allâh at Calcutta, and finished the 29th of Rabî'-al-thâni, A.H. 1187 (A.D. 1773, July 20).

No. 1031, ff. 85, ll. 13; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

1825

The same.

Beginning here: بتوفیقش چو روشن دیدم آواز النح

- Faṣl 1. on fol. 8^b; 2. on fol. 11^a; 3. on fol. 15^b; 4. on fol. 17^a; 5. on fol. 19^a, here styled در خلقت عشق; 6. on fol. 20^b; 7. on fol. 22^a; 8. on fol. 25^a, here styled در قاعدۀ طریق; 9. on fol. 28^b; 10. on fol. 29^b; 11. on fol. 32^b; 12. on fol. 38^a; 13. on fol. 39^b; 14. on fol. 43^a; 15. on fol. 46^b; 16. on fol. 50^a, here styled عشق در حیرت سالک; 17. on fol. 54^a, here styled عشق در بیان معرفت نفس; 18. on fol. 56^b; 19. on fol. 58^b; 20. on fol. 62^a; 21. on fol. 67^a; 22. on fol. 70^b, here styled در ترک خلق عشق; 23. on fol. 73^b, here styled در بدایت عشق; 24. on fol. 78^b, here styled اهل طریق عشق; 25. on fol. 88^b; 26. on fol. 91^b; 27. on fol. 98^b, here styled as in No. 1304 (1822 in this Cat.); 28. on fol. 103^b.

Dated (in the more modern part) the 26th of Shawwâl, A.H. 1197 (A.D. 1783, Sept. 24). Bibliotheca Leydeniana.

No. 2837, ff. 107, ll. 13; ff. 41-46 and 103-107 supplied later by two different hands, the latter portion, ll. 11-12; size, 6 $\frac{3}{8}$ in. by 3 $\frac{3}{8}$ in.

1826

The same.

- Faṣl 1. on fol. 12^a; 2. on fol. 15^a; 3. on fol. 20^b, here styled as in the Vienna copy در مقامات سلوک; 4. on fol. 23^a; 5. on fol. 25^b; 6. on fol. 27^b, last line; 7. on fol. 29^b, lin. penult.; 8. on fol. 33^b, last line; 9. on fol. 38^a; 10. on fol. 39^b, last line; 11. on fol. 43^b; 12. on fol. 50^a; 13. on fol. 52^a; 14. on fol. 56^b; 15. on fol. 61^b; 16. on fol. 66^a, here styled as in the Vienna copy and in Nos. 1304 and 2255 (1822 and 1823 in this Cat.) عشق در حیرت عشق; 17. on fol. 70^b,

lin. penult.; 18. on fol. 75^a, first line; 19. on fol. 78^b, here styled *در معاملات کون و مکان*; 20. on fol. 83^b; 21. on fol. 89^a; 22. on fol. 93^a, last line, here styled *در طلب عشق و ترک خلق*; 23. on fol. 96^b, lin. penult.; 24. on fol. 102^a, last line; 25. on fol. 115^b; 26. on fol. 120^a, first line; 27. on fol. 128^a, here styled *در بیان نهایت اهل طریقت*; 28. on fol. 134^b.

Beginning: الحمد لله رب العالمين على كل حال الخ.

Collated throughout, with occasional additions on the margin. No date.

No. 110, ff. 1-137, ll. 11; clear and distinct Nasta'lik; small illuminated frontispiece; size, 6½ in. by 3½ in.

1827

The same.

This copy, which is not dated, contains twenty-nine fašls instead of the usual twenty-eight, the twenty-seventh having been split into two fašls with a special heading for the second one, viz.:

1. on fol. 12^b, last line; 2. on fol. 15^b; 3. on fol. 21^b; 4. on fol. 24^a; 5. on fol. 26^b; 6. on fol. 28^b; 7. on fol. 30^b; 8. on fol. 34^a, lin. penult.; 9. on fol. 38^a, lin. penult.; 10. on fol. 40^a, lines 1 and 2; 11. on fol. 43^b; 12. on fol. 50^a, lines 1 and 2; 13. on fol. 51^b, here styled *در حقیقت دل*; 14. on fol. 56^a; 15. on fol. 60^b, here styled *در بیان حقائق عشق*; 16. on fol. 65^a, here styled as in the preceding copy; 17. on fol. 69^b, last line; 18. on fol. 73^a; 19. on fol. 76^b; 20. on fol. 81^a, here styled *در بیان جد و اجتهاد*; 21. on fol. 85^b, lin. penult.; 22. on fol. 89^b; 23. on fol. 92^b, last line; 24. on fol. 97^b, here styled as in the Vienna copy *در کشف معانی سلوک*; 25. on fol. 109^a, lines 1 and 2; 26. on fol. 112^b; 27. on fol. 120^a, here styled as in Nos. 1304 and 2837 (1822 and 1825 in this Cat.); 28. not found in the other copies, on fol. 123^a, styled *در رضا و ترک*, corresponding to fol. 131^b, l. 8 in the preceding copy; 29.=28 in the other copies, on fol. 126^a.

Numerous marginal and interlinear glosses throughout the whole copy.

No. 821, ff. 130, ll. 9; Nasta'lik; size, 8½ in. by 4½ in.

1828

The same.

This copy, although older than some of the preceding ones, is very badly written and not of much practical use; the first leaves are greatly injured besides.

Dated month of Rabi'-alâkhar, A.H. 1118 (A.D. 1706, July-August).

No. 677, ff. 1-66, ll. 16-18; Shikasta; size, 8¾ in. by 4¾ in.

1829

Ṭarab-almajālis (طرب المجالس).

The emotion of (mystic) assemblies, another elaborate Şûfic work on metaphysical and ethical matters, by the same Mir Fakhr-alsâdât Husaini, unfortunately a very defective copy. It is divided into the following five kisms:

1. *در بیان خلق و امر*, in eight fašls, on fol. 7^a.
2. *در اصناف ذرّیت آدم*, in twelve fašls, on fol. 32^a.

3. *در فصلت و شرف انسان بر جمیع حیوانات*, in fourteen fašls, on fol. 66^b. There is a lacuna after fol. 81, through which the fifth fašl is entirely missing. The sixth fašl is found (by a misplacement of the leaves) on fol. 141^b.

4. *در بیان اخلاق حمیده*, in nine fašls, on fol. 118^a. Part of the eighth fašl and the whole of the ninth are missing in consequence of a lacuna after fol. 139.

5. *در بیان اوصاف ذمیمة*, in twelve fašls; only the beginning of the second fašl is found on fol. 140^b, all the rest is missing. The copy breaks off on fol. 140^b. The remaining leaves belong (partly or entirely) to the third kism. An index on ff. 5^a-7^a.

Beginning: حمد و ثنا مر خدا را جلّ جلاله و عمّ نواله آن صانع که ذرّه خاک الخ.

No date. An entry from A.H. 1074 (A.D. 1663, 1664) on the fly-leaf.

No. 1237, ff. 146, ll. 11; distinct Nasta'lik; size, 7½ in. by 4½ in.

1830

Kanz-almurûz (کنز الرموز).

The treasure of mysteries, a third mystical work in form of a mathnawî on the religious duties of Islâm from a Şûfic standpoint, on spiritual lore, etc., by Mir Fakhr-alsâdât Husaini, see Bodleian Cat., No. 1258; Rieu ii. p. 845^b; A. Sprenger, Catal., p. 431; Krafft, p. 66; W. Pertsch, p. 12; H. Khalfa v. p. 254, etc.

Beginning:

باز طبعم را هوائی دیگر است
بلبل جانرا نوائی دیگر است

Dated the 21st of Rajab, A.H. 1124 (which must be a clerical error for 1123=A.D. 1711, Sept. 4, since the scribe adds, that the date corresponds to the fifth year of Bahâdurshâh's reign; now, the emperor Bahâdur ascended the throne in Rabi'-alawwal, A.H. 1119=A.D. 1707, June, and died in Muharram, A.H. 1124=A.D. 1712, Feb.; in Rajab, A.H. 1124, he was therefore no longer alive).

College of Fort William, 1825.

No. 2306, ff. 32, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 5¼ in.

1831

Another copy of the same.

Beginning as in the preceding copy. No date.

On fol. 142^a it is wrongly styled *مثنوی محمود*.

No. 110, ff. 142-183, 2 coll., each ll. 11; clear and distinct Nasta'lik; small illuminated heading on fol. 142^b; size, 6½ in. by 3½ in.

1832

Zâd-almusâfirin (زاد المسافرين).

The provision for travellers (on the mystic road), another Şûfic mathnawî by Mir Fakhr-alsâdât Husaini, in imitation of Sanâ'i's *Hadîkah* (see Nos. 914-927 above), in eight makâlas, viz.:

1. *در مجاهد طلب حق*, on fol. 188^a.
2. *فی شرف البیان*, on fol. 195^a.

3. در ارشاد و معامله, on fol. 205^b.
4. در صفت سالک طریقت, on fol. 208^a.
5. در بیان عشق و مراتب او, on fol. 215^a.
6. در معرفت نفس و الطاف او, on fol. 224^a, first line.
7. در معرفت دین و در بیان تحقیق او, on fol. 231^b.
8. در بیان حال پیر و مرید, on fol. 242^b.

Beginning:

ای برتر از آن همه که گفتند - آنانکه بدید با نهفتند

The date appears here on fol. 251^a, in the last bait but one, in this form:

در هفصد و بیست در زهجت
گشت آخر این کتاب تمت

=A. H. 720, see the remark in No. 1821 above. Other copies of this poem are noticed in Bodleian Cat., No. 1259; Rieu ii. p. 608; A. Sprenger, Catal., pp. 430 and 431; W. Pertsch, p. 10; Cat. Codd. Or. Lugd. Bat. ii. p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also H. Khalfa iii. p. 528, No. 6774.

No date.

No. 110, ff. 184-251, 2 coll., each ll. 11; Nasta'liq; small illuminated heading on fol. 184^b; size, 6½ in. by 3½ in.

1833

Another copy of the same.

Beginning the same as in the preceding copy. The date appears here in this form: در هفصد و بیست بُد در زهجت again=A. H. 720.

No date.

No. 650, ff. 56, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

1834

The same.

Here the date of composition is distinctly as in the copy of Sprenger's Oudh Catal., viz.: در هفصد و بیست و نه در زهجت=A. H. 729.

No date.

Other works of the same Fakhr-alsâdât Husaini are: صراط مستقیم; روح الارواح; سی نامه (Rieu ii. p. 774^b).

No. 1090, ff. 1-49, 2 coll., each ll. 15; large and distinct Nasta'liq; illuminated frontispiece, the first two pages richly adorned; size, 6½ in. by 3½ in.

1835

Mukâtabât-i-Shaikh 'Abd-alrazzâk Kâshi bâ Shaikh 'Alâ-aldaulah Simnâni (مکاتبات شیخ عبد الرزاق کاشی). (با شیخ علاء الدوله سمنانی).

Correspondence on several points of mystic theosophy, as for instance, the توحید, etc., between Shaikh Kamâl-aldin 'Abd-alrazzâk of Kâshân (who was a pupil of Shaikh Nûr-aldin bin 'Abd-alsamad Națanzî and died A. H. 730=A. D. 1329, 1330, see Haft Iklim, No. 932, col. 445 in this Cat., where a list of his most prominent

Arabic works is given, compare also Rieu ii. p. 832^a, No. VI, where a Persian paraphrase of his اصطلاحات الصوفیة is noticed, G. Flügel iii. p. 371, and i. p. 463; O. Loth, Arabic Cat., p. 164^a; H. Khalfa i. p. 325, etc.) and Shaikh Rukn-aldin 'Alâ-aldaulah of Simnân (who died the 22nd of Rajab, A. H. 736=A. D. 1336, March 6, see Safinat-alauliyâ, No. 132, coll. 288 and 289 in this Cat., and Haft Iklim, No. 1138, ib., col. 463). It consists of two letters only, the first containing 'Abd-alrazzâk's questions, the second 'Alâ-aldaulah's answer.

Beginning: شیخ کمال الدین عبد الرزاق کاشی رحمه الله وی مرید شیخ نور الدین عبد الصمد نطنزبست الخ

Dated by Abû Tâlib alhusaini at Murshidâbâd the 25th of Rabi'-alawwal, A. H. 1180 (A. D. 1766, Aug. 31).

No. 1234, ff. 311^a-316^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4½ in.

1836

Shamâ'il-i-Ankiyâ u Dalâ'il-i-Atkiyâ (شمائل انقیاء و دلائل اتقیاء).

An exhaustive dogmatic work on the principles and traditions of Sûfism, compiled on the basis of some hundred Arabic and Persian treatises, by Rukn (or Rukn-aldin) 'Imâd (see fol. 2^a, l. 5), who was a pupil of Shaikh Burhân-aldin Gharib of the Cîshti order, Nizâm-aldin Auliya's (died the 18th of Rabi'-alâkhar, A. H. 725=A. D. 1325, April 3) third disciple, who died at Daulatâbâd the 12th of Safar, A. H. 732 (A. D. 1331, Nov. 14), compare Safinat-alauliyâ, No. 117 (col. 287 in this Cat.); Matlûb-altâlibin, No. 16, seventh in the list of Khalifas (ib., col. 324), and Sawâ'îi-alanwâr, No. 23, g in the list of Khalifas and disciples (ib., col. 334). Rukn 'Imâd wrote it at the special request of the Shaikh, when the latter had finished his work on similar topics, the نفائس الانفاس, see fol. 2^b, ll. 4 and 5, and fol. 4^b, l. 2. It is divided into four قسم and ninety-one بیان. The four kisms are:

1. در بیان افعال حسنة اصحاب طریقت و مقامات سالکان و مرادات مریدان و مطالب طالبان عجائب و دقائق آن, on fol. 6^a.

2. در بیان احوال ارباب حقیقت از انبیاء و اخصّ, on fol. 119^a.

3. در اوصاف وجود ذات بی کیفیت و کم حضرت الوهیت و چگونگی موجودات دیگر و بیان ازل و ازال و ابد و اباد و لطائف و غرائب امر و حکم و قصا و قدر الخ, on fol. 244^a.

4. متضمن خلقت و اوصاف مهتر آدم و فضائل آدمیان و امیدواریه در باب بندگان گناهگاران و عنایت بی و علت حضرت غفار الخ, on fol. 253^a.

Beginning: بسم الله الذی اکرم الانقیاء شمائلهم ستایش و ثنا بیعت مانند شیم و شمائل انقیاء و اصغیاء الخ

Partly collated. Many small injuries throughout the copy.

No date. Complete index on the fly-leaves.

No. 1322, ff. 258, ll. 17; Naskhi, the last page supplied by another hand; size, 9½ in. by 6 in.

1837

Miṣbāḥ-alhidāyat u miftāḥ-alkifāyat (مصباح الهداية و مفتاح الكفاية).

A compendium of Şūfic maxims, theories, and doctrines, together with general ethical principles (ذکر مبانى و اصول) (طریقت صوفیان و بیان بعضی از علوم و معارف ایشان), being an abridged adaptation of the famous Arabic work عوارف المعارف, in sixty-three chapters, by Shaikh Shihāḥ-al-dīn Abū Ḥafṣ 'Umar bin Muḥammad bin 'Abdallāh al-Bakrī al-Suhrawardī, who was born in Rajah, A. H. 539 (A. D. 1145, Jan.), and died in Baghdād the 1st of Muḥarram, A. H. 632 (A. D. 1234, Sept. 26), see Safinat-alauliyā, No. 148 (col. 290 in this Cat.), G. Flügel iii. p. 329 sq.; O. Loth, Arabic Cat., p. 172 sq.; H. Khalfa iv. p. 275, No. 8401, etc. (the عوارف المعارف were printed in Būlāq, in the margins of Ghazālī's احياء علوم الدين, in four volumes, see No. 1781 above, A. H. 1306). The Persian translation of another work of Suhrawardī's, رشف التماثل, is noticed in Rieu ii. p. 853^a, see also H. Khalfa iii. p. 465; on the life of the great Shaikh compare Ibn Khallikān in De Slane's translation, ii. pp. 382-384. The author of this Persian adaptation of the عوارف المعارف is 'Izz-al-dīn Maḥmūd bin 'Alī al-Kāshānī (see fol. 3^a, l. 9), who died according to H. Khalfa, loc. cit., A. H. 735 (A. D. 1334, 1335), see Haft Iklim, No. 931 (col. 445 in this Cat.). He wished at first to give, in compliance with the requests of many friends, a full translation of Suhrawardī's work, but soon abandoned that idea, as involving too great a labour, and contented himself with writing this مختصر, in which he embodied all the principal points and doctrines of the Arabic original. Several portions of this translation, another copy of which is noticed in W. Pertsch, Berlin Cat., p. 290, are quoted verbally in Jāmī's Nafahāt-aluns, viz. the 1st faṣl of the 3rd bāḥ, the 10th faṣl of the same, and parts of the 2nd faṣl of the 1st bāḥ, see Notices et Extraits, xii. pp. 322-352 and 377-391. Other Persian translations or adaptations of the عوارف المعارف are those of Zahir-al-dīn 'Abd-alraḥmān bin Najib-al-dīn 'Alī bin Buzghush al-Shirāzī, who died in Ramadān, A. H. 716 (A. D. 1316, Nov.-Dec.), see a copy of it in W. Pertsch, Berlin Cat., p. 89, and compare Safinat-alauliyā, No. 151 (col. 290 in this Cat.), and Haft Iklim, No. 176 (ib., col. 391); of Junaid bin Faḍl-allāh, the grandson of the preceding Zahir-al-dīn 'Abd-alraḥmān, a copy of which is described in E. G. Browne, Cambridge Cat., pp. 87-89; and of an anonymous author, see W. Pertsch, Berlin Cat., p. 291.

The Miṣbāḥ-alhidāyat is divided into ten books, each book subdivided into ten faṣls (Index on ff. 4^a-5^a):

- Book I. در بیان اعتقادات صوفیه, on fol. 5^b.
- II. در بیان علوم, on fol. 20^a.
- III. در معارف, on fol. 32^a.
- IV. در بعضی اصطلاحات صوفیان, on fol. 52^b.
- V. در مستحسنات متصوفه, on fol. 61^a.
- VI. در آداب, on fol. 83^b.
- VII. در اعمال, on fol. 118^a.

VIII. در بیان اخلاق, on fol. 141^b.

IX. در مقامات, on fol. 152^a.

X. در احوال و ختم کتاب, on fol. 167^a.

Beginning: حمدی که لمعات صدق و نفعات اخلاص: آن دیده جان منور الخ.

No date. College of Fort William.

No. 2281, ff. 179, ll. 19; distinct Nasta'liq; size, 8½ in. by 4½ in.

1838

Silk-i-Sulūk (سلک سلوک).

A comprehensive work on the various points of the Şūfic doctrine and the science of the mystic road, in 151 short chapters, styled سلک, and composed by Diyā-al-dīn Nakhshahī, the author of the older and larger version of the famous Tūṭīnāma (see Nos. 743-751 in this Cat.), who died A. H. 751 (A. D. 1350, 1351).

Beginning: حمدی که از عطر روائع او ارواح اولیاء معطر: گردد (و) مراحدی را که اولیای او را الخ.

The first chapter begins, on fol. 3^b, with an exposition of the technical terms of Şūfism. The work (which is styled both سلک سلوک and سلك السلوك) is mentioned as one of the authorities of the مفتاح الجنان of Muḥammad Mujir (bin ?) Wajih-al-dīn (written about A. H. 770 = A. D. 1368, 1369), see Rieu i. pp. 40 and 41.

This copy is dated the 12th of Muḥarram, A. H. 1159 (the 28th year of Muḥammadshāh's reign = A. D. 1746, Feb. 4).

No. 651, ff. 132, ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

1839

Another copy of the same.

Beginning: حمدی که از عطر روائع او ارواح اولیاء معطر: گردد مرخدائی را الخ.

The author's name appears on fol. 2^b, l. 7, the title on fol. 2^b, l. 6, and fol. 3^b, l. 3 ab infra. This copy, which is not dated, is collated throughout, and contains some very valuable marginal glosses.

College of Fort William, 1825.

No. 2155, ff. 128, ll. 15; Nasta'liq; the Arabic quotations in Naskhī; size, 10½ in. by 5½ in.

1840

Marghūb-alkulūb (مرغوب القلوب).

A mathnawī on the elements of asceticism and mysticism, composed A. H. 757 (A. D. 1356) and divided into ten faṣls, compare G. Flügel i. p. 526; Rieu ii. p. 874^a, and No. 1765, 10 above, where it is styled ترغیب القلوب. It is commonly ascribed to Shams-al-dīn Tabrizī, the spiritual guide of Jalāl-al-dīn Rūmī (see Flügel, loc. cit., the heading of the present copy and the preface to the immediately following one), but as Shams-al-dīn died A. H. 645 (A. D. 1247, 1248), i. e. 112 lunar years before the composition of this poem, the statement is absurd. H. Khalfa v. p. 495, No. 11809, only quotes the title. The date, A. H. 757, is found both in the copy of the British Mus. and in the two

Ind. Office copies (here on fol. 76^b, l. 2); but the author's name, Shams, which Rieu found in the last verse of his copy, is missing both here and in the following copy. Only nine *faṣls* are marked in the present MS., but a comparison with the following copy shows, that the heading of the 6th has been omitted at the top of fol. 75^a.

Beginning of the poem, on fol. 71^a:

بگویم حمد رت العالمین را
عطا کو کرد بر من عقل و دین را

Faṣl 1. در باب توبه, on fol. 71^b; 2. در باب روح, on fol. 72^a; 3. در باب وضو, on fol. 72^b; 4. در ترک دنیا, on fol. 73^b; 5. در باب توحید, on fol. 74^a, last line; 6. (not marked here, see the following copy) on fol. 75^a, first line; 7. در باب عشق سالک, on fol. 75^a; 8. در باب فنا, on fol. 75^b; 9. در باب عاشق و معشوق, on fol. 75^b; 10. در باب مسافر سیلک, on fol. 76^a. A copy of the 10th *faṣl* is noticed in W. Pertsch, Berlin Cat., p. 4, No. 10; a complete one in No. 1924, 1 below.

No date. College of Fort William, 1825.

No. 2053, ff. 71-76, 2 coll., each ll. 13; Nasta'liq; size, 9 in. by 5½ in.

1841

Another copy of the same.

This copy of the *مرغوب القلوب* is provided (a) with a preface in prose, identical with that in the Vienna copy; (b) with a kind of commentary to each verse, consisting of traditions (حدیث), quotations from the *Kurān* (قرآن), etc., illustrating the meaning of the text. It should therefore rather be styled (as a note on the fly-leaf implies): شرح مرغوب القلوب. The date of composition is found here on fol. 20^b, last line, together with the title.

Beginning of the preface, on fol. 1^b: الحمد لله رب العالمین والعاقبة للمتقين والصلوة والسلام على رسوله محمد وآله واصحابه اجمعين، این کتاب مرغوب القلوب از گفتار شیخ الاسلام و المشایخ و قطب المحققین شمس الدین و الدنيا شمس تبریزی الخ.

Beginning of the poem, on fol. 2^a, l. 2:

بگویم حمد رت العالمین را
عطا کو کرد بر ما عقل و دین را

Faṣl 1. در بیان توبه, on fol. 6^b; 2. در بیان روح, on fol. 8^a; 3. در بیان ترک, on fol. 10^b; 4. در بیان دنیا, on fol. 13^a, first line; 5. در بیان تجرید, on fol. 16^a; 6. در بیان معرفت, on fol. 17^a; 7. در بیان عشق, on fol. 18^b; 8. در بیان عاشق و معشوق, on fol. 19^a; 9. در بیان فنا و بقا, on fol. 19^b; 10. در بیان سفر, on fol. 20^a.

Dated the 29th of Rabi'-alawwal, A.H. 1115 (1108) = A.D. 1703, Aug. 12. A seal of 'Abd-alwahhâb Khân Bahâdur, with the date 1174 (A.D. 1760, 1761), on fol. 1^a.

No. 938, ff. 21, ll. 9; Shikasta; size, 8½ in. by 4¾ in.

1842

Şafwat-alsafi (صفوة الصفی).

The life, wonderful deeds, and miracles of the great Şûfîc Shaikh Şafi-aldin Ishâk al-Mûsawî, the ancestor of the Şafawîs, who died A.H. 735 (A.D. 1334, 1335), see fol. 278^b. This work, which is usually — and probably more correctly — styled *صفوة الصفا*, was composed by Darwish Tawakkulî (or Tawakkul) bin Isma'il bin Hâjî of Ardabil, commonly known as Ibn Bazzâz (not Bazzâr, as H. Khalfa iv. p. 105, calls him), whose father and uncle were disciples of the great Shaikh, see the description of a revised edition of the same biography by a certain Abû-alfath al-Ḥusainî in Rieu i. pp. 345 and 346. Rieu assigns, from internal evidence, the composition of this work to about A.H. 750 (A.D. 1349, 1350); the present copy is stated at the end to be the autograph of the author Ibn Bazzâz, and dated in the month of Sha'bân, A.H. 759 (A.D. 1358, July-August); that could easily be reconciled with the fact of Şadr-aldin Mûsâ, Şafi-aldin's son and successor, who died A.H. 758 (A.D. 1357), being spoken of in this work as still living, on the assumption, that the bulk of it was written a few years before the final date of completion.

The biography is divided into twelve bâbs, and begins:

الحمد لله الذى تجلّى لاوليائه بانوار العرفان و المعارف
و تجلّى اصفيائه بانواع اللطائف و العوارف الخ.

In Rieu's revised edition it contains an additional preface and *khâtimah*, and the beginning consequently differs from that just given; another copy is described in the Cat. des MSS. et Xyl., p. 289.

No. 1098, ff. 342, ll. 21; clear and distinct Nasta'liq; illuminated frontispiece; size, 13½ in. by 8¾ in.

1843

Maktûbât-i-Aḥmad bin Yahyâ Munyarî (مکتوبات احمد بن يحيى منيرى).

A first collection of 100 letters on the mystical doctrine or the chief topics of Şûfîsm, by the great Shaikh Sharaf-aldin Aḥmad bin Yahyâ Munyarî, who was born in Munyar, a village in Bihâr, and died in Bihâr A.H. 782 (A.D. 1380, 1381), see Bodleian Cat., No. 1263, where his discourses on Şûfîsm, entitled *معدن المعاني*, and composed between A.H. 749 and 751 (A.D. 1348-1350), are described, and Rieu ii. p. 492^b. This first collection was made as early as A.H. 747 (A.D. 1346, 1347), by Zain Badr 'Arabî (زين بدر عربى), a disciple of the Shaikh, and contains letters addressed to the latter's pupil and friend Kâdî Shams-aldin, the governor of the township of Jûsa (قاضي شمس الدين). They deal with the following topics:

1. در خشنود 3. در توبه 2. در توحيد بارى تعالى 4. در كردن خصمان 6. در طلب پير 5. در تجديد توبه 7. در اوليت 9. در ولي 8. در ارادت 10. در احوال صديقان و نماز و بر آمدن 11. در كرامت 12. در كشف 13. در انوار 14. در حاجات كفايت 15. در رجوع 16. در سالک و مجذوب 17. در سالک و مجذوب 18. در رجوع 19. در سالک و مجذوب 20. در رجوع 21. در سالک و مجذوب 22. در رجوع 23. در سالک و مجذوب 24. در رجوع 25. در سالک و مجذوب 26. در رجوع 27. در سالک و مجذوب 28. در رجوع 29. در سالک و مجذوب 30. در رجوع 31. در سالک و مجذوب 32. در رجوع 33. در سالک و مجذوب 34. در رجوع 35. در سالک و مجذوب 36. در رجوع 37. در سالک و مجذوب 38. در رجوع 39. در سالک و مجذوب 40. در رجوع 41. در سالک و مجذوب 42. در رجوع 43. در سالک و مجذوب 44. در رجوع 45. در سالک و مجذوب 46. در رجوع 47. در سالک و مجذوب 48. در رجوع 49. در سالک و مجذوب 50. در رجوع 51. در سالک و مجذوب 52. در رجوع 53. در سالک و مجذوب 54. در رجوع 55. در سالک و مجذوب 56. در رجوع 57. در سالک و مجذوب 58. در رجوع 59. در سالک و مجذوب 60. در رجوع 61. در سالک و مجذوب 62. در رجوع 63. در سالک 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رجوع 713. در سالک و مجذوب 714. در رجوع 715. در سالک و مجذوب 716. در رجوع 717. در سالک و مجذوب 718. در رجوع 719. در سالک و مجذوب 720. در رجوع 721. در سالک و مجذوب 722. در رجوع 723. در سالک و مجذوب 724. در رجوع 725. در سالک و مجذوب 726. در رجوع 727. در سالک و مجذوب 728. در رجوع 729. در سالک و مجذوب 730. در رجوع 731. در سالک و مجذوب 732. در رجوع 733. در سالک و مجذوب 734. در رجوع 735. در سالک و مجذوب 736. در رجوع 737. در سالک و مجذوب 738. در رجوع 739. در سالک و مجذوب 740. در رجوع 741. در سالک و مجذوب 742. در رجوع 743. در سالک و مجذوب 744. در رجوع 745. در سالک و مجذوب 746. در رجوع 747. در سالک و مجذوب 748. در رجوع 749. در سالک و مجذوب 750. در رجوع 751. در سالک و مجذوب 752. در رجوع 753. در سالک و مجذوب 754. در رجوع 755. در سالک و مجذوب 756. در رجوع 757. در سالک و مجذوب 758. در رجوع 759. در سالک و مجذوب 760. در رجوع 761. در سالک و مجذوب 762. در رجوع 763. در سالک و مجذوب 764. در رجوع 765. در سالک و مجذوب 766. در رجوع 767. در سالک و مجذوب 768. در رجوع 769. در سالک و مجذوب 770. در رجوع 771. در سالک و مجذوب 772. در رجوع 773. در سالک و مجذوب 774. در رجوع 775. در سالک و مجذوب 776. در رجوع 777. در سالک و مجذوب 778. در رجوع 779. در سالک و مجذوب 780. در رجوع 781. در سالک و مجذوب 782. در رجوع 783. در سالک و مجذوب 784. در رجوع 785. در سالک و مجذوب 786. در رجوع 787. در سالک و مجذوب 788. در رجوع 789. در سالک و مجذوب 790. در رجوع 791. در سالک و مجذوب 792. در رجوع 793. در سالک و مجذوب 794. در رجوع 795. در سالک و مجذوب 796. در رجوع 797. در سالک و مجذوب 798. در رجوع 799. در سالک و مجذوب 800. در رجوع 801. در سالک و مجذوب 802. در رجوع 803. در سالک و مجذوب 804. در رجوع 805. در سالک و مجذوب 806. در رجوع 807. در سالک و مجذوب 808. در رجوع 809. در سالک و مجذوب 810. در رجوع 811. در سالک و مجذوب 812. در رجوع 813. در سالک و مجذوب 814. در رجوع 815. در سالک و مجذوب 816. در رجوع 817. در سالک و مجذوب 818. در رجوع 819. در سالک و مجذوب 820. در رجوع 821. در سالک و مجذوب 822. در رجوع 823. در سالک و مجذوب 824. در رجوع 825. در سالک و مجذوب 826. در رجوع 827. در سالک و مجذوب 828. در رجوع 829. در سالک و مجذوب 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889. در سالک و مجذوب 890. در رجوع 891. در سالک و مجذوب 892. در رجوع 893. در سالک و مجذوب 894. در رجوع 895. در سالک و مجذوب 896. در رجوع 897. در سالک و مجذوب 898. در رجوع 899. در سالک و مجذوب 900. در رجوع 901. در سالک و مجذوب 902. در رجوع 903. در سالک و مجذوب 904. در رجوع 905. در سالک و مجذوب 906. در رجوع 907. در سالک و مجذوب 908. در رجوع 909. در سالک و مجذوب 910. در رجوع 911. در سالک و مجذوب 912. در رجوع 913. در سالک و مجذوب 914. در رجوع 915. در سالک و مجذوب 916. در رجوع 917. در سالک و مجذوب 918. در رجوع 919. در سالک و مجذوب 920. در رجوع 921. در سالک و مجذوب 922. در رجوع 923. در سالک و مجذوب 924. در رجوع 925. در سالک و مجذوب 926. در رجوع 927. در سالک و مجذوب 928. در رجوع 929. در سالک و مجذوب 930. در رجوع 931. در سالک و مجذوب 932. در رجوع 933. در سالک و مجذوب 934. در رجوع 935. در سالک و مجذوب 936. در رجوع 937. در سالک و مجذوب 938. در رجوع 939. در سالک و مجذوب 940. در رجوع 941. در سالک و مجذوب 942. در رجوع 943. در سالک و مجذوب 944. در رجوع 945. در سالک و مجذوب 946. در رجوع 947. در سالک و مجذوب 948. در رج

1844

Maktûbât-i-Ahmad bin Yahyâ Munyari.

A second collection of 151 letters of the same Sharaf-aldin Ahmad bin Yahyâ Munyari on similar Şûfic points as the preceding one, and addressed to a great number of Shaikhs, made by the same Zain Badr 'Arabi twenty-two years after the first, i.e. A. H. 769 (A. D. 1367, 1368), see fol. 3^b, ll. 2 and 3.

الحمد لله الذى وقف المشايخ بكشف ما يجوز من الاسرار ورزق للمريدین بالجد والجهد والاختيار وحفظهم بمرکات انفاسهم عن شرور النفس الخ.

Part of the original copy has been torn away in a great number of leaves, and another hand has supplied the missing words or whole lines, but not always quite correctly, as a comparison with the following excellent copy shows; for instance, on the very first page it is stated that the previous collection contained 101 letters of Kâdî Shams-aldin (instead of 100, written to Shams-aldin, صد و یکم مکتوب قاضی شمس الدین instead of (صد مکتوب باسم قاضی شمس الدین). Besides, the headings of the last eleven letters and portions of some of the preceding ones are omitted, and have been filled in here from the following copy (except that of the last, which is not found there).

These letters deal with the following topics :

1. در راه دین و درستى یقین, on fol. 8^a.
2. در طلب علم (شدن) the following copy adds ورنج, on fol. 11^a.
3. در خلوص نیت و درستى ارادت, on fol. 13^b.
4. در نزول بلا و بار کشیدن مبتلا, on fol. 17^a.
5. در ترک دنیا و رغبت کردن بعقبی, on fol. 20^a.
6. در مریدى و پیری و مجاهد کردن (in the following copy), on fol. 23^a, first line.
7. در همت بلند و خود را با وجود دو عالم مفلس کردن (in the following copy دیدن), on fol. 25^a, first line.
8. در توبه و بازگشتن بخداوند عز و جل (in the following copy), on fol. 28^a.
9. در گمان بد در حق خویش و گمان نیک در حق دیگران, on fol. 31^b, last line.
10. در محبت دنیا و مذمت آن, on fol. 34^b.
11. در محبت و عشق, on fol. 37^a.
12. در وصول الى الله, on fol. 39^b.
13. در اثر صحبت و در ولادت صوری و معنوی, on fol. 42^b.
14. در اطاعت مرید بدانچه بپر فرماید, on fol. 46^a.
15. در صفت پیران و مذمت حال فضولان, on fol. 49^a.
16. در افلاس خود و صدق طلب, on fol. 55^a.
17. در عجز انبیا و اولیا (اولیا) in the following copy, on fol. 58^b, first line.
18. در دوستی و دشمنی لله (دشمنی الله) in the following copy, on fol. 60^a.

در مرض 19; در غلطگاه مردمان 18; غلطگاه سالک در زلات 21; در فضل انبیا بر اولیا 20; ظاهر و باطن; انبیا و شمه در احکام زیارت و تعیین روز و قرات در ارکان 24; در طلب طریقت 23; در اصل تصوف 22; در شریعت و 26; در شریعت و طریقت 25; طریقت در ترتیب مشغولی 28; در متابعت رسول 27; حقیقت در طهارت بعبارتی دیگر 30; در طهارت 29; با نماز در زکوة 34; در روزه 33; در نماز 32; در نیت 31; در دعا و خواندن سورتها بر کفایت 36; در حج 35; در 39; در بندگی کردن 38; در عبادت 37; مهمات در 41; در کلمه طیبه 40; بندگی کردن بعبارتی دیگر در شکر اسلام 43; در صدق ایمان 42; ایمان عربان در 47; در محبت 46; در معرفت 45; در شرک خفی 44; در 49; در حکم محبت و عشق 48; علامت محبت در طریق الى الله 51; در طلب حق 50; طالب در همت و دعا که بعد از فریضه 53; در گفت و رفت 52; در صحبت قاضی 55; در تحریر مرید 54; بخواند الخ در اول مرتبه 57; در اول مرتبه مرید 56; صدر الدین در اخلاق 59; در احوال مسلمانی 58; مرید بعبارتی دیگر در 62; در تجرید و تفرید 61; در تفکر 60; جمیده در پاک داشتن راه دین 63; تجرید و تفرید بعبارتی دیگر در گمان 67; در نسب 66; در صدق 65; در تقوی 64; در تعلق اسباب و ترک آن 69; در معاد 68; نیک در خدمت این طائفه 71; در صحبت این طائفه 70; در طمع نماز و خشنودی 73; در پاکیزه کردن اخلاق 72; در تفسیر دنیا و کیفیت نماز فوت 74; خصمان در شش روز در سعادت و شقاوت 76; در ترک دنیا 75; شده و دعای آن در 80; در روح 79; در خوف و رجا 78; در ستر قدر 77; در 83; در هوا 82; در نیاز حقیقت نفس 81; دل در 85; در مجاهدت و سیاست نفس 84; ریاضت نفس در تفاوت اقدام 87; در با خود ساختن 86; هجران نفس در غفلت و دعا که حضرت 88; و دعای بر آمدن مهمات در حسرت و 89; رسالت خواندی بعد تبلیغ رسالت کیفیت نماز و درود روز و شب جمعه برای کیفیت مهمات در معالجت و نماز کفایت مهمات در روز جمعه 90; در عزلت 94; در سماع 93; در ملامت 92; در لباس 91; در مرگ 97; در چهل 96; در حکم جدا شدن از خلق 95; در ذکر بهشت 100; در دوزخ 99; در وعد و وعید 98.

Every letter begins thus: برادر شمس الدین بداند.

Beginning of the preface, on fol. 1^b: سپاس بی پایان و ستایش فراوان مر حضرت پاک خداوندی را که دلهای عارفانرا بانوار مشاهده جمال الخ.

No date.

No. 413, ff. 213, ll. 17 on ff. 1-10, ll. 19-20 on ff. 11-213; Nasta'lik; size, 9½ in. by 5¼ in.

IND. OFF.

19. در پاکئی ظاهر و باطن. on fol. 62^b.
20. در تحریص بر علم و غنیمت شمردن صحبت نیک. on fol. 64^a.
21. در گردش و روش. on fol. 65^b.
22. in the following copy (در تصفیة و تزکیة و بقاء صفات ذمیمه و صفت معجوبئی وی چنانچه و تزکیه و بقاء صفات ذمیمه و صفت معجوبئی وی چنانچه) (در تصفیة و تزکیة و بقاء صفات ذمیمه و صفت معجوبئی وی چنانچه) on fol. 67^b.
23. در تجرید و تفرید. on fol. 69^a.
24. در بندگی کردن و بنده بودن. on fol. 71^b.
25. در نزول بلا و پیش آمدن برضا. on fol. 73^b.
26. in the following (در کوشش نمودن) (در کوشش نمودن) (در کوشش نمودن) on fol. 74^b.
27. in the following (در نماز تجدید گذاردن) (در نماز تجدید گذاردن) (در نماز تجدید گذاردن) on fol. 76^a.
28. in the following (در استقامت کوشیدن در طاعت و عبادت) (در استقامت کوشیدن در طاعت و عبادت) (در استقامت کوشیدن در طاعت و عبادت) on fol. 78^b.
29. in the following (در غنیمت شمردن و نماز تهجد) (در غنیمت شمردن و نماز تهجد) (در غنیمت شمردن و نماز تهجد) on fol. 79^b.
30. در نصیحت مرید و ترک ایذاء غیر. on fol. 80^a.
31. در ارسال عرائض مرید را بخدمت پیرو ناز (?) باز. in the following copy (در جواز ارسال عرائض مرید را بجانب پیر خویش) on fol. 81^a, first line.
32. در مواظبت نمودن باوراد و وظائف. on fol. 81^b.
33. در طلب حق و عشق او. (omitted in the following copy) (omitted in the following copy) (omitted in the following copy) on fol. 82^b.
34. در علوهت و کوشیدن در استقامت. on fol. 84^b.
35. in the following copy (در ذکر کلمه طیب) (در ذکر کلمه طیب) (در ذکر کلمه طیب) on fol. 85^b, last line.
36. در جهد کردن کار دین و تنگی نیامدن از این. in the following copy (در جهد نمودن در کار دین و تنگی نا آمدن) on fol. 86^b.
37. در مطلع شدن بعیبهاء نفس. on fol. 87^a.
38. در شغل وقت حال و ترک کردن اندیشه مال. on fol. 88^a.
39. در خوف خاتمت و افلاس خود. on fol. 88^b.
40. در غم دین و. (Letter 45 in the following copy) (Letter 45 in the following copy) (Letter 45 in the following copy) on fol. 90^a.
41. در صبر (Letter 46 in the following copy, headed صبر) (Letter 46 in the following copy, headed صبر) (Letter 46 in the following copy, headed صبر) on fol. 92^b, first line.
42. در معرفت حضرت عترت و دوری عقل از علت. (Letter 40 in the following copy, headed معرفت) (Letter 40 in the following copy, headed معرفت) (Letter 40 in the following copy, headed معرفت) on fol. 95^a.
43. در عشق. (Letter 41 in the following copy) (Letter 41 in the following copy) (Letter 41 in the following copy) on fol. 97^a.
44. در دوستی کردن. (Letter 42 in the following copy) (Letter 42 in the following copy) (Letter 42 in the following copy) on fol. 99^b.

- در ترك ملاقات (45 (Letter 43 in the following copy). در ترك ملاقات، on fol. 102^a.
- 46 (Letter 44 in the following copy, headed در ترك ملاقات، on fol. 103^a. . . .) . . .
47. در علامت خشنودی و ناخشنودی و در طلب علم (in the following) در راحت رسانیدن به بندگان خدای (in the following) در دانستن بعلامت خشنودی و ناخشنودی حق (copy in the following) در طلب علم دینی و راحت رسانیدن (خلق) (on fol. 104^b).
48. (in the following) در مشغول شدن در کار (بکار) (in the following) در امید داشتن از خداوند غفار (in the following) (on fol. 106^b).
49. در رضا، on fol. 108^a.
50. در رضا بحکم خدا و معزول شدن اعقل (! sic) از (in the following) در رضا بحکم خدا (in the following) (on fol. 109^b).
51. در رضا بتقدیر در حکم خداوند بی نظیر (in the following) (on fol. 110^b).
52. در محبت و اشتیاق و در قناعت (in the following) (on fol. 112^a).
53. در بیوفائی دنیا و مذمت آن (on fol. 113^b).
54. در قناعت بر قدر ضرورت و پسنده کردن بحاجت (in the following) (on fol. 115^a).
55. در صبر بحکم خدا و رضا بنزول بلا (on fol. 116^a).
56. در قلع نفس (on fol. 120^a).
57. در رضا دادن بتقدیر خدا (in the following) (on fol. 122^a).
58. در مذمت تقلید شغل قضا و قبول کردن بطوع (in the following) (on fol. 122^b, last line).
59. در دعوی محبت و اظهار مودت (on fol. 123^b).
60. در ابتداء (!) و در خوف و رضا (in the following) (on fol. 124^b).
61. در کار کردن بر بندگان بفضل و نگاه داشتن ایشان (in the following) (on fol. 126^b).
62. در مسلمانی و آوردن بر دعوی خویش برهان (in the following) (on fol. 127^b).
63. در عشق ورزیدن و در مزید آن کوشیدن (on fol. 128^a).
64. در حمل حدیث یا لیت رب محمد لم یخلق محمداً (on fol. 129^b).
65. (in the following) در همت بلند (in the following) (on fol. 131^a).
66. در پوشیدن اسرار و لب بستن از گفتار و دور شدن (in the following) (on fol. 132^b, first line).
67. (in the following) در حکمت خداوند جهان و مقهوری بندگان (in the following) (on fol. 134^a).

68. در محبت فقرا و مساکین با دلائل و براهین و عاجزی (the last word left out in the following copy), on fol. 135^b, first line.
69. در پوشیدگی سرحق و سرگردانی خلق, on fol. 136^b.
70. در معزولی و عاجزی عقل در مقابله حکم خداوند در جل, on fol. 137^b.
71. در صفت مردان و مذمت مختشان, on fol. 138^b.
72. در آوردن حاجات خلق و راحت رسانیدن بندگان حق (in the following copy بندگان), on fol. 140^a.
73. در اوصاف جهان و تأثیر آن (in the following copy), on fol. 141^b, first line.
74. در کمال محبت و همت بلند (in the following copy), on fol. 143^b, first line.
75. در قهر محبوب و استغناء مطلوب, on fol. 145^a.
76. در بی نیازی حضرت عزت و دوری از عقل علت (in the following copy در دوری عقل از علت), on fol. 146^a, last line.
77. در سرانسان و دانستن آن (in the following copy), on fol. 148^a.
78. در نفی دنیا و اثبات معرفت مولی, on fol. 149^a, last line.
79. در قهر کردن و لطف نمودن بر دوستان و دشمنان (in the following copy لطف نمودن بر دشمنان), on fol. 151^a.
80. در گفتن هر چه باید گفت و ناگفتن آنچه نباید گفت, on fol. 152^a.
81. در فضل بنی آدم و عشق با خداوند عالم (in the following copy shorter : در محبت با خداوند), on fol. 154^b, first line.
82. در آنچه افعال و احکام خداوند تعالی معطل است از آن بعثتی (متعال بعثتی in the following copy), یا منزّه است از آن, on fol. 156^a.
83. در ترک دنیا و میل بعقبی, on fol. 157^b.
84. در تقسیم بتان و پاک شدن از آن, on fol. 159^b, first line.
85. در رغبت کردن بکارها آخرت و ترک آوردن حرص و شهوت, on fol. 162^a.
86. در دشمن داشتن دنیا و دوست گرفتن عقبی, on fol. 164^a, first line.
87. در طلب حق و ترک خلق, on fol. 165^b.
88. در مذمت جهان و بیوفائی آن, on fol. 166^b.
89. در شادی یافتن و حسرت نا یافتن (in the following copy), on fol. 167^b.
90. در راه بحق و ترک نفس و خلق, on fol. 169^a, first line.
91. در ترغیب و ترهیب (و in the following copy), on fol. 170^a.
92. در دستگیری کردن درماندگان و بر آوردن حاجت حاجتمندان, on fol. 171^b.
93. دریافت (در دریافتن in the following copy) کفر پنهانی, on fol. 172^b, first line.

94. در فروتنی و نواخت یار, on fol. 174^b, first line.
95. در عدل و انصاف (و انتظار in the following copy), on fol. 175^b.
96. در کمال تواضع و نواخت پیشینه, on fol. 176^b.
97. در طلب مطلوب از اهل آن و یاری خواستن از حق (in the following copy از آن), on fol. 177^b.
98. در بارکشی محبت بلاء محبوب را, on fol. 179^b.
99. در عذر خواستن و بخلق پیش آمدن, on fol. 180^b, first line.
100. در تفضیل معنی ولایت بر معنی نبوت, on fol. 181^a.
101. در بیان شبهه از علم مکاشفات, on fol. 181^b.
102. در پوشیده داشتن سر و اتباع شرع, on fol. 182^b.
103. در تأسف کردن (نمودن in the following copy), on fol. 185^b.
104. در اعتقاد کردن بر درویشان و بر خوردن از آن (the last five words left out in the following copy), on fol. 188^a.
105. در مشغولی (در مشغول شدن in the following copy), on fol. 189^a.
106. در بلندی همت بعبارتی دیگر, on fol. 190^a.
107. در تأسف عمر رفته و ندامت حال گذشته بعبارتی دیگر, on fol. 191^a.
108. در تبدیل اخلاق ناستوده باخلاق پسندیده بعبارتی دیگر, on fol. 192^a.
109. در خلاصگی و شایستگی و برگزیدگی و دوستی (بشر مختصر (برگزیدگی in the following copy simply دوستی), on fol. 193^a.
110. در راه شریعت و طریقت و حقیقت, on fol. 194^b.
111. در تأسف و ندامت حال خود بعبارتی دیگر, on fol. 195^a.
112. در تفریض امر بحق و دور بودن از اختیار جواز خلق (in the following copy خود بر خلق), on fol. 197^a, first line.
113. در ترغیب بر فقر و فاقه بعبارتی دیگر, on fol. 197^b.
114. در تفضیل (در فضل in the following copy) لمن, on fol. 198^b.
115. در طور عقل و طور عشق, on fol. 199^b, first line.
116. در طلب محبت (محبت in the following copy), on fol. 201^a, first line.
117. در استعداد مرگ و غنیمت حیات (و غنیمت شمردن حیوة in the following copy), on fol. 202^b.
118. در افلاس بعبارتی دیگر, on fol. 202^b.
119. در استقامت در راه دین (in the following copy), on fol. 203^b, first line.
120. در بازگشت بخداوند تعالی عزوجل (in the following copy), on fol. 205^a.
121. در امید داشتن بخدای تعالی (in the following copy), on fol. 206^a.

122. (in the following copy در قلم نفس) در دفع وسوسه (در قلم نفس) دیگر, on fol. 207^a.
123. in the following) در عزت ایمان و صفت مؤمنان (copy without عبارت دیگر) در حسرت و ندامت عبارت دیگر, on fol. 208^b.
124. در خوف از مبتلا گردانیدن از آنجا که بنده نداند, on fol. 210^a, last line.
125. در فضل فقیر و فقرا و مذمت غنی و اغنیا (in the following copy در فضل فقر و فقر و مذمت اغنیا), on fol. 211^b, first line.
126. در فضل بشر بر ملک و فلک و بر جملة موجودات, on fol. 212^a.
127. in the following) در نکوهش حال و امید داشتن (copy without داشتن) از حضرت ذو الجلال, on fol. 213^a.
128. (in the following copy در راه طلب راه) در راه طلب (در طلب راه) و قلع نفس بدخواه, on fol. 214^b.
129. در مذمت غنا (غنی) (in the following copy) و ترک, on fol. 216^a.
130. در دریافت فیض مر مستعد را عبارت دیگر (these last two words are left out in the following copy), on fol. 217^a, first line.
131. در جواب احادیث مولانا مظفر, on fol. 218^a.
132. در ارشاد و استظهار مرید, on fol. 220^b.
133. در بی نیازی خداوند عالم و ابتلاء بنی آدم, on fol. 221^a.
134. در صفت (در ذکر) عاشق (in the following copy) و عشق, on fol. 222^b.
135. در بنده بودن و تحمل بلا کردن, on fol. 223^b.
136. in the) در وحدت و موحدان و صفت موحدان (following copy در وحدت و بیان صفت موحدان), on fol. 224^b.
137. in the following copy) در توبه و استغفار (در توبه) بحضرت غفار, on fol. 226^b.
138. در طلب مولی علی سبیل الدوام فی اللیل (in the following copy فی اللیالی), on fol. 228^a.
139. در معصیت خلق بمقابله رحمت حق, on fol. 229^b.
140. در بیدار گردانیدن سالک از وقوع مهالك, on fol. 230^b, last line.
141. در ترک دنیا و توجه بعقبی عبارت دیگر, on fol. 232^b, first line.
142. در طلب الله و ترک ما سوی الله, on fol. 233^b.
143. در رغبت نمودن بصحبت علما و عمل آخرت, on fol. 235^b.
144. در اوصاف مسلمانان و قهر کردن بر نفس و شیطان, on fol. 236^b.
145. در گردش و روش, on fol. 237^b.
146. در ترک ما لا یعنی و رفتن بمسلمانی, on fol. 238^a.
147. در تواضع و صفت دل, on fol. 238^b, last line.
148. در بندگی و صبر و شکر عبارت دیگر, on fol. 240^a.
149. در صبر عبارت دیگر, on fol. 242^a.
150. در تصفیة دل و خلوص نیت, on fol. 242^b.

151. on fol. 244^a; the chief topic is در مَعُونَتِیْنِ که از قرآن است یا از قرآن نیست.

The Šūfīc Shaikhs to whom these letters are addressed, are besides the same Kādi Shams-al-din of Jūsa, who was the recipient of the whole first collection :

- Shaikh 'Umar of the township of انکلی.
Kādi Zāhid Muḥammad.
Maulānā (or Kādi) Kamāl-al-din Santūsi.
Maulānā Šadr-al-din.
Malik (or Khwājah) Khidr.
Malik Shams-al-din Shammū.
Khwājagi.
Raḍi-almulk Maḥmūd, Malik Maḥmūd, and Maulānā Maḥmūd (who are probably identical).
Maulānā 'Umar of بتکانوه.
Khwājah (or Shaikh) Sulaimān.
Maulānā Ḥamid-al-din (and Ḥamid-al-din Nāgūri).
Shaikh 'Umar Zafarābādi Diwāna, and his brother Muḥammad Diwāna.
Maulānā (Imām or Shaikh) Muẓaffar.
Malik Muḥarriḥ.
Shaikh Maghribi.
Maulānā Kiwām-al-din کرئی.
Maulānā Bāyazīd (or Abū Yazid).
Naṣir-al-din.
Rafikhān (رفیخان).
Malik Mu'izz-al-din.
Khwājah Aḥmad.

Some letters are written to the author's own sons, viz. Kādi Ḥusām-al-din, Kūth-al-din, 'Abd-almalik, and Fakhr-al-din; one to his mother (والده, No. 149); three are answers to letters received from Shams-al-din Burhān Haddādi, Imām Itikhār of Baṣrah, and Khwājah Muḥadhdhib; two are addressed to Sulṭān Firūzshāh of Dihli (A. H. 752-790 = A. D. 1351-1388), and to Dāwar Malik, the son-in-law of Sulṭān Muḥammadshāh of Dihli (A. H. 725-752 = A. D. 1325-1351) respectively, the former at the request of Khwājah 'Abid Zafarābādi. In a number of cases the names are left blank in this copy and have been supplied from the following one. Without any special address in both copies are Nos. 28, 60-62, 64-70, 73-90, 92, 93, 100, 102, 105-111, 117, 118, 121, 125, 129, 133, 141, 145, 148, 150, and 151. Index on ff. 3^b-7^b.

This copy is dated the 4th of Ramaḍān, A. H. 974 (A. D. 1567, March 15), by 'Abd-alhādī, son of 'Abdallāh.

No. 393, ff. 245, ll. 17; Naskhi; worm-eaten and greatly injured in many leaves, where another hand has repaired the damage, but sometimes in a somewhat incorrect way; size, 10½ in. by 6½ in.

1845

Another copy of the same *second* collection.

Beginning as in the preceding copy. The 150 letters (the 151st is wanting here) are found respectively :

1. on fol. 9^a; 2. on fol. 13^a; 3. on fol. 16^b; 4. on fol. 20^b; 5. on fol. 24^a; 6. on fol. 27^a; 7. on fol. 29^b; 8. on fol. 33^b; 9. on fol. 37^b; 10. on fol. 41^a; 11. on fol. 44^a; 12. on fol. 46^b; 13. on fol. 50^b; 14. on fol. 55^a; 15. on fol. 58^a; 16. on fol. 63^a; 17. on fol. 67^a; 18. on fol. 69^a; 19. on fol. 72^a; 20. on

fol. 74^a; 21. on fol. 76^a; 22. on fol. 78^a; 23. on fol. 80^b; 24. on fol. 83^a; 25. on fol. 85^b; 26. on fol. 86^b; 27. on fol. 89^a; 28. on fol. 91^b; 29. on fol. 92^b; 30. on fol. 93^b; 31. on fol. 94^b; 32. on fol. 95^a; 33. on fol. 96^b; 34. on fol. 98^b; 35. on fol. 100^a; 36. on fol. 100^b; 37. on fol. 101^a; 38. on fol. 102^a; 39. on fol. 102^b; 40.=42 in the preceding copy, on fol. 104^b; 41.=43 in the preceding copy, on fol. 107^a; 42.=44 in the preceding copy, on fol. 110^a; 43.=45 in the preceding copy, on fol. 113^a; 44.=46 in the preceding copy, on fol. 114^a; 45.=40 in the preceding copy, on fol. 116^a; 46.=41 in the preceding copy, on fol. 118^b; 47. on fol. 122^a; 48. on fol. 124^a; 49. on fol. 126^a; 50. on fol. 127^b; 51. on fol. 129^a; 52. on fol. 130^b; 53. on fol. 132^a; 54. on fol. 133^b; 55. on fol. 134^b; 56. on fol. 139^a; 57. on fol. 141^b; 58. on fol. 142^a; 59. on fol. 143^b; 60. on fol. 144^b; 61. on fol. 146^b; 62. on fol. 147^b; 63. on fol. 148^b; 64. on fol. 150^a; 65. on fol. 151^b, last line; 66. on fol. 153^b; 67. on fol. 155^a; 68. on fol. 157^a; 69. on fol. 158^b; 70. on fol. 159^b; 71. on fol. 160^b; 72. on fol. 162^b; 73. on fol. 164^a; 74. on fol. 166^b; 75. on fol. 168^b; 76. on fol. 170^a; 77. on fol. 172^a; 78. on fol. 173^a, last line; 79. on fol. 175^b; 80. on fol. 177^a; 81. on fol. 179^b; 82. on fol. 181^b; 83. on fol. 183^b; 84. on fol. 185^b; 85. on fol. 189^a; 86. on fol. 191^a; 87. on fol. 193^a; 88. on fol. 194^a; 89. on fol. 195^a; 90. on fol. 196^b; 91. on fol. 198^a; 92. on fol. 199^b; 93. on fol. 200^b; 94. on fol. 203^a; 95. on fol. 204^b; 96. on fol. 206^a; 97. on fol. 207^a; 98. on fol. 209^a; 99. on fol. 210^a; 100. on fol. 210^b, last line; 101. on fol. 211^b; 102. on fol. 212^b; 103. on fol. 216^a; 104. on fol. 219^a; 105. on fol. 220^a; 106. on fol. 221^a; 107. on fol. 222^a; 108. on fol. 223^a; 109. on fol. 224^b; 110. on fol. 226^a; 111. on fol. 227^a; 112. on fol. 228^b; 113. on fol. 229^b; 114. on fol. 230^b; 115. on fol. 231^b; 116. on fol. 233^a; 117. on fol. 234^a; 118. on fol. 234^b; 119. on fol. 235^b; 120. on fol. 237^b; 121. on fol. 239^a; 122. on fol. 240^a; 123. on fol. 242^a; 124. on fol. 244^a; 125. on fol. 245^a; 126. on fol. 246^a; 127. on fol. 247^a; 128. on fol. 249^a; 129. on fol. 250^b; 130. on fol. 251^b; 131. on fol. 252^b; 132. on fol. 255^a; 133. on fol. 256^a; 134. on fol. 257^b; 135. on fol. 258^b; 136. on fol. 260^a; 137. on fol. 262^a; 138. on fol. 263^b; 139. on fol. 265^b; 140. on fol. 267^a; 141. on fol. 268^b; 142. on fol. 270^a; 143. on fol. 272^a; 144. on fol. 273^b; 145. on fol. 274^b; 146. on fol. 275^a; 147. on fol. 276^a; 148. on fol. 277^b; 149. on fol. 280^a; 150. on fol. 280^b. Index on ff. 4^a-9^a.

This copy was finished in the library of Khānkhānān Mirzākhān, the son of the Khānkhānān Muḥammad Bāramkhān at Aḥmadābād in Gujarāt, by a certain Burhān, the 4th of Rajab, A.H. 995 (A.D. 1587, June 10).

No. 2277, ff. 282, ll. 17; very clear and distinct Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

1846

Maktūbāt-i-Aḥmad bin Yahyā Munyarī.

An incomplete copy of a *third* collection of letters of the same Sharaf-aldin Aḥmad bin Yahyā Munyarī, on Sūfī topics of the same character as in the two preceding collections. It is defective both at the beginning and end, and has moreover a lacuna of one leaf between

ff. 6 and 7, and another of five leaves between ff. 258 and 259. Eight leaves are missing in the beginning. It opens abruptly at the end of the 3rd letter and breaks off in the beginning of the 125th. The letters, all with full addresses, and somewhat lengthy headings, are found here: 4. on fol. 1^a; 5. on fol. 1^b; 6. on fol. 2^b; 7. on fol. 3^a; 8. on fol. 3^b; 9. on fol. 4^a; 10. on fol. 4^b; 11. on fol. 5^a; 12. on fol. 6^a; 13 and 14. missing on account of the first lacuna; 15. on fol. 7^b; 16. on fol. 8^a; 17. on fol. 9^b; 18. on fol. 23^b; 19 and 20. on fol. 24^b; 21. on fol. 25^a; 22. on fol. 26^a; 23. on fol. 28^a; 24. on fol. 33^a; 25. on fol. 38^b; 26. on fol. 39^a; 27. on fol. 42^b, last line; 28. on fol. 44^b; 29. on fol. 46^b; 30. on fol. 47^a; 31. on fol. 48^a; 32. on fol. 50^b; 33. on fol. 53^a; 34. on fol. 56^a; 35. on fol. 57^a; 36. on fol. 57^b; 37 and 38. on fol. 59^a; 39. on fol. 60^a; 40. on fol. 61^a; 41. on fol. 61^b; 42. on fol. 68^a; 43. on fol. 68^b; 44. on fol. 69^a; 45. on fol. 73^a; 46. on fol. 73^b; 47. on fol. 74^b; 48. on fol. 75^b, last line; 49. on fol. 78^a; 50. on fol. 79^a; 51. on fol. 80^a; 52. left out altogether; 53. on fol. 81^a; 54. on fol. 82^a; 55. on fol. 85^a; 56. on fol. 85^b; 57. on fol. 86^a; 58. on fol. 87^b; 59. on fol. 89^a; 60. on fol. 92^a; 61. on fol. 92^b; 62. on fol. 95^a, last lines; 63. on fol. 96^b; 64. on fol. 97^a; 65. on fol. 98^b; 66. on fol. 102^b, last lines; 67. on fol. 103^b; 68. on fol. 105^a, last line; 69. on fol. 107^a; 70. on fol. 109^a; 71. on fol. 109^b; 72. on fol. 110^a; 73. on fol. 112^a; 74. on fol. 113^a; 75. on fol. 116^a; 76. on fol. 118^b; 77. on fol. 122^b; 78. on fol. 125^a, last lines; 79. on fol. 129^b; 80. on fol. 130^a; 81. on fol. 137^b; 82. on fol. 140^b; 83. on fol. 141^b; 84. on fol. 142^b; 85. on fol. 143^a; 86. on fol. 143^b; 87. on fol. 144^b; 88. on fol. 146^a; 89. on fol. 147^a, last line; 90. on fol. 156^a; 91. on fol. 161^a; 92. on fol. 163^b; 93. on fol. 167^a; 94. on fol. 168^b; 95. on fol. 172^a; 96. on fol. 176^b; 97. on fol. 179^a, first line; 98. on fol. 181^a; 99. on fol. 181^b; 100. on fol. 182^a; 101. on fol. 183^b; 102. on fol. 203^b; 103. on fol. 204^a; 104. on fol. 205^a; 105. on fol. 206^b; 106. on fol. 207^a; 107. on fol. 208^a; 108. on fol. 209^b; 109 and 110. on fol. 210^a; 111. on fol. 213^a; 112. on fol. 214^b; 113. on fol. 216^a; 114. on fol. 216^b; 115. on fol. 218^b; 116. on fol. 226^b; 117 and 118. on fol. 227^b; 119. on fol. 228^b; 120. on fol. 237^b; 121. on fol. 240^a; 122. on fol. 245^b; 123. on fol. 247^a; 124. missing on account of the second lacuna; 125. on fol. 259^b. Letter 81 is not numbered, in consequence of which 82 appears as 81 in the heading and so on; but it is quite possible, that, as there is no letter 52 marked, 53 ought to be correctly styled 52 and so forth, in which case the later numbers, as given in the headings, would after all be correct. Letters 119-123 have no heading at all (a blank space being left for them, but not filled in). From fol. 247 to the end the tops of all leaves are more or less damaged, and whole lines torn away.

A considerable number of these letters are addressed to Khwājah Muḥammad Sa'id and Khwājah Muḥammad Ma'sūm (see ff. 68^b, 73^b, 75^b, 82^a, 95^a, 96^b, 98^b, 113^a, 116^a, 122^b, 125^a, 129^b, 130^a, 137^b, 141^b, 142^b, 143^b, 147^a, 168^b, 172^a, 206^a, 208^a, 210^a, and 213^a), who are both called مخدومزاده, i.e. sons of Makhdūm. The best known Makhdūm among the Sūfī Shaikhs is Makhdūm-i-Jahāniyān, i.e. Sayyid Jalāl-aldin Bukhārī, who died

end of A. H. 785 (A. D. 1384), see *Safinat-alauliyâ*, No. 157 (col. 291 in this Cat.); *Siyar-al'arifin*, No. 13 (ib., col. 264); *Sawâti'-alanwâr*, No. 22, i. (ib., col. 332); *Bodleian Cat.*, No. 1263; and *Rieu* i. p. 354^b; but the names of his sons were according to the *Safinat-alauliyâ*, loc. cit., Sayyid Ahmad Kabir, Sayyid Bahâ-aldin, and Sayyid Muhammad (a fourth Nâsir-aldin Mahmûd is mentioned in *Safinat-alauliyâ*, No. 158), and these are entirely at variance with the two names above. It is therefore possible, that they were two other sons of the author himself (comp. No. 1844), as the latter is styled in Nos. 1848 and 1849 below likewise *Makhdûm*, viz.: مخدوم والمؤمنين, and this word is, besides, generally used as honorary title for a spiritual master or guide.

The other Shaikhs are:

Mir Muhammad Nu'mân and his son, Mir 'Abd-alrahmân.

Shaikh Badî'-alzamân.

Mir Muhibb-allâh.

Maulânâ Muhammad Sâ'in.

Mir Shams-aldin 'Ali Khalkhâlî; Mullâ Shams.

Maulânâ Ahmad Dini.

Miyân Shaikh Amân-allâh.

Mullâ Makşûd 'Ali Tabrizi.

Khwâjah Ibrâhim Kubâdkhânî; Mullâ Ibrâhim.

Mullâ Muhammad Murâd کشمی.

Mullâ 'Ali کشمی.

Khwâjah Muhammad Hâshim کشمی.

Mullâ Tâhir and Mullâ Tâhir Khâdim (both perhaps identical).

Darwish Khâdim.

Maulânâ Muhammad Tâhir (in one place pointed Zâhir) Badakhshî.

Mullâ Sâlih Turk.

Maulânâ Sâlih کولالی.

Khwâjah Salâh-aldin Ahrârî.

Mullâ Badr-aldin.

Mirzâ Minûcihr.

Maulânâ Muhammad Sâdik of Kashmîr.

Khwâjah (or Mir) Husâm-aldin Ahmad and his two sons, Khwâjah Muhammad 'Abdallâh (or as it is several times corrected, 'Ubaid-allâh) and Khwâjah Jamâl-aldin Husain.

Maulânâ Sultân Sirhindî.

Kâdi Naşr-allâh.

Mullâ Shîr Muhammad of Lâhûr (لاهورى as it is spelt here).

Khânjahân.

Mamrezkhan Afghân.

Maulânâ Hamidi.

Khwâjah Sharaf-aldin Husain.

Mir Maşûr.

Maulânâ Şighar Muhammad Rûmî.

Muhammad Mukim Kuşûrî.

Kâdi Mûsâ of Shuwain and his son, Maulânâ Ishâk.

Hâfiz 'Abd-alghafûr.

Kâdi Isma'il of Faridâbâd; Kâdi Aslam.

Şûfi Kurbân-i-jadîd.

Hâjî 'Abd-allatîf Khwârizmî.

Mir Mu'min of Balkh.

Shaikh Nûr-alhak̄; Shaikh Hamîd Ahmadi.

Shaikh Hasan یسکی; Shaikh Nûr Muhammad تھاری.

Khwâjah Muhammad Ashraf; Khwâjah Abû-almakârin.

No. 3483, olim 14. J. 16, ff. 259, ll. 17; Nasta'lik; size, 9½ in. by 5 in.

1847

Maktûbât-i-Ahmad bin Yahyâ Munyarî.

A fourth collection of letters of the same Shaikh Ahmad bin Yahyâ Munyarî, containing selections from a correspondence of twenty-five years between him and the Imâm Muẓaffar (the same to whom some letters are addressed in the second collection) on mystical topics. It is very short, and consists of twenty-eight letters only.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين. اما بعد اين چند مكتوب مرغوب كه بتحریر پیوست قصه آنست كه در مدت بیست و پنج سال شیخ الاسلام شیخ شرف الحق و الذین الخ.

Copied A. H. 1162 (A. D. 1749).

No. 523, ff. 40, ll. 13; Nasta'lik; size, 8¼ in. by 5¼ in.

1848

A letter, designated in the heading as مکتوب حضرت which seems to indicate that it is from the pen of Shaikh Ahmad Munyarî's father, in answer to some questions addressed to him by his son, see the initial words: سؤال چند از مخدوم المسلمین و المؤمنین قدوة المحققین و المدققین شیخ الاسلام شرف الحق والذین احمد (بن) یسکی منیری قدس سره العزیز و ایشان جواب فرموده اند حدیث در عوارف نوشته است كه العشق لا محمود ولا مذموم الخ.

No date; modern transcript. College of Fort William, 1825.

No. 2130, ff. 1-4, ll. 18-21; Naskhî, mixed with Shikasta; size, 8½ in. by 5½ in.

1849

Two mystical treatises, a large and a very small one, the latter of which is styled ارشاد السالکین و برهان العارفين and composed by the same Ahmad bin Yahyâ Munyarî; whether the first is likewise from his pen, is impossible to state, as no indication whatever is given as to its authorship, but it is highly probable.

Beginning of the first risâlah, on fol. 299^b: الله لا اله الا هو و درود بسم الله بر آن ظهور كه شهود ذات و مقصود صفات است و برآل و اصحاب و پیران او باد؛ بعد از آن كلمه چند كه از الهامات است نه از عقلیات الخ.

A bait of Jalâl-aldin Rûmî (شمس الذین تبریز) is quoted on fol. 308^b.

Beginning of the second risâlah, on fol. 417^a: رساله:

ارشاد السالكين و برهان العارفين مخدوم جهان شيخ
شرف الحق شرف الدين احمد (بن) يحيى منيرى قدس
الله روحه، الحمد لله رب العالمين كه موجود نيست مگر
وى و درود بر رسول كه مقصود نيست مگر وى الخ.

No. 110, ff. 299-421, ll. 11; Nasta'lik; illuminated frontispiece; size, 6½ in. by 3½ in.

1850

Mastûrât (مستورات).

Discourses and spiritual teachings of Sayyid 'Ali Hamadâni bin Sayyid Shihâb-aldin Hamadâni, a direct descendant of the prophet (see his full pedigree here on fol. 348^a, l. 1 sq., and in No. 1269 of the Bodleian Cat.), who is stated here to have gone to Kashmir, A. H. 741=A. D. 1340, 1341 (see fol. 347^a, lin. penult., and fol. 347^b, l. 2 sq.), and have built there the famous convent, خانقاه معلی, which is visited from far and wide (the usual date assigned to this expedition to Kashmir is A. H. 781 or 782=A. D. 1379 or 1380, see Rieu ii. p. 447, etc.). He died A. H. 786 (see fol. 422^a, first line), the 6th of Dhû-alhijjah=A. D. 1385, Jan. 19; comp. on this Shaikh Haft Iklim, No. 1019 (col. 453 in this Cat.), No. 1870, 36 further down, and Rieu, loc. cit. The present discourses were taken down from the master's lips by one of his disciples; the treatise forms therefore a kind of memoir of the great Şûfî saint.

Beginning: سبحان الله بحمده بقدرت کمالات الهی و نوادر الخ.

No date. Other Persian works by the same 'Ali Hamadâni are: the mystical treatise, خلاصة المناقب (Bodleian Cat. No. 1269, there stated to have been composed A. H. 787, which is probably a mistake for 778=A. D. 1376, 1377); the famous work on political ethics, ذخيرة الملوك (see Rieu ii. p. 447; Bodleian Cat., Nos. 1451-1453; G. Flügel iii. p. 284; W. Pertsch, Berlin Cat., p. 7, No. 5, and p. 321 sq.); حل التصوف, a commentary on the فصوص الحکم (see No. 1357, 9 above, and Rieu ii. p. 836^b, No. XX); ده قاعده, ten rules of contemplative life (ib., p. 829^a, No. XI, and G. Flügel iii. p. 420); رسالة الاصطلاحات, a treatise on Şûfî terminology (W. Pertsch, Berlin Cat., p. 275, No. 4); مشارق الاذواق, a commentary on Ibn al-Fârîd's (see No. 1811 above) wine-qaṣidah (see No. 1922, 12 below); في علم القيافة (ib., iii. p. 413); on physiognomy (Bodleian Cat., No. 1241, 28); shorter mystical tracts (see Rieu ii. p. 836^a; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresd., No. 198, 20, etc.); letters (Rieu ii. p. 835^b, No. IV); ghazals (ib., p. 825^a, No. III, and p. 835^b, No. VIII), etc. A panegyric biography of 'Ali Hamadâni in Persian is noticed in W. Pertsch, Berlin Cat., p. 18, 8. On Arabic works of the same, see Arabic Cat. of the Brit. Mus., p. 406 sq.; Loth, Arabic Cat., pp. 94 and 195; Rieu, Supplement, p. 12; Haft Iklim, No. 1019, etc.

No. 2486, ff. 346-442, ll. 11; Nasta'lik; the first three pages supplied by a later hand; size, 6½ in. by 4½ in.

1851

انيس الطالبيين و Anis-attâlibin û wa'dat-alsâlikin (وعدة السالكين).

The discourses, spiritual teachings, and miraculous deeds of Khwâjah Bahâ-aldin Nakshband, with his real name, Muḥammad bin Muḥammad al-Bukhârî the founder of the Nakshbandi order (boru, according to the Safinat-alauliyâ, No. 82, col. 283 in this Cat., in Muḥarram, A. H. 718=A. D. 1318, March, see also Raudat-alsâlikin, No. 4, ib., col. 260; ib., col. 263; and Haft Iklim, No. 1489, ib., col. 491; Rieu fixes his birth in A. H. 728=A. D. 1327, 1328), by Şalâh bin Mubârak al-Bukhârî, who entered the service of Khwâjah 'Alâ-aldin 'Attâr (died A. H. 802, 20th of Rajab=A. D. 1400, March 17) A. H. 785 (A. D. 1383), and was by his intercession favoured with the patronage of the great Shaikh (see fol. 2^b, l. 13 sq.). After Nakshband's death, the 3rd of Rabî'-alawwal, A. H. 791 (see fol. 3^a, l. 15, and comp. the Safinat-alauliyâ, loc. cit., where he is stated to have reached the age of 73 years, a corroboration of the date 718 for his birth)=A. D. 1389, March 2, he began to compile this work, which is also stated مفامات خواجه نقشبند, comp. the fly-leaf, fol. 1^a, and the colophon, and contains four kîsims, viz.:

1. در تعريف ولى و ولايت, on fol. 4^b.
2. در شرح بدايت احوال حضرت خواجه ما قدس الله, on fol. 8^a.
3. در بيان صفت پرورش احوال و اقوال و اخلاق حضرت خواجه ما قدس الله روحه و شرح طريقه نسبت و نتائج صحبت و كيفيت معامله ايشان با طالبان و حقائق و لطائف كه در محلى بر لفظ مبارك ايشان ميگذشته, on fol. 23^b.
4. در ذكر سائر كرامات و ظهورات و احوال و آثاري كه از حضرت خواجه ما قدس الله سره در محال تلاطم امواج بحار ولايت بظهور آمده است, on fol. 45^a.

Beginning: حمد بى منتها حضرت خداي را جل سلطانہ و عم احسانه كه محمد اولين و آخرين الخ.

Another copy of the same work is described in W. Pertsch, Berlin Cat., p. 10, No. 23. A treatise of similar contents and similar title (معامات خواجه بهاء), styled in Krafft, p. 113, رسالة القدسية التقشيدية, by Khwâjah Muḥammad Pârsâ, another pupil of Bahâ-aldin Nakshband (who died A. H. 822, the 24th of Dhû-alhijjah=A. D. 1420, Jan. 11, see Nos. 1855 and 1923, 3 below, and comp. No. 1357, 14 above), is noticed in Rieu ii. p. 862^a, No. II, see ib., iii. p. 1095.

Copied at Lâhûr for the library of Khwâjah Muḥammad Maghfûr, son of Khwâjah Ghiyâth-aldin Muḥammad, by Ahmad Husaini Kanûjî, A. H. 1008 (A. D. 1599, 1600). Collated A. H. 1013 (A. D. 1604, 1605).

College of Fort William, 1809.

No. 2256, ff. 123, ll. 19; Nasta'lik, mixed with Shikasta; illuminated frontispiece; size, 9¼ in. by 5½ in.

1852

Raudat-almuhibbin (روضة المحبتين).

A mystical mathnawī, containing ten Ṣūfī love-letters, and therefore styled in the copies of the British Museum and the Berlin Library (see Rieu, Supplement, p. 217, and W. Pertsch, Berlin Cat., pp. 715 and 716, No. 687, 3) روضة المحبتين, by Ibn 'Imād, a contemporary of Hāfiẓ, who was born in Khurāsān and lived in Shirāz, where he died A. H. 800 (A. D. 1397, 1398). It was composed A. H. 794 (A. D. 1392). see fol. 38^b, ll. 6 and 8. The above title, روضة المحبتين, the garden of lovers, which is also found in the Bodleian copy (Bodleian Cat., No. 1265), is no doubt the correct one, as it is distinctly given at the end of the poem itself; the other, روضة المحبتين or the ten letters, although correctly describing the contents of the poem, seems to rest on a confusion of this mathnawī with the روضة المحبتين of Khwājah 'Imād-al-dīn Faḳīh, with the takhalluṣ 'Imād, who died A. H. 773 or 793 (A. D. 1371, 1372 or 1391, see Bodleian Cat., No. 803, and A. Sprenger, Catal., p. 438) and who was very likely the father of our Ibn 'Imād (see similar suggestions in W. Pertsch, Berlin Cat., loc. cit.).

Beginning:

الحمد لخالق البرايا - والشكر لواهب العطايا

Copied by Mir 'Imād alḥusainī at Harāt; the date is effaced. Another work of Ibn 'Imād is entitled طرز قدما, see W. Pertsch, loc. cit.

No. 1571, ff. 39, 2 coll., each ll. 11; clear Nasta'liq; illuminated frontispiece and all headings written on gilt ground; beautiful ornaments throughout; all the margins sprinkled with gold; two pictures on ff. 9^a and 36^b; size, 9½ in. by 6 in.

1853

Another, more modern copy of the same.

Beginning as in the preceding copy.

Dated Rajab, A. H. 1158 (A. D. 1745, Aug.), by 'Abdallāh. The first page is seriously damaged.

No. 1843, ff. 1-26, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5 in.

1854

Mirāt-al'arīfin (مرآت العارفين).

A very clear exposition of the principles and doctrines of Ṣūfism in fourteen Kashfs, each followed by a Nuktaḥ, preceded by a Muḳaddimah, and concluded by a Khātimah.

Beginning: الحمد لله الذي خلق آدم على صورته الخ

Muḳaddimah, on fol. 2^b, first line: في اشارات علم الميقن.

Kashf I, on fol. 4^a: في بيان حقيقة الوجود.

Nuktaḥ, on fol. 16^b: في اشارات الفناء والبقاء.

Kashf II, on fol. 18^b: في بيان حقيقة التوحيد.

Nuktaḥ, on fol. 29^b: في اشارات المحو والاثبات.

Kashf III, on fol. 34^b: في بيان حقيقة المعرفة.

Nuktaḥ, on fol. 47^a: في اشارات الغيبة والحضور.

Kashf IV, on fol. 51^a: في بيان حقيقة المحبة.

Nuktaḥ, on fol. 65^b: في اشارات الصحو والسكر.

Kashf V, on fol. 68^b: في بيان حقيقة الغيرة.

Nuktaḥ, on fol. 81^b: في اشارات الستر والتجلى.

Kashf VI, on fol. 84^a: في بيان حقيقة الفرب.

Nuktaḥ, on fol. 97^a: في اشارات الجمع والتفرقة.

Kashf VII, on fol. 99^a: في بيان حقيقة الوصلة.

Nuktaḥ, on fol. 109^a: في اشارات الشرب والذوق.

Kashf VIII, on fol. 111^b: في بيان حقيقة الكلام.

Nuktaḥ, on fol. 121^b: في اشارات كشف الخواطر.

Kashf IX, on fol. 124^b: في بيان حقيقة الروية.

Nuktaḥ, on fol. 136^b: في اشارات التوم واليقظة.

Kashf X, on fol. 140^a: في بيان حقيقة الصفوة.

Nuktaḥ, on fol. 151^b: في اشارات القبض والبسط.

Kashf XI, on fol. 153^b: في بيان حقيقة الارادة.

Nuktaḥ, on fol. 164^b: في اشارات الجذبة والسلوك.

Kashf XII, on fol. 166^b: في بيان حقيقة الولاية.

Nuktaḥ, on fol. 178^b: في اشارات الخوارق.

Kashf XIII, on fol. 181^a: في بيان حقيقة السماع.

Nuktaḥ, on fol. 191^b: في اشارات التواجد والوجد و الوجود.

Kashf XIV, on fol. 194^a: في بيان حقيقة الروح.

Nuktaḥ, on fol. 207^a: في اشارات المبدء والمعاد.

Khātimah, on fol. 208^b.

The author has taken great care to conceal his name, styling himself simply ابراهيم درويش, but in his own ghazals, with which the book is interspersed, he betrays it in the takhalluṣ, viz. Mas'ūd (see fol. 65^b, last line but one; fol. 81^b, l. 4 ab infra; fol. 97^a, l. 1; fol. 109^a, l. 5 ab infra; fol. 136^b, l. 8; fol. 151^b, l. 3; fol. 164^b, l. 8; fol. 178^b, l. 4; fol. 191^b, l. 5; fol. 202^a, l. 3; fol. 207^a, l. 4 ab infra; and fol. 209^b, l. 3 ab infra), and more distinctly: Mas'ūd-i-Bak (only once, on fol. 121^a, l. 1). Khwājah Mas'ūd-i-Bak (of Bak in the district of Bukhārā), with his original name Aḥmad bin Muḥammad Nakhshabī Shirkhān (see col. 333 in this Cat., and compare with it No. 856 in the Bodleian Cat.), was a relation of Sultān Firūz of Dihli and according to the Makhzan-algharā'ib (No. 2306, col. 373 in the Bodleian Cat.), originally an independent ruler of Bukhārā, till he turned a derwish of the Cīstī order under the spiritual guidance of Shaikh Rukn-al-dīn, the son of Shaikh Shihāb-al-dīn Imām (the latter being one of the renowned disciples and Khalīfas of Nizām-al-dīn Auliya), or, as the Makhzan-algharā'ib states (loc. cit.), of Shaikh Naṣir-al-dīn Maḥmūd Cīrāgh of Dihli (who was likewise a distinguished pupil of Nizām-al-dīn Auliya and died the 18th of Ramaḍān, A. H. 757 = A. D. 1356, Sept. 14, see Safinat-alauliyyā, No. 116, col. 287 in this Cat.). He was put to death A. H. 800 (A. D. 1397, 1398). In the present work, the 14th Kashf of which is quoted in full in the Sawāṭi'-alanwār (No. 654 of this Cat.), he often quotes as authority the Cīstī Shaikh Shibli, the son of Shaikh Jalāl-al-dīn Panipati (who died A. H. 765 = A. D. 1363, 1364, see Rieu i. p. 358^b). Other works of Mas'ūd-i-Bak are التمايح; أم التمايح (an imitation of 'Ain-alkudāt's work of the same title, see Nos. 1793 and 1794 in this Cat.); and

the diwân of lyrical poems, styled نور اليقين (see Rieu ii. p. 632) or نور العيون (according to Ilâhi, see A. Sprenger, Catal., p. 84) or even نور العين (as the Makhzan-algharâ'ib denotes it).

This copy is dated A. H. 1085 (A. D. 1674, 1675), by Muḥammad Kabir bin Shaikh Aḥmad.

College of Fort William, 1825.

No. 2307, ff. 210, ll. 13; Nasta'lik; size, 8½ in. by 5 in.

1855

Faṣl-alkhiṭâb (فصل الخطاب).

An encyclopaedia of Sūfic lore, containing extracts from the works of the greatest Persian and Arabic mystics, by Muḥammad bin Muḥammad bin Maḥmūd alḥâfizi albukhârî, commonly known as Khwâjah Muḥammad Pârsâ, who died A. H. 822 (A. D. 1420). According to H. Khalifa iv. p. 422, No. 9058, the full title of this work is فصل الخطاب في المحاضرات; according to G. Flügel iii. p. 421, فصل الخطاب لوصول الاحباب, comp. also Rieu ii. p. 863^b, and W. Pertsch, Berlin Cat., p. 294. The interesting documents on mysticism, contained therein, are fully described by Flügel, loc. cit.

Beginning: الحمد لله الدالّ خلقه على وحدانيته باعلامه وآياته المتعترف الى اوليائه الخ.

Khwâjah Muḥammad Pârsâ is besides the author of the رسالة القدسية التقشيدية انفاص قدسية, containing the sayings of Shaikh Bahâ-aldin Naḥshband (who died A. H. 791=A. D. 1389, see No. 1851 above, and comp. Nos. 1920, 1; 1923, 2, 3 and 9 below), which were collected by him and from which an extract was made by Jâmi in his سخنان خواجه پارسا or المناشئة القدسية (see col. 764, No. 14, in this Cat., and Bodleian Cat., No. 1266); and of the رسالة در بيان نتيها, see W. Pertsch, Berlin Cat., p. 78, No. 3; comp. also No. 1923, 6 below.

This copy is dated the 5th of Jumâdâ-alâkhar, A. H. 909 (A. D. 1503, Nov. 25), by Khwâjah Muḥammad bin Malik Muḥammad Sūfi alandigâni (الاندگاني, i. e. الاندجاني, of Andijân). Collated, with occasional marginal glosses and additions.

No. 627, ff. 243, ll. 25; Naskhi; size, 9½ in. by 5½ in.

1856

Khâtimah (خاتمة).

An elaborate work on the whole doctrine of Sūfism, principally based on Kūrân verses and traditions, by Sayyid Muḥammad bin Sayyid Yūsuf Husaini, commonly known as Muḥammad Husaini Gisûdarâz, the 'long-locked one,' the greatest disciple and Khalifah of Shaikh Nasir-aldin Maḥmūd C'irâgh of the C'ishti order (see No. 1854 above). He was born at Dihli according to the Sawâṭi'-alanwâr, No. 22 a (col. 331 in this Cat.), the 4th of Rajab, A. H. 720 (A. D. 1320, Aug. 10, whereas the date usually given is A. H. 721), and died A. H. 825, the 16th of Dhû-alka'dah (A. D. 1422, Nov. 1), at the age of 105 lunar years, comp. Rieu i. p. 347^b, where a copy of his discourses, collected under the title جوامع

IND. OFF.

الكلم by his disciple Muḥammad bin Muḥammad Akbar Husaini, is described and details about his life are given.

Beginning: ربّ انعمت فزد له از رسوم مستمّرة و عادات ملتزمّة سبيل ايشان دوام وضواست و عوام و خواص ايشان بى وضو نباشند مگر بحالة مرض الخ.

Title and author's name appear on fol. 203^a. On the same page the work ends, dated the 21st of Dhû-alka'dah, A. H. 1067 (A. D. 1657, Aug. 31), and is followed on ff. 203^b-205^a by a short epilogue on the unity of God, beginning: لا اله الا الله حق سبحانه وتعالى. عبارتست از هستى و آن هستى بچگون و بچگونه است الخ.

Occasional notes and glosses on the margin; some pages a little worm-eaten.

No. 516, ff. 205, ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 203^b; size, 7½ in. by 4½ in.

1857

Another copy of the same.

Beginning: از رسوم مستمّرة و عادات ملتزمّة دوام وضوست عوام و خواص ايشان بى وضو نباشند مگر بحالة مرض الخ.

This copy, which is not dated, contains a rich collection of valuable margin-glosses, both grammatical and exegetical.

College of Fort William, 1825.

No. 2221, ff. 177, ll. 14; Nasta'lik; size, 7½ in. by 4½ in.

1858

The same.

Beginning as in the preceding copy.

No date. A large number of marginal and interlinear glosses, some of considerable value, throughout the whole work, mostly written in red ink. The Khâtimah ends on fol. 137^b, and is followed by another short mystical treatise of the same author, Gisûdarâz, styled Wujûd-al'âshikîn (وجود العاشقين), on ff. 137^b-144^b, beginning: سپاس بيمد و ستايش بيمدد (و) مر قادر مطلق و حاكم بر حق و جانان عاشقان و صاحب جملة جهان را و درود بيقياس مرا احمد حق شناس الخ.

Ff. 145-160 are filled by another hand with some Hindûstâni poetry in mathnawi-form, and several prose-treatises, partly in Hindûstâni too, partly in Persian, dealing mostly with the same topics of the Muḥammadan creed from a Sūfic standpoint, as the Khâtimah, for instance, روز جمعه, ذبح, وضو, etc.

No. 1163, ff. 160, ll. 15; large Nasta'lik; the Arabic quotations in Naskhi; size, 9½ in. by 6½ in.

1859

Wujûd-al'âshikîn (وجود العاشقين).

Another copy of the same short mystical treatise which is found on ff. 137^b-144^b of the preceding copy.

سپاس و ستایش ببعده مر قادر مطلق و :
حاکم برحق و جانان عاشقان الخ

No date.

No. 695, ff. 1-11, ll. 13; large and distinct Nasta'liq; size, 6½ in. by 4½ in.

1860

The same.

Beginning: حمد بقیاس و ستایش ببعده مر قادر مطلق :
و حاکم برحق که جانان عاشقان الخ

No date. College of Fort William.

No. 2355, ff. 1-9, ll. 11; Shikasta; size, 5½ in. by 3½ in.

1861

Asmâr-alasrâr (اسرار).

Another Sûfic work of the great Shaikh Gîsûdarâz, containing chiefly, like the Khâtimah, mystical interpretations of Kurân verses and traditions. The title appears on fol. 1b, l. 5. The first سمر or 'night-discourse' begins on fol. 3a.

Beginning of the preface: الحمد لله خالق الليل والنهار
وجاعل الظلمات والانوار والصلوة على محمد رسول الله
المختار الخ

This work ends on fol. 223b, and is followed on ff. 224a-253a by another mystical treatise of similar contents by the same Gîsûdarâz, entitled Istikâmat-alshari'at biṭarîḳi'lḥaḳîḳat (استقامة الشريعة بطريق الحقيقة), and composed, according to fol. 224a, ll. 2 and 1 ab infra, A. H. 792 (A. D. 1390). It begins: الحمد لله المتجلى على
المطيع والعاصي القريب من الداني الخ

The same treatise is noticed in the Bodleian Cat., No. 1267, 1.

All the Arabic words and phrases are explained by an interlinear Persian paraphrase. The same is the case with another short tract, in Arabic, on ff. 253b-254b, giving the contents of Muḥammad's pretended conversation with God during his ascension to heaven, and beginning: قال النبي صلى الله عليه الخ

No date. College of Fort William, 1825.

No. 2167, ff. 254, ll. 17 (from fol. 224 on ll. 15); Naskhi; size, 9¼ in. by 5 in.

1862

Istikâmat-alshari'at biṭarîḳi'lḥaḳîḳat (استقامة الشريعة بطريق الحقيقة).

Another copy of the same treatise which is found on ff. 224a-253a of the preceding copy, beginning in the same way.

The date A. H. 792 appears on fol. 1b, l. 3 ab infra, the title on fol. 3a, ll. 1 and 2.

No date. Seals of A. H. 1122 and 1129 (A. D. 1710 and 1717), on fol. 1a.

No. 2090, ff. 32, ll. 13; clear Nasta'liq; worm-eaten; size, 7¼ in. by 4¼ in.

1863

Tarjuma-i-Âdâb-almurîdîn (ترجمة آداب المريدين).

A Persian translation and detailed exposition of the Arabic work on the leading doctrines of Sûfism, by Abû-alnajib Diyâ-aldîn 'Abd-alkâhîr al-Suhrawardî (see title of the original and author's name on fol. 6a, ll. 7 and 9), who was the uncle of the famous Shihâb-aldîn 'Umar al-Suhrawardî, the founder of the Suhrawardî order, and died A. H. 563, the 12th of Jumâdâ-alâkhar (A. D. 1168, March 24), see Safinat-alauliyâ, No. 122 (col. 287 in this Cat.), and Haft Iklim, No. 1298 (ib., col. 475). The translator and commentator is Shaikh Muḥammad Ḥusainî Gîsûdarâz, the author of the four preceding works, who states, on fol. 7a, l. 3 sq., that he had already two or three times translated this work from the Arabic, and that now for the fourth and last time he undertook the task, together with a commentary. The date of translation appears to be A. H. 813 (A. D. 1410), curiously spelt here thus, هيسد و سيزده.

Beginning of the Arabic preface, on fol. 5b: الحمد لله الذي خص الاولياء من بين الناس باقتباس من مشكاة الانبياء الخ

Beginning of the Persian introduction, on fol. 7a: اما بعد محمد يوسف حسيني الملقب بگيسودراز دوسه بار اين كتاب را ترجمه کرده است هم بتطويل وهم بانجاز الخ

Beginning of the Arabic text, on fol. 7b: اجمعوا على: ان الله تعالى واحد في الوحدة الخ

Copied by Haidarbeg, without a date. College of Fort William, 1825.

No. 2130, ff. 5-272, ll. 15; Nasta'liq, the Arabic text in Naskhi; size, 8½ in. by 5½ in.

1864

Risâla-i-Mîr Sayyid Sharîf (رساله مير سيد شريف).

The reply of Sayyid Zain-aldîn 'Alî, usually styled Sayyid Sharîf of Shirâz, to several questions of mystical theology, addressed to him by Iskandar bin 'Umar Shaikh of Isfahân, A. H. 825 (A. D. 1422). The questions deal with man's creation, the connection between mind and body, future reward and punishment, the angels, paradise, hell, the مستقيم, Muḥammad's ascension to heaven, and similar topics.

Beginning: الحمد لله... در شهر سنه خمس وعشرين
و ثمانمائه اسکندر ابن عمر شيخ از اصفهان کس فرستاده
به شیراز الخ

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abû Ṭalib alḥusainî, at Murshidâbâd.

No. 1234, ff. 275a-285b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4¾ in.

1865

Tarjuma-i-Minhâj-al'âbidîn (ترجمة منهاج العابدین).

A Persian translation of Muḥammad bin Muḥammad al-Ghazâlî's (see above, Nos. 1781-1792) Arabic work on mystical philosophy and speculation, entitled the

'Highway of the true servants of God' (comp. H. Khalfa vi. p. 210, No. 13, 243; Cat. Codd. Or. Lugd. Batav. iv. p. 315; No. 1792 above, etc.), made by Shaikh Yūsuf Budh of Īrīc (who died A.H. 834=A.D. 1430, 1431), a disciple and Khalīfah of the great Shaikh Jalāl-al-dīn Makhdūm-i-Jahānīyān of Bukhārā (died the 10th of Dhū-al-hijjah, A.H. 785=A.D. 1384, Febr. 3), and a disciple also of Khwājah Ikhtiyār-al-dīn 'Umar of Īrīc (died the 14th of Muharram, A.H. 809=A.D. 1406, July 1) and of Sayyid Ṣadr-al-dīn Rājū Kattāl of Bukhārā, Jalāl-al-dīn's younger brother (died A.H. 827=A.D. 1424), comp. col. 332 in this Cat.; Safinat-alauliyā, No. 157 (ib., col. 291), and Rieu iii. p. 1079^a. It is divided into seven عقبه, viz.:

1. در علم, on fol. 6^b, last line.
2. در توبه, on fol. 13^a.
3. در عوائق, on fol. 20^a.
4. در عوارض, on fol. 71^b.
5. در بواعث, on fol. 93^b.
6. در قواعد, on fol. 106^a.
7. در حمد و شكر, on fol. 122^a.

Beginning: حمد مر خداي را که او ملک حکيم است
و جواد کريم است و عزيز رحيم است الخ

Dated at Aurangābād in Rabi'-althānī, A.H. 1093 (here called by mistake the 28th year of 'Ālamgir's reign, which would really be A.H. 1096=A.D. 1682, April-May. Ff. 48, 70, and 98^a are considerably damaged.

College of Fort William, 1825.

No. 2152, ff. 136, ll. 15; Nasta'lik; size, 10 in. by 5½ in.

1866

Another copy of the same.

Beginning as in the preceding copy. The seven عقبه are found here: 1. on fol. 6^b; 2. on fol. 12^b; 3. on fol. 18^b; 4. on fol. 74^b; 5. on fol. 98^b; 6. on fol. 112^b; 7. on fol. 132^a. Collated throughout. No date.

No. 608, ff. 149, ll. 15; distinct Nasta'lik; size, 9½ in. by 5½ in.

1867

Bahr-alma'ānī (بحر المعانی).

Thirty-six letters on Sūfism, compiled by Muḥammad bin Naṣīr-al-dīn Ja'far almakki alḥusainī, a disciple and Khalīfah of Gīṣūdarāz (see Nos. 1856-1863 above) and member of the Cīshī order, who lived from the time of Sultān Muḥammad Tughluq (died A.H. 752=A.D. 1351) to that of Sultān Bahlūl (who began to reign A.H. 854=A.D. 1450) and reached the age of over 100 years (see col. 332, l. 7 sq. in this Cat.), at the request of his spiritual brother Malik Maḥmūd and addressed as an heirloom of mystic traditions to this future successor of his in the spiritual leadership, during the years A.H. 824-825 (A.D. 1421-1422).

Beginning: آن خدائی که انگبین شیرین نوش از قواری: تلخ نیش زنبور بقدرت خویش چکاند الخ

The thirty-six letters (مکتوبات) deal with the following topics:

1. فی ایمان, on fol. 2^b, dated the 10th of Ṣafar, A.H. 824 (A.D. 1421, Febr. 14).
2. فی الصلوة, on fol. 5^a, dated the 5th of Rabi'-alawwal, A.H. 824 (A.D. 1421, March 10).
3. فی الزکوة والصوم والحج, on fol. 9^b, dated the 18th of the same month (March 23).
4. فی المعرفة, on fol. 13^a, dated the 13th of Rabi'-alākhar, A.H. 824 (A.D. 1421, April 17).
- 5 and 6. فی بیان الروح, on ff. 17^b and 21^b, dated respectively the 7th and the 5th (read the 15th) of Jumādā-alawwal, A.H. 824 (A.D. 1421, May 10 and 18).
- 7-10. در بیان عشق, on ff. 27^a, 32^b, 38^a, and 44^a, dated respectively the 4th of Jumādā-alākhar, the 27th of Sha'bān, the 9th and 23rd of Ramadān, A.H. 824 (A.D. 1421, June 6, Aug. 27, Sept. 7 and 21).
11. فی اسرار الانسان, on fol. 49^a, dated in the same month.

12. فی الشاهد, on fol. 55^b, dated the 4th of Shawwāl, A.H. 824 (A.D. 1421, Oct. 2).

13-16. فی بیان المشاهدات, on ff. 61^b, 68^a, 78^b, and 85^a, dated respectively the 11th, the 22nd, the 28th, and the last of Shawwāl, A.H. 824 (A.D. 1421, Oct. 9, 20, 26, and 27).

17. فی بیان الطالب والمطلوب, on fol. 93^a, dated the 3rd of Dhū-al-kā'dah, A.H. 824 (A.D. 1421, Oct. 30).

18 and 19. فی بیان الکفر, on ff. 100^b and 107^b, dated respectively the 7th and the 9th of Dhū-al-kā'dah, A.H. 824 (A.D. 1421, Nov. 3 and 5).

20. فی بیان اسرار القرآن, on fol. 115^a, dated the 12th of the same month (Nov. 8).

21-24. فی بیان الاسرار, on ff. 120^b, 126^b, 131^a, and 137^a, dated respectively the 19th and 27th of Dhū-al-kā'dah and the 1st and 2nd of Dhū-al-hijjah, A.H. 824 (A.D. 1421, Nov. 15, 23, 27, and 28).

25. (read الشکر) فی بیان الشکر, on fol. 146^a, dated the 7th of the same month (Dec. 3).

26. فی بیان اصول الوصول, on fol. 150^b, dated the 12th of the same month (Dec. 8).

27. فی معرفة النفس والتعجب, on fol. 155^a, dated the 20th of the same month (Dec. 16).

28. فی بیان اسرار المذاهب, on fol. 161^a, dated the 23rd of the same month (Dec. 19).

29. فی الوجد و حالات الانبياء والاولياء, on fol. 166^b, dated the 26th of the same month (Dec. 22). On fol. 173^b, first line, there is added to this letter a short فصل فی الشوق.

30. فی الرويا, on fol. 173^b, middle, dated the 2nd of Muharram, A.H. 825 (A.D. 1421, Dec. 27).

31. فی اسرار المصلى, on fol. 177^b, dated the 5th of the same month (Dec. 30).

32. فی بیان التور والجنون, on fol. 184^a, dated the 11th of the same month (A.D. 1422, Jan. 5).

33. *في العشق* (see letters 7-10), on fol. 187^b, dated the 14th of the same month (A. D. 1422, Jan. 8).

34-36. Without headings, on ff. 191^b, 195^b, and 203^a, dated respectively the 18th, 24th, and 27th of Muharram, A. H. 825 (Jan. 12, 18, and 21). On fol. 138^a begins an enumeration of 380 Shaikhs whose personal acquaintance the author made, and by whose teachings he profited. At the end the list of famous Imāms and Shaikhs is given, through whom the mystic tradition came down from Muhammad to the author of this book (the various mistakes in the names and certain omissions can be rectified by comparison with the following two copies and the full list given in the *Sawāṭi'-alanwār*, coll. 327-329 in this Cat.), viz.: 'Alī; — Khwājah Hasan Baṣrī; — Fuḍail bin 'Iyād; — Khwājah Ibrāhim Adham; — Khwājah Hubairah Baṣrī; — Khwājah 'Ulū Dinawari; — Khwājah Aḥmad Farasnāfa (!); — Khwājah Nāṣir Abū Muḥammad; — Khwājah Nāṣir-al-dīn Abū Yūsuf 'Cishti; — Khwājah Maudūd 'Cishti; — Khwājah Ḥāji Sharaf Zandani; — Khwājah Mu'in-al-dīn Hasan Sijzi; — Kuṭb-al-dīn Bakhtiyār Ūshī; — Farid-al-dīn Shākarganj; — Khwājah Nizām-al-dīn; and — Kuṭb-i-Akṭāb Shaikh Nāṣir-al-dīn Maḥmūd (i.e. *Čirāgh* of Dihli, see No. 1854 above), from whom the author received it.

A *munājāt* (quiet prayer to God), on fol. 209^b.

Dated the 19th of Ramaḍān, A. H. 1055 (A. D. 1645, Nov. 8). An entry from Mir Maḥsūd, who finished the reading of this MS. the 25th of Dhū-alḥijjah, A. H. 1121 (A. D. 1710, Febr. 25), is also found on the last page.

No. 1545, ff. 210, ll. 17; very clear and distinct Nasta'liq; worm-eaten; annotated; size, 10½ in. by 5½ in.

1868

Another copy of the *Baḥr-alma'āni*.

Beginning the same. The thirty-six letters are found here as follows:

1. On fol. 3^a, dated (by mistake) the 10th of Ṣafar, A. H. 829 (instead of 824).
2. On fol. 8^a.
3. On fol. 18^b.
4. On fol. 25^b.
5. On fol. 34^b. As date is given the month only, Jumādā-alawwal.
6. On fol. 42^a, dated here (more correctly) the 15th of Jumādā-alawwal.
7. On fol. 53^b.
8. On fol. 63^b.
9. On fol. 73^a.
10. On fol. 81^a.
11. On fol. 87^b, dated the last of Ramaḍān, A. H. 824 (A. D. 1421, Sept. 28).
12. On fol. 96^a.
13. On fol. 104^b.
14. On fol. 113^a.
15. On fol. 127^b.
16. On fol. 134^b.
17. On fol. 145^a, dated here the 6th of Dhū-alḥijjah, A. H. 824 (but that is a mistake, since it was not a Friday, as is stated).
18. On fol. 155^a, dated here the 4th of Dhū-alḥijjah (A. D. 1421, Oct. 31).

19. On fol. 163^b.
 20. On fol. 174^a.
 21. On fol. 181^b.
 22. On fol. 188^b, dated here the 24th of Dhū-alḥijjah (a Monday, as is stated, but that is again wrong).
 23. On fol. 194^a.
 24. On fol. 201^b.
 25. Headed: *في بيان السكر*, on fol. 210^b.
 26. Headed: *في الوصول*, on fol. 215^b.
 27. On fol. 220^a (wrong date here).
 28. On fol. 226^a.
 29. Headed: *في وجد والحالات (!) الانبياء في (!) الاولياء*, on fol. 231^b. On fol. 237^b, last line, is added the *فصل با الشوق* (so here, misspelt for *بالشوق*, as in the following copy).
 30. On fol. 238^a.
 31. On fol. 242^a.
 32. On fol. 248^a.
 33. Here headed: *في الاسرار*, on fol. 251^b, dated here (by mistake undoubtedly) the 14th of Dhū-alḥijjah, A. H. 825.
 34. Headed: *بيان المشارب*, on fol. 256^a.
 35. Headed: *في بيان الشوق والحقيقة*, on fol. 261^a.
 36. Headed: *في بيان العشق و اسرار في الكتاب*, on fol. 268^a.
- The tradition-list differs here considerably from that in the preceding copy and agrees more strictly with the standard one of the 'Cishti order; after Hubairah Baṣrī the line of Shaikhs is as follows: Ibrāhim Ishāq bin 'Ulū Dhinawari (ذینوری); — Abū Ishāq 'Cishti (bin) Aḥmad Farashnāfa (فرشنافا) 'Cishti; — Abū Muḥammad 'Cishti; — Nāṣir-al-dīn Yūsuf 'Cishti; — Nāṣir-al-dīn Muḥammad 'Cishti; — Maudūd 'Cishti; — Ḥāji Sharif Zandani; — 'Uthmān Ḥārūnī; — Mu'in-al-dīn Hasan Sijzi; — Kuṭb-al-dīn Bakhtiyār Ūshī; — Farid-al-dīn Ajwadhanī; — Nizām-al-dīn Auliya and Kuṭb-i-'ālam Nāṣir-al-dīn Maḥmūd.
- Dated the 7th of Jumādā-alawwal, A. H. 1065 (A. D. 1655, March 15), by 'Abd-al'ali bin 'Abd-almalik. College of Fort William, 1825.
- No. 2332, ff. 1-276, ll. 13 on ff. 1-194, ll. 14-17 on ff. 195-276; Naskhi, mixed with Shikasta; size, 7½ in. by 4½ in.

1869

A collection of Sūfic works.

This extremely valuable copy contains (besides some poetry at the end) the following larger and smaller treatises on mystic topics:

I. *Baḥr-alma'āni* (بحر المعاني), a third copy of Muḥammad bin Ja'far al-makki alḥusainī's thirty-six letters on Sūfism, beginning, on fol. 1^a: *آن خداوندی که انگبین شیرین نوشی را از قوارة طلیح الخ*.

The letters are found here as follows:

1. On fol. 1^a.
2. On fol. 2^a.
3. On fol. 4^a.
4. On fol. 5^a.
5. On fol. 6^b, headed: *في بيان القلب والروح*.

6. On fol. 8^a, headed: **فى الروح ايضا**; the date is correctly here the 15th.
7. On fol. 10^a, first lines, headed like the three **فى العشق**.
8. On fol. 11^b.
9. On fol. 13^b.
10. On fol. 15^b.
11. On fol. 17^a, dated, as in the preceding copy, the last of Ramadân.
12. On fol. 19^a.
13. On fol. 21^a, here styled **فى بيان الشاهدات**.
14. On fol. 23^a, with an original **المشاهدات** in the heading, which, however, has been corrected into **الشاهدات**.
15. On fol. 26^a, last line, with an uncorrected copy, the 6th of Dhû-alka'dah.
16. On fol. 28^b, again **المشاهدات**.
17. On fol. 30^b, wrongly dated, as in the preceding copy, the 6th of Dhû-alka'dah.
18. On fol. 33^a, dated here the 4th of Dhû-alka'dah.
19. On fol. 35^a.
20. On fol. 37^a.
21. On fol. 39^b.
22. On fol. 41^a, wrongly dated, as in the preceding copy, the 24th of Dhû-alka'dah.
23. On fol. 42^b, here simply styled **فى الاسرار**.
24. On fol. 44^b, again **فى الاسرار**.
25. On fol. 47^b, **فى بيان الشكر**.
26. On fol. 49^a, here simply styled **فى الاصول**.
27. On fol. 51^a, styled **فى بيان معرفة النفس والعجب**, dated here the 10th of Dhû-alhijjah (instead of the 20th).
28. On fol. 53^a.
29. On fol. 55^a, first line (the same wrong **والمالات** as in the preceding copy); the **فصل بالشوق**, on fol. 57^a.
30. On fol. 57^a, lin. penult.
31. On fol. 58^b.
32. On fol. 60^b.
33. On fol. 62^a, **فى الاسرار**; the wrong date as in the preceding copy.
34. On fol. 63^a, **فى بيان المشار**.
35. On fol. 64^b, **فى بيان الشوق والحقيقة**.
36. On fol. 67^a, **فى بيان العشق واسراره** and **فى ختم**; the letter is not dated here.

The tradition-list runs here thus: 'Ali; — Khwâjah Hasan Başri; — Khwâjah 'Abdallâh alwâhid bin Zaid (correctly 'Abd-alwâhid bin Zaid); — Fudâil bin 'Iyâd; — Khwâjah Ibrâhim Adham; — Khwâjah Hudhaifah Mar'ashi; — Hubairah Başri; — Abû Ibrâhim bin 'Ulû Dinawarî (the son instead of the father); — Abû Ishâk al-Shâmi; — Khwâjah Ahmad Farashnâkah (فرشناقه) Cîshti (usually styled Abû Ahmad Abdâl Cîshti); — Khwâjah Nâsih-al-dîn Yûsuf Cîshti (correctly Nâsir-al-dîn Abû Yûsuf); — Khwâjah Kutb-al-dîn Maudûd Cîshti; — Khwâjah Hâji Sharif Zandani; — 'Uthmân Hârûni; — Mu'in-al-dîn Hasan alsijzi; — Kutb-al-dîn Bakhtyar Ūshi; — Farid-al-dîn Shakarganj Ajwadhâni; — Nizâm-al-dîn Auliya; — Kutb-i-'âlam Shaikh Nâsir-al-dîn Maḥmûd.

Copied in Naskhi by 'Abd-alimâm alṣâdiki alḥusaini and dated the 22nd of Sha'bân, A. H. 1056 (A. D. 1646. Oct. 3).

II. Maḥabbatnâma (محبتنامه), compiled from the utterances of the great Shaikh Makbûl-alḥadrat Yaddallâh, the grandson, pupil, and Khalfah of Shaikh Gisûdarâz (see above, Nos. 1856-1863, and the Sawâtî'-alanwâr, col. 331, ll. 5 and 4, in this Cat.), during a series of discussions on the various stages of the mystic doctrine and of Şûfic lore, held in the majlis of the Shaikh from the 3rd of Rajab to the 22nd of Shawwâl, A. H. 843 (A. D. 1439, Dec. 10, to 1440, March 27), by his pupil Maḥmûd Faḍl-allâh Ḥusaini.

Beginning, on fol. 71^b: (sic!) **الحمد لله الذى اشتياق** (sic!) **المعرفة ثم تجلّى بذاته فاطهر آدم على صورته وجعل قلبه معدن المحبته** (sic!) **وامانته واجلس على سرير الخلافة الخ**.

Written, by the same hand as the preceding work, in Naskhi, and dated the 27th of Shawwâl, A. H. 1059 (=A. D. 1649, Nov. 3; but 1059 is very likely a mistake for 1056, see the dates of the following treatises).

III. 'Ishknâma (عشق نامه), a treatise on similar topics, by an anonymous author, who bases his theories on the mystical interpretation of Kurân verses and may therefore be identical with the famous Gisûdarâz, to whom Nos. V and VI of this collection are due.

Beginning, on fol. 138^a: **الحمد لله مفضى الشمس منور القمر مظهر الملك مصور البشر محبى اللجان الخ**.

Written, by the same hand as the two preceding treatises, in Naskhi (except the last portion of fol. 140^b and the whole of fol. 141^a which are supplied by another hand in Nasta'liq), and dated the 4th of Jumâdâ-alulâ, A. H. 1057 (A. D. 1647, June 7).

IV. Ghâyat-alimkân fi dirâyat-almakân (غاية الامكان), a treatise on the knowledge of God and His qualities (فى معرفة الله تعالى وصفاته), by Shaikh Maḥmûd ash-Shirî, called Durr-i-yatim, 'the unique pearl,' who, according to a note on the top of fol. 179^b, was a pupil of Shaikh Shams-al-dîn Muhammad bin 'Abd-almalik Dailami and embodied his master's **حقائق** in a treatise, styled **فى غاية الامكان**; but whether this is identical with the present one, God alone knows!

Beginning, on fol. 179^b: **الحمد لله الذى لا آخر لا وليته ولا اول آخريته ولا بطون لظاهريته ولا ظهور لباطنيته الخ**.

To the middle of fol. 183^b this treatise is written by the same hand, as the three preceding ones, in Naskhi; the remaining portion and also the first three lines of the beginning are copied by another hand in Nasta'liq; dated the 22nd of Sha'bân, A. H. 1057 (A. D. 1647, Sept. 22).

V. Ḥadâ'ik-aluns (حدائق الانس), a short mystical tract by the great Gisûdarâz (see above, Nos. 1856-1863 and 1867), compiled in A. H. 825 (A. D. 1422) shortly before his death, when he was 105 lunar years old. It is divided into ten **حديثه**.

Beginning, on fol. 191^b: **حمد بسجد وثنائى بعبء مر خالقى را كه از جمله مخلوقات نوع انسان را مخصوص بتشريف عرفان الخ**.

Written in Nasta'liq, mixed with Shikasta, and dated the 1st of Sha'bân, A. H. 1065 (A. D. 1655, June 6).

VI. Khâtimah (خاتمه), a fourth copy of Gisûdarâz's work on the Šûfic doctrine (see Nos. 1856-1858 above), beginning, on fol. 199^b: از رسوم مستمّرة وعادات ملتزمه دوام وضو است عوام و خواص ايشان بى وضو نباشند مگر بعد اين كلمات كرامات عاشق شهباز بلند برون از الخ. No date. Written by the same hand as the following tract, in splendid Naskhi; the transcriber's name is Aḥmad bin Ibrâhim.

Written in Nasta'liq by Mahdi alḥusainî, the son of Mir Muḥammad Yûsuf of Mâzandarân, and dated the 20th of Sha'bân, A. H. 1097 (A. D. 1686, July 12; but probably 1097 is a mistake for 1067).

VII. Khawâriqât (خوارق), an account of the life and deeds of Shaikh Gisûdarâz, his descendants and spiritual successors, compiled A. H. 981 (A. D. 1573, 1574), and beginning: الحمد لله رب العالمين... اما بعد اين كلمات كرامات عاشق شهباز بلند برون از الخ.

No date. Written by the same hand as the following tract, in splendid Naskhi; the transcriber's name is Aḥmad bin Ibrâhim.

VIII. Risâla-i-âfâk wa anfus (رساله آفان و انفس), a very short tract by Khwâjah Mu'in-al-din Sijzi, the famous C'ishti Pir, who was born A. H. 537 (A. D. 1142, 1143), and died, according to the Safinat-alauliyâ, No. 110 (col. 286 in this Cat.), A. H. 633 (A. D. 1236), according to the Maṭlûb-altâlibin, No. 15, 3, and the Sawâṭi'-alanwâr, No. 15, A. H. 632 (A. D. 1235, see ib., coll. 321 and 329), on fol. 272^a.

At the end of this copy, on ff. 275^b-283^b, various pieces of poetry are added, viz. (1) a short mathnawi, styled Ganj-i-Ja'fari (گنج جعفری), composed A. H. 1055 (A. D. 1645), and beginning: شى چون روى خوبان روز روشن الخ. (2) Ghazals, by Amjad, on fol. 279^a. (3) Rubâ'is, on fol. 282^a. (4) Some kaşidas, on fol. 282^b. At the end a ghazal by Imâmî (perhaps Imâmî of Harât, who died A. H. 674 or 686=A. D. 1275, 1276, or 1287, see A. Sprenger, Catal., pp. 439 and 440). All written in Nasta'liq, mixed with Shikasta.

No date.

No. 1754, ff. 283, ll. 20-24; size, 11 in. by 7½ in.

1870

Majâlis-al'ushshâk (مجالس العشاق).

The assemblies of lovers, a work on Šûfic biography by Sulṭân Ḥusain Mirzâ ibn Sulṭân Maṣṣûr ibn Baiḡarâ Mirzâ ibn 'Umar Shaikh Mirzâ ibn Timûr, who reigned from A. H. 873 to 911 (A. D. 1469-1506); it was commenced in A. H. 908 and completed A. H. 909 (A. D. 1502-1504), see the last bait on fol. 193^a. According to a statement in Bâbar's memoirs the real author was Kamâl-al-din Ḥusain Kârizzâhî, see Rieu iii. p. 1085^b; the same Kamâl-al-din Ḥusain is mentioned in the Haft Iklim, No. 154 (col. 389 in this Cat.), where he is stated to have been a native of Tabas-i-Kilak, an appendage of Khurâsân, as Sulṭân Ḥusain's prime minister and author of a commentary on the مجالس العشاق. Other copies of this work, which is written in ornamental prose, intermixed with verses, are described in G. Flügel iii. p. 427;

Rieu i. p. 351; Bodleian Cat., Nos. 1271-1273; W. Pertsch, Berlin Cat., pp. 561 and 562; full lists of the biographies (seventy-six in most copies, according to some seventy-seven) are given in Flügel's and Rieu's Catalogues and also in Ouseley's Notices of Persian Poets, pp. 247-251; comp. besides, Wiener Jahrbücher, vol. 84, Anzeigeblatt, p. 38; and H. Khalifa v. p. 380, No. 11,381.

The leaves of the present copy are misplaced; their proper order is: 194^b-198^b, 1^a-193^a; there are counted seventy-seven majlis here, but in consequence of lacunas after ff. 80, 88, and 106 the end of majlis 30, 37, and 48 and the beginning of majlis 31, 38, and 49 are missing. The biographies are as follows:

1. On fol. 16^a (Imâm Ja'far Šâdiq, died A. H. 151=A. D. 768, but comp. Safinat-alauliyâ, No. 10).

2. On fol. 17^a (Shaikh Dhû-alnûn, died A. H. 161=A. D. 777, 778).

3. On fol. 19^b (Sulṭân Ibrâhim Adham, died A. H. 162=A. D. 778, 779).

4. On fol. 24^a (Sulṭân Bâyezîd Bisṭâmî, died A. H. 261=A. D. 875).

5. On fol. 30^a (Husaiu bin Maṣṣûr Hallâj, died A. H. 309, 4th of Dhû-alḡa'dah=A. D. 922, March 6; the Safinat-alauliyâ, No. 211, gives the 25th of Dhû-alḡa'dah).

6. On fol. 34^a (Shaikh Abû-alḡasan Kharâkânî, died A. H. 425=A. D. 1034).

7. On fol. 34^b, last line (Shaikh Abû Sa'id bin Abû-alkhair, died A. H. 440=A. D. 1049, seventy-three years old; the usual statement is eighty-three years and four months).

8. On fol. 36^b, first line (Khwâjah 'Abdallâh Anṣârî, born A. H. 395=A. D. 1005, comp. Safinat-alauliyâ, No. 300, and No. 1778 in this Cat., where A. H. 396 is given, died A. H. 481=A. D. 1088).

9. On fol. 41^a (Aḥmad Ghazâlî, died A. H. 517=A. D. 1123).

10. On fol. 43^a (Ḥakîm Sanâ'î, whose death is fixed here in the same wrong way as usually in A. H. 525 immediately after the completion of the Ḥadiqah, comp. above, No. 914 sq. in this Cat.).

11. On fol. 45^a ('Ain-alḡudât, no date of death given in this copy, but see above, No. 1793 in this Cat.).

12. On fol. 46^b (Zhandapil Aḥmad-i-Jâm, died A. H. 536=A. D. 1141, 1142).

13. On fol. 48^b (Shaikh Auḡad-al-din Kirmânî, died A. H. 536; on the absurdity of this date as well as of that of the following Shaikh, his pupil Auḡadî, see No. 1228 in this Cat.).

14. On fol. 49^b (Shaikh Auḡadî, died A. H. 554).

15. On fol. 50^b (Shihâb-al-din Maḡtûl, author of the Ḥikma al-ashraf, died A. H. 576=A. D. 1180, 1181).

16. On fol. 51^a (Shaikh Sa'd-al-din Ḥummû'î, i. e. Muḥammad bin Mu'ayyad bin Abi Naṣr bin alḡasan bin almalḡmûd, died A. H. 605, the 10th of Dhû-alḡijjah=A. D. 1209, June 15; the correct date is A. H. 650).

17. On fol. 52^b (Shaikh Rûzbahân, died in Muḡarram, A. H. 606=A. D. 1209, July).

18. On fol. 53^b (Shaikh Najm-al-din Baghdâdî, correctly Majd-al-din Baghdâdî, pupil of the following Shaikh Najm-al-din Kubrâ, died A. H. 607=A. D. 1210, 1211).

19. On fol. 55^a (Shaikh Najm-al-din Kubrâ, died A. H. 618=A. D. 1221).

20. On fol. 58^a (Shaikh-i-Şan'ân; Rieu reads Shaikh-i-Şaghân; no date of death is given).

21. On fol. 63^b (Sultân-al-'arîfin Khwâjah Ḥasan 'Arîf, no date of death).

22. On fol. 66^a (Shaikh Farid-al-din 'Attâr, died A. H. 627=A. D. 1230).

23. On fol. 67^b (Shaikh Ibn Fârid, died the 8th of Jumâdâ-alawwal, A. H. 632=A. D. 1235, Jan. 29, see above, No. 1811, where the 2nd of that month is given).

24. On fol. 68^b (Shaikh Muhyi-al-din A'râbi, in the Vienna copy: 'Arabi, i. e. correctly Muhyi-al-din Muḥammad bin 'Alî Ibn 'Arabî, the author of the فتوحات مكي, the فصوص الحکم, and many other renowned works, who died A. H. 638=A. D. 1240, 1241, as Rieu's copy correctly has; the dates given for his birth and death in the present copy are absolutely impossible, viz. A. H. 660 and 698).

25. On fol. 70^b, last line (Shams-i-Tabriz, died A. H. 645=A. D. 1247, 1248).

26. On fol. 73^a (Shaikh Najm-al-din Râzi, a friend of Najm-al-din Kubrâ, died A. H. 654=A. D. 1256).

27. On fol. 74^b (Shaikh Saif-al-din Bâkharzî, died A. H. 658=A. D. 1260).

28. On fol. 76^a ('Aziz Nasafi, no date of death, but see No. 1806 in this Cat.).

29. On fol. 77^a (Maulânâ Jalâl-al-din Rûmî, born the 6th of Rabi'-alawwal, A. H. 604=A. D. 1207, Sept. 30, died the 5th of Jumâdâ-alâkhar, A. H. 672=A. D. 1273, Dec. 17).

30. On fol. 78^b (Shaikh Fakhr-al-din 'Irâqî, no date on account of the lacuna after fol. 80, but see No. 1116 in this Cat.).

31. (Sa'dî of Shirâz, died A. H. 691 in Shawwâl=A. D. 1292, Sept.-Oct., beginning missing).

32. (Here wrongly called مجلس سی و یکم, on fol. 81^b (Amir Sayyid Ḥusainî, stated here to have died A. H. 750=A. D. 1349, but compare No. 1821 in this Cat.).

33. On fol. 82^b (Shaikh Maḥmûd Shabistari, died A. H. 720=A. D. 1320).

34. On fol. 84^a (Amir Khusrau of Dihlî, died A. H. 725=A. D. 1325).

35. On fol. 85^b (Sultân Ḥusain Aflâṭî, died A. H. 770=A. D. 1368, 1369; in Rieu's copy, A. H. 777 is given as date of his death).

36. On fol. 87^b (Amir Sayyid 'Alî Hamadânî, died the 6th of Dhû-alḥijjah, A. H. 786=A. D. 1385, Jan. 19).

37. On fol. 88^b (Khwâjah Bahâ-al-din Nakshband, no date in consequence of the lacuna after fol. 88).

38. (Pahlawân Maḥmûd Pîryâr, author of the کنز اللغاتى and other works, died A. H. 722=A. D. 1322, beginning missing).

39. On fol. 90^b (Maulânâ Luṭf-allâh of Nishâpûr, died A. H. 786=A. D. 1384).

40. On fol. 91^b (Ḥafîz of Shirâz, no date of death given here, in Rieu's copy it is A. H. 792=A. D. 1390, but see No. 1246 in this Cat.).

41. On fol. 93^b (Maulânâ Sa'd-al-din Taftâzânî; his death is wrongly fixed here in A. H. 712 instead of A. H. 791 or 792=A. D. 1389 or 1390).

42. On fol. 94^b (Mir Sayyid Sharif, but Sharif is left out here by oversight, died A. H. 797=A. D. 1394, 1395, a date which is at variance with the best authorities, who fix his death in A. H. 816=A. D. 1413, 1414, see Haft Iklimî, No. 1162, col. 465 in this Cat.).

43. On fol. 96^b (Maulânâ Muḥammad Shirin Maghribî, died, sixty years old, A. H. 707, correctly 807=A. D. 1404, 1405, or rather A. H. 809=A. D. 1406, 1407, see No. 1281 in this Cat.).

44. On fol. 96^b (Khujandî, i. e. Kamâl Khujandî, died A. H. 807, Rieu's copy gives A. H. 808; on the more correct date see No. 1278 in this Cat.).

45. On fol. 97^a, last line (Amir Makhtûm, died A. H. 830=A. D. 1426, 1427; Rieu gives as date of death A. H. 833=A. D. 1429, 1430).

46. On fol. 100^b (Khwâjah Abû-alwafâ, died A. H. 835=A. D. 1431, 1432).

47. On fol. 101^b (Kâsim-alanwâr, died A. H. 837=A. D. 1433, 1434).

48. On fol. 105^a (Amir Sayyid 'Imâd-al-din Nasimî, no date of death in consequence of the lacuna after fol. 106; in Rieu's copy it is fixed in A. H. 837).

49. (Ḥusain Khwârizmî, died A. H. 839=A. D. 1435, 1436, beginning missing).

50. On fol. 107^b (Maulânâ Sharaf-al-din 'Alî of Yazd, died A. H. 858=A. D. 1454).

51. On fol. 108^b, first line (Sayyid Ḥakimî, died A. H. 881=A. D. 1476, 1477).

52. On fol. 109^a (Shaikhzâda Zâfar, called in the Vienna copy: Shaikhzâda 'Umar, in Rieu's Dâdah 'Umar, died A. H. 890=A. D. 1485).

53. On fol. 109^b (Maulânâ Muḥammad Tabâdkânî, died A. H. 891=A. D. 1486).

54. On fol. 111^a (Khwâjah 'Ubaid-allâh, died A. H. 895=A. D. 1490).

55. On fol. 113^a (Maulânâ 'Abd-alraḥmân Jâmi, died A. H. 898=A. D. 1492).

56. On fol. 116^b (Sulaimân and Bilkîs).

57. On fol. 122^a (Iskander Dhû-alḡarnain).

58. On fol. 127^b (Farḥâd and Shirin).

59. On fol. 134^a (Majnûn and Lailâ).

60. On fol. 140^a (Khusraushâh ibn Kaişar Shâhzâda).

61. On fol. 145^a (Sultân Maḥmûd bin Sabuktagin, died A. H. 402, correctly 422 or rather 421=A. D. 1030).

62. On fol. 149^a (Abû-alfath Sultân Jalâl-al-din Malikshâh, died the 10th of Shawwâl, A. H. 485=A. D. 1092, Nov. 13).

63. On fol. 153^a (Sultân Muḥammad bin Malikshâh, born in Sha'bân, A. H. 474=A. D. 1082, Jan., ascended the throne in A. H. 498=A. D. 1104, 1105, reigned thirteen years and died in his thirty-seventh year, A. H. 511=A. D. 1117, 1118).

64. On fol. 156^a (Abû-almuẓaffar Amir Isma'il Kilakî, died A. H. 519=A. D. 1125).

65. On fol. 159^b (Sultân Mas'ûd bin Sultân Muḥammad bin Sultân Malikshâh Saljûkî, died the 1st of Rajab, A. H. 547=A. D. 1152, Oct. 2).

66. On fol. 162^a (Sultân Sanjar bin Malikshâh Alp Arslânî, born A. H. 479=A. D. 1086, 1087, died, seventy-two years old, A. H. 551, correctly 552=A. D. 1157, after a reign of sixty-one, read forty-one, years).

67. On fol. 166^a, last line (Abû-alfath Ibrâhim Sultân, died A. H. 800=A. D. 1397, 1398).

68. On fol. 168^a (Sultân Bâbar bin Bâisunghar, died A. H. 861=A. D. 1457).

69. On fol. 169^b (Sultân Pir Budâgh bin Jahânsâh Pâdishâh, no date of death mentioned in this copy; in Ricu A. H. 800 is given).

70. On fol. 170^b (Sultân Ya'kûb Âk-koynulû, his birth is fixed here in A. H. 872=A. D. 1467, 1468, his accession in A. H. 886, contrary to the usual date 883=A. D. 1478; he died A. H. 896=A. D. 1491, in his twenty-fourth year).

71. On fol. 172^b (Abû Najib Khazâri, under Alp Arslan and Malikshâh).

72. On fol. 174^b (name omitted; according to Rieu's copy it is Asma'i).

73. On fol. 177^b (Shaikh Âdhurî).

74. On fol. 178^b (Amir 'Alishir Nawâ'i, died A. H. 906=A. D. 1500, 1501).

75. On fol. 181^a (name omitted, according to Rieu's copy it is Sayyid Badr, who stayed in the reign of Jahânsâh Mirzâ for some time in 'Irâk).

76. On fol. 123^a (Amir Kamâl-al-dîn Husain alfanâ'i, not mentioned in Rieu's copy, born A. H. 874=A. D. 1469, 1470 in Harât).

77. On fol. 185^b (the author himself).

Introduction on mystical love, illustrated by the story of Yûsuf and Zalikhâ, on fol. 197^b, last line.

Beginning, on fol. 194^b: ای جمیلی که اشعه جمال
حسنه رجا چراغی بر افروخت و آتش عشقت خان و مانها
بسوخت وای عدیلی که شعله آفتاب جمالت الخ

Lithographed in Lucknow (without date).

This copy was finished by Hâfiz 'Abdallâh in Muhâr-ram, A. H. 973 (A. D. 1565, August).

No. 1303, ff. 198, ll. 17; unequal Nasta'lik; ff. 89-95 supplied by another hand; size, 9½ in. by 5½ in.

1871

Another copy of the same.

This copy, although splendid in its rich illuminations, pictures and other wonderful embellishments, is in a hopeless confusion and disorder, so far as the proper arrangement of the leaves is concerned. There are besides numerous lacunas, so skilfully concealed by an intentional forging of the catchwords, that only a very careful reader can detect them. The biographies, complete or defective, which appear in this copy, are as follows:

Majlis 1 (not marked). On fol. 17^a, l. 5. 2. On fol. 18^b (the date of Dhû-almûn's death is given here by mistake as A. H. 861 instead of 161). 3. On fol. 23^a. 4. On fol. 29^b, last line. 5. On fol. 36^a. 6. On fol. 41^b. 7. On fol. 43^b (here the correct age of Abû Sa'id bin Abû-alkhair appears, viz. eighty-three years). 8. On fol. 45^b. 9. On fol. 52^b (wrong date of Ahmad Ghazâlî's death, A. H. 527 instead of 517). 10. On fol. 56^a (date of death omitted). 11. On fol. 58^b (the date of 'Ain-alkudât's death is correctly given here as A. H. 533=A. D. 1138, 1139). 12. On fol. 61^a. 13. On fol. 64^a. 14. On fol. 65^b, last line. 15. On fol. 67^a (Shihâb-al-dîn Maqtûl is here called: Bahâ-al-dîn Maqtûl). 16. On fol. 68^a, first line. 17. On fol. 69^b. 18. On fol. 71^b (here correctly Majd-al-dîn Baghdâdî). 19. On

fol. 73^b, first line. 23. On fol. 116^b. 25 (here with the wrong number 26). On fol. 120^a. 26 (wrongly numbered 27). On fol. 124^a. 27 (wrongly numbered 28). On fol. 126^a (Saif-al-dîn Bâkharzi appears here as Saif-al-dîn Bâghurzi, باغری). 29 (wrongly numbered 30). On fol. 112^a. 30. On fol. 114^b. 32. On fol. 85^b, first line. 33. On fol. 86^b. 35. On fol. 92^a (Husain Affâtî, called here Husain Akhlâfî, اخلاطی; the date of his death, however, is given correctly as A. H. 777=A. D. 1375, 1376). 36. On fol. 94^b (the date of 'Alî Hamadânî's death is given here as A. H. 788=A. D. 1386). 37. On fol. 96^a, last line (the date of Bahâ-al-dîn Naqshband's death given here by mistake as A. H. 771 instead of the correct 791=A. D. 1389). 38. On fol. 97^a. 39. On fol. 88^a. 40. On fol. 89^b. 41. On fol. 109^b. 46. On fol. 77^a (here wrongly numbered 36). 47. On fol. 79^a, first line. 49. On fol. 100^b. 52. On fol. 163^a (Shaikhzâda Zâfar is called here as in the Vienna copy, Shaikhzâda 'Umar). 53. On fol. 164^b. 54. On fol. 168^b. 55. On fol. 171^b. 57. On fol. 182^a. 59. On fol. 188^b. 60. On fol. 132^a. 61. On fol. 140^b (date of Sultân Maḥmûd's death given here as A. H. 422). 62. On fol. 146^b. 63. On fol. 151^b. 64. On fol. 156^a. 65 (wrongly numbered again 64). On fol. 158^b. 66 (wrongly numbered 65). On fol. 160^b. 68 (wrongly numbered 67). On fol. 103^a. 70 (wrongly numbered 69). On fol. 196^a. 74. On fol. 198^a, first line; besides portions of 22 on fol. 115 and of 31 on ff. 83 and 84. Lacunas are found after ff. 73^b (last words correspond to fol. 55^b, first line in the preceding copy; fol. 74^a, first line is=fol. 56^a, l. 9 there); 75^b (last line corresponds to fol. 57^a, l. 4 ab infra in the preceding copy; fol. 76^a, first line is=fol. 99^b, l. 10 there); 80^b (last line=fol. 103^a, first line in the preceding copy); 82^b; 87^b (last line=fol. 83^b, l. 9 in the preceding copy; fol. 88^a, first line=fol. 90^b, l. 4 there); 89^b (last line=fol. 91^b, l. 11 in the preceding copy); 91^b (beginning of fol. 92^a corresponds to fol. 85^b, l. 9 in the preceding copy); 98^b (last line=fol. 89^a, l. 6 in the preceding copy); 102^b (fol. 103^a, first line=fol. 168^a, l. 7 in the preceding copy); 104^b (last line=fol. 169^b, l. 4 ab infra in the preceding copy); 107^b (fol. 108^a, first line=fol. 92^a, lin. penult. in the preceding copy); 110^b (last line=fol. 94^a, l. 4 ab infra in the preceding copy); 111^b (fol. 112^a, first line=fol. 77^a, l. 3 in the preceding copy); 114^b (last line=fol. 78^b, lin. penult. in the preceding copy; fol. 115^a, first line=fol. 66^b, l. 6 there); 117^b (last line=fol. 68^b, l. 9 in the preceding copy; fol. 118^a, first line=fol. 69^b, l. 2 there); 126^b (last line=fol. 74^b, last line in the preceding copy); 128^b; 129^b (fol. 130^a, first line=fol. 138^b, l. 8 in the preceding copy); 162^b (last line=fol. 164^a, l. 3 ab infra in the preceding copy; fol. 163^a, first line=fol. 109^a, first line there); 175^b (last line=fol. 116^a, l. 6 in the preceding copy; fol. 176^a, first line=fol. 116^b, l. 10 there); 184^b (last line=fol. 123^b, lin. penult. in the preceding copy; fol. 185^a, first line=fol. 128^a, l. 3 there); 194^b (last line=fol. 138^a, l. 11 in the preceding copy; fol. 195^a, first line=fol. 170^a, l. 5 there); 196^b (last line=fol. 171^a, l. 4 ab infra in the preceding copy); 197^b (fol. 198^a, first line=fol. 178^a, l. 3 ab

infra in the preceding copy); 198^b (last line=fol. 179^a, l. 6 in the preceding copy).

No date. Beginning as in the preceding copy. This MS. belonged formerly to Sulţān Ithrahīm 'Ādilshāh, whose name appears on fol. 1^a.

No. 1138, ff. 203, ll. 12; splendid Nasta'lik; the whole MS. luxuriously ornamented; ff. 1^b and 2^a models of richly embellished title-pages; a highly illuminated frontispiece on fol. 2^b; all pages sprinkled with gold; many margins filled with excellent drawings of animals, flowers, arabesques, etc.; pictures on ff. 11^a, 17^b, 20^a, 26^b, 29^a, 33^b, 40^b, 43^a, 44^a, 48^a, 54^a, 57^b, 61^b, 65^a, 74^b, 77^b, 81^b, 84^b, 91^a, 92^b, 98^a, 100^a, 104^a, 105^b, 108^a, 113^a, 121^a, 125^a, 129^b, 133^b, 137^b, 144^b, 147^b, 155^a, 155^b, 159^a, 161^b, 163^b, 165^a, 167^a, 174^b, 178^a, 186^b, 189^a, 192^b, 195^b, 197^b, 200^a, and 203^b; size, 10½ in. by 6½ in.

1872

Risālah dar sulūk u 'ishk (رساله در سلوک و عشق).

A short anonymous treatise on mystical lore, beginning with some Arahic-Turkish verses:

قد انار العشق للعشاق منهاج الهدى
سالك راه حقيقت عشقه ايلر اقتدا الخ

It is intermixed with pieces of poetry, love-tales, etc., and the chief work quoted is the مجالس العشاق (see the two preceding copies); in consequence of that it is also styled حکایات عاشقان on the fly-leaf.

No date.

No. 765, ff. 42, ll. 11; clear and distinct Nasta'lik; illuminated frontispiece; small pictures almost on every leaf from ff. 6 to 30; size, 10½ in. by 5½ in.

1873

Maktûbât-i-'Abd-alkuddûs (مکتوبات عبد القدوس).

One hundred and eighty-nine letters on all the various branches of the mystical doctrine, addressed to a great number of Shaikhs, the materials of which the editor, Khidr Badhan (بدھن) bin Rukn of Jaunpûr, commonly called Miyānkhān bin Ikhwām-almulk, collected from the mouth of his spiritual guide, the great Shaikh of the Cīstī order, 'Ahd-alkuddûs (or alkaddûs) bin Shaikh Isma'il alhanafi of Gangû near Dihlī, who was born A. H. 860 (A. D. 1456), and died A. H. 944 or 945 (A. D. 1537 or 1538), comp. Safinat-alauliyā, No. 118 (col. 287 in this Cat.); Sawāṭīf-alanwār, No. 30 (ib., col. 336), and Rieu ii. p. 830, No. XV. The editor, who is no doubt identical with 'Ahd-alkuddûs' third Khalifah, called in the Sawāṭīf-alanwār, loc. cit., Khidrkhān, known as Shaikh Khān, of Jaunpûr, gave in honour of his Pir the title of مکتوبات عبد القدوس to this collection (see fol. 3^b, ll. 13 and 16-17).

Beginning: حمد بىحد مر خدايى كه دلها عارفانرا
بنور ذكر خویش منور گرد و مهبط اسرار خود گردانيد الخ

The collection ends on fol. 217^a. Another, but defective, copy of the same is noticed in No. 1275 of the Bodleian Cat. On ff. 218^a-220^b a short tract on the fourteen families of the Cīstī order (see col. 321 in this Cat.), styled چهارده خانواده مشايخان, is added.

IND. OFF.

No date. Many interlinear and marginal glosses.

No. 773, ff. 220, ll. 19-21, written by four or even five different hands, partly in Naskhī, partly in various styles of Nasta'lik; worm-eaten; size, 10½ in. by 7½ in.

1874

Mazhar-alāthār (مظهر الآثار).

A mystical mathnawī in imitation of Nizāmī's Makhzan-alasrār (No. 972 sq. in this Cat.) by Mir Hāshimī Kirmānī, usually called Shāh Jahāngir, who died A. H. 948 (A. D. 1541, 1542), comp. Rieu ii. p. 802^b; Bodleian Cat., No. 1276; A. Sprenger, Catal., pp. 55 and 420; Safinah, No. 118 (col. 215 in the Bodleian Cat.); Ātashkada, No. 257 (ib., col. 271; see a confusion between Hāshimī Kirmānī and Hāshimī Bukhārī in the same tadhkirah, No. 726, col. 287); Haft Iklim, No. 291 (col. 399 in this Cat.; comp. No. 1502, ib., col. 492), where in one copy the wrong title مظهر الاسرار is given to this poem; H. Khalfa v. p. 606, etc. It was composed A. H. 940 (A. D. 1533, 1534) at Tattah, see fol. 84^b, l. 10:

نهمد و چل بود که این نظم پاک
نقش بها یافت ازین لوح خاک

In the Bodleian copy only the date is given as A. H. 909, نهمد و نه الخ.

Beginning:

بسم الله الرحمن الرحيم فاتحه آرای کلام قدیم

Dated in Gujarāt the 3rd of Ramaḍān, A. H. 1015 (A. D. 1607, Jan. 2).

No. 1071, ff. 85, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 4½ in.

1875

Javāhir-i-Khamsah (جواهر خمسة).

The Persian version of the large dogmatical work on Şūfism in Arabic by Shaikh Muḥammad Ghauth, that is Abū-almu'ayyad Muḥammad bin Khaṭīr-al-dīn bin Laṭīf bin Mu'īn-al-dīn Kaṭṭāl bin Khaṭīr-al-dīn bin Bāyazīd bin Khwājah Farīd-al-dīn 'Aṭṭār, a pupil of Shaikh Żuhūr (Żuhūr-al-dīn) Ḥājī Ḥudūr; he was born A. H. 906 (A. D. 1500, 1501), spent thirteen years in solitary meditation in Kūhistān, began the first sketch of this work in his twenty-second year, came after many vicissitudes to Gujarāt, completed the revised and enlarged edition of his work, the Persian paraphrase of which is contained in this copy, in his fiftieth year, A. H. 956 (A. D. 1549), and died probably A. H. 970 (A. D. 1562, 1563), comp. the detailed description of the Arabic original (الجواهر الخمسة) in O. Loth, Arabic Cat., p. 185 sq.; and H. Khalfa ii. p. 643; iii. p. 52.

The work is divided into the following five جوهر:

1. در عبادت عابدان و طریق آن, on fol. 4^a.
2. در زهد زاهدان و طریق آن, on fol. 43^b.
3. در عمل دعوت اسماء عظام و غیره و شرائط آن, on fol. 69^b (in the index the heading runs thus: در دعوت داعیان و طریق آن).

4. در بیان مذهب شطّار, on fol. 205^b (in the index : در اذکار و اشغال و مشرب شطّار و طریق آن).

5. در بیان اشغال و رثه الحقی (in the index : رثه الحقی و عمل محققان و طریق آن).

Beginning: الحمد لله الواحد الصمد الذى لم يلد ولم يولد ولم يكن له كفوا احد الخ.

Dated the 8th of Šafar, A.H. 1173 (A.D. 1759, Oct. 1), by Muḥammad Wāṣilbeg Kādiri. Many valuable glosses and explanations in Persian, both marginal and interlinear. College of Fort William, 1825.

No. 2124, ff. 1-273, ll. 15; Naskhi in all Arabic quotations, large Nasta'liq in the remaining portions; size, 12½ in. by 8½ in.

1876

Another copy of the same.

Beginning as in the preceding copy.

Jauhar 1. on fol. 3^b; 2. on fol. 31^b; 3. on fol. 75^a (heading as in the index of the preceding copy); 4. on fol. 280^a (heading: در اذکار و اشغال عارفان و مشرب شطّار); 5. on fol. 352^b (heading as in the index of the preceding copy). Ff. 263-270 turned upside down. The work ends on fol. 366^a and is followed by a long invocation to God, partly in prose, partly in verse, beginning: خالفا پروردگارا سازا مکرّما الخ.

An immense number of interlinear and marginal glosses and annotations, especially in the older portion of the MS., from fol. 31^b to the end.

No date.

No. 1437, ff. 368; Naskhi, on ff. 31^b-368, ll. 9; Nasta'liq, on ff. 2-30, ll. 17; size, 10¾ in. by 7 in.

1877

Jāddat-al'āshiqin (جاذّة العاشقين).

The highway of lovers, a work on the mystical doctrine, especially on the life, deeds, and miracles of the great and highly renowned Šūfic Shaikh Kuṭb-al-dīn Husain (who might perhaps be identical with Shaikh Husain Khwārizmī, mentioned in the Safinat-alauliyā, No. 364, col. 310 in this Cat., as having died A.H. 956=A.D. 1549), compiled for the sake of the friends and followers of that Shaikh (the Husainis) by a pupil of the same, A.H. 973 (A.D. 1565, 1566), comp. the last line in the last page, where the words اتمام یافت appear to be a chronogram. The author's name is concealed; the title occurs twice, on fol. 3^b, l. 13, and fol. 4^a, l. 4. The compiler founded his book on a larger work of a similar kind, the مفتاح الطالبین, written likewise by a friend and confidant of Shaikh Husain, Maulānā Kamāl-al-dīn Maḥmūd Anjudānī, A.H. 949 (A.D. 1542, 1543), made first an extract from it, enlarged by many new and valuable details which he had seen in the Shaikh's own presence and heard from his own mouth, and then again a shorter abridgement of that extract, which forms now the جاذّة العاشقين. It is divided into thirteen bābs and many faṣls. The first leaf is missing; the copy, which is dated A.H. 989 (A.D. 1581), begins abruptly in the preface thus:

..... بر سید و سرور کائنات و خلاصه موجودات و صدر و بدر عالم الخ.

It is worm-eaten throughout and injured almost on every leaf.

No. 640, ff. 119, ll. 15; Nasta'liq; size, 9¾ in. by 5¾ in.

1878

Širāt-almustakim (صراط المستقیم).

Philosophical and psychological questions and aphorisms of a thoroughly Šūfic tendency, compiled A.H. 981=A.D. 1573, 1574 (the title is a chronogram), by Khūb Muḥammad Cishtī (see fol. 2^b, ll. 4 and 9, and fol. 3^a, ll. 3 and 4).

Beginning: آن حی لا یموت که لا تأخذُ سنَةً ولا نَوْمَ (Sûrah 2, 256)

Copied A.H. 1095 (A.D. 1684).

No. 626, ff. 1-79, ll. 9; Nasta'liq; size, 9¾ in. by 4¾ in.

1879

Hifz-i-marâtib (حفظ مراتب).

Another Šūfic work by the same Khūb Muḥammad Cishtī, a kind of cosmography, giving a description of the different stages in the visible and invisible world from a mystical standpoint, and dealing with theosophy, metaphysics, astronomy, natural science, physiology, etc., compiled A.H. 1009=A.D. 1600, 1601 (see fol. 2^b).

Beginning, on fol. 1^b: حمد مطلق سزای ذاتی را که او: بحفظ مراتب ایجاد عالم کرد الخ.

The first two lines and a half on fol. 2^b are a mere repetition of the first line of fol. 1^b and some other words occurring on fol. 2^a in l. 9 and the last line. The work concludes on fol. 76^a, and is dated the 23rd of Dhû-alhijjah, A.H. 1014 (A.D. 1606, May 1). Ff. 76^b-125 contain a mere jumble of scattered fragments in prose and verse.

No. 1055, ff. 125; Nasta'liq, on ff. 1-76^a, ll. 22; size, 9¾ in. by 4¾ in.

1880

Anis-alghurabâ (انیس الغربا).

A treatise on Šūfism (در تصوّف), interspersed with numerous quotations from the Kūrān and Sunnah, and many poetical specimens, beginning: حمد و ثنا مر مفضلی را که فضل داد مهاجرانرا بر قاعدان بعلو درجه و سمو مرتبه و اکرام گردانید الخ.

The author styles himself in the text modestly thus, سگ عقر بیچاره, 'the wounded, helpless dog,' without giving his name; but in the colophon he is called 'Abd-alšamad, and is probably identical with the author of the مکتوبات علمی and editor of the اخبار الاصفا (see above, Nos. 641 and 271-286), 'Abd-alšamad bin Afḍal Muḥammad, who composed the former work A.H. 1014 (A.D. 1605, 1606), and was engaged in the latter from A.H. 1011 to 1015 (A.D. 1602-1606, 1607).

No. 2103, ff. 1-54, ll. 12-19; written by different hands in various styles of Nasta'liq; size, 7 in. by 4¾ in.

1881

Maktûbât-i-'Abdallâh Kutb (مکتوبات عبد الله قطب).

Two hundred and fifty-one letters of mystic tendency on various topics of religion and philosophy, addressed by 'Abdallâh Kutb bin Muhyi to his spiritual brethren, for instance, Afdal-aldin Muhammad, Mushîr-aldin 'Îsâ, 'Imâd-aldin Muhammad, Shaikh Muhammad, Ghiyâth-aldin Muhammad, 'Imâd-aldin Ja'far, Shams-aldin Abû Sa'id, Rukn-aldin Hasan, Muhammad Isma'il, Maulânâ Karim-aldin Muhammad and others. If the first-named Afdal-aldin Muhammad should be identical with the father of 'Abd-alsamad (see the preceding copy), Afdal Muhammad, a Shaikh of the Kâdiri order, who died A.H. 1003 = A.D. 1594, 1595 (see Rieu iii. p. 1087^a), we would have a certain basis for fixing the time, in which the author of these letters lived, and the Sûfic order, to which he belonged. In the letters themselves there is not the slightest date or hint about 'Abdallâh Kutb's life.

Only a few of these letters have special headings, viz.:

1. On fol. 2^a, مکتوب الآداب القسرة قدسی التقلید.
2. On fol. 4^a, مکتوب العزلة.
3. On fol. 7^b, مکتوب المکر العظیم.
4. On fol. 9^a, مکتوب مثل للحکما.
5. On fol. 11^a, مکتوب زينة الارض.
6. On fol. 12^a, مکتوب البصيرة والتقليد قدسی التقلید.
24. On fol. 29^a, last line, مکتوب صلاح العبد.
25. On fol. 30^a, مکتوب مثل الجندي.
26. On fol. 31^a, مکتوب المحيا.
27. On fol. 32^a, مکتوب ذوق الاختيار.
157. On fol. 164^a, مکتوب در اینکه انسان (rest illegible).
158. On fol. 166^a, مکتوب استثناء در ایمان.
161. On fol. 171^b, مکتوب تمثيل بحال کسی که خود را گاو پنداشته.
162. On fol. 172^b, مکتوب تمثيل مقهور قوت طبیعت.
166. On fol. 178^a, مکتوب در بیان معنی حدیث خلقی، الله آدم علی صورته.

All the rest are simply styled مکتوب or have no inscription whatever.

Beginning of the preface (entirely in Arabic), on fol. 1^b: من عبد الله قطب بن محیی الى الاخوان الالهيين : (الالهيين) کثرهم الله و بارک علیهم اجمعين، اما بعد فلما انعم الله علی اخواننا الخ

No date. An entry on fol. 1^a is dated from A.H. 1203, 17th of Jumâdâ-alawwal (A.D. 1789, Febr. 13). Bibliotheca Leydeniana.

No. 2558, ff. 278, ll. 19; Nasta'liq; illuminated frontispiece; size, 11 in. by 6 in.

1882

Durr-almajālis (دُرّ المجالس).

The same collection of legends relating to the Patriarchs, Prophets, Muhammad, 'Ali, and various saints, with a decided Sûfic tendency, which has been

noticed in No. 1762, 31 above. It was composed in thirty-three chapters by Saif-al-Zafar Naubahâri (or Saif-aldin Zafar Naubahâri, as in the Leyden copy; in the Munich MS. he is called Saif-al-Zafar ibn al-Burhân; mere corruptions of the name are Saif Bûnahâri or Saif Bûtahâri, as in the Berlin copy, or Bûtahâri, as in No. 1887 below; in the present copy he is styled Saif Zafar Bahâri. In the colophon of No. 1886 below he appears as Sayyid Jalâl-aldin). Instead of the correct title دُرّ المجالس there appears in No. 1884 below سُلّم الانبيا, the ladder of prophets.

The present copy, although not dated, is put first, as giving the most correct headings in a clear handwriting of the thirty-three bâbs or chapters, viz.:

1. در فضیلت آفرینش مهتر آدم الخ، on fol. 12^b.
2. در فضیلت سخاوت مهتر ابراهيم پیغمبر الخ، on fol. 22^b.
3. در فضیلت مهتر شعيب پیغمبر الخ، on fol. 29^b.
4. در فضیلت مهتر موسى پیغمبر الخ، on fol. 32^a.
5. در فضیلت مهتر سليمان پیغمبر الخ، on fol. 37^b.
6. در فضیلت مهتر عيسى و در معجزه ایشان الخ، on fol. 43^a.
7. در فضیلت پیغمبرما محمد مصطفی و در معجزه الخ، on fol. 50^a.
8. در نیکو کردن در حق مادر و پدر و خشنودی الخ، on fol. 60^a.
9. در مجروح شدن دندان مبارک پیغمبر الخ، on fol. 65^a.
10. در التماس خواجه عالم محمد مصطفی الخ، on fol. 67^b.
11. در حکایت امیر المؤمنین علی و خاتون قیامت زهرا، on fol. 70^b.
12. در حکایت ماریه قبطی الخ، on fol. 73^b.
13. در فضیلت جوانی یوسف پیغمبر الخ، on fol. 77^a.
14. در فضیلت خالد ولید الخ، on fol. 82^b.
15. در فضیلت بلال و هلال و پادشاه اقالیم عرب الخ، on fol. 89^a.
16. در فضیلت و نصیحت کردن خواجه لقمان، on fol. 95^a.
17. در ایمان آوردن بت پرستی با پسر بهم الخ، on fol. 99^a.
18. در حکایت سلطان ابراهيم ادم الخ، on fol. 103^a.
19. در حکایت مرد سخی وزن بخيله الخ، on fol. 107^a.
20. در آرز بت تراش بدرمهتر ابراهيم خليل، on fol. 113^a.
21. در حکایت طوطی که مردی نزدیک مهتر سليمان الخ، on fol. 117^b.
22. در حکایت آرزوی خواجه حسن بصری، on fol. 120^a.
23. در حکایت شیطان مردود که فردای قیامت بر امت پیغمبر دعوی کند، on fol. 123^a.

24. در حکایت پادشاه نیشابور با مظلومی **الغ**, on fol. 127^a.
 25. در حکایت خواجه ربیع حمام, on fol. 130^a.
 26. در حکایت خواجه سفیان ثوری **الغ**, on fol. 135^a.
 27. در حکایت خواجه حسن نوری, on fol. 138^a.
 28. در حکایت شیخ برسیا **الغ**, on fol. 143^a.
 29. در فضیلت ماه مبارک رمضان **الغ**, on fol. 148^a.
 30. در حکایت خانه کعبه و فضیلت آن, on fol. 155^a.
 31. در حکایت مقتل امیر المؤمنین حسن و حسین, on fol. 161^a.
 32. در حکایت سلطان ابو سعید ابو الخير **الغ**, on fol. 178^a.
 33. فضیلت اهل بهشت **الغ**, on fol. 182^a.

حمدی که در 9^b: Beginning of the preface, on fol. 9^b: عنایت الهی بر زبان عارفان رود و ثنای که از تواتر الهامات خدائی **الغ**.

For other copies see No. 1762, 31 above; the contents are given in Persian in G. Flügel, loc. cit., in German in J. Aumer, loc. cit., and in English in Rehatsek, p. 224, No. 26; see also Hammer in Wiener Jahrbücher 84, Anzeigeblatt, p. 37. A poetical paraphrase of the Durr-almajālis in Dakhnī verses is preserved in No. 2489 in the India Office.

The first eight leaves contain a fragment of a theological tract, beginning: ای زدرت بیدلان را بوی درمان آمده **الغ**.

No. 3490, olim 14. J. 7, ff. 187, ll. 15; clear Nasta'liq; size, 9½ in. by 5½ in.

1883

Another copy of the same.

Beginning as in the preceding copy. Index, on ff. 3^a-4^b.

- Bâb 1. on fol. 4^b; 2. on fol. 14^b; 3. on fol. 20^b; 4. on fol. 23^a; 5. on fol. 28^a; 6. on fol. 33^a; 7. on fol. 39^a; 8. (در فضیلت نیکو کردن **الغ**) on fol. 48^a; 9. (در فضیلت مجروح شدن **الغ**) on fol. 52^a; 10. on fol. 54^b; 11. on fol. 57^a; 12. حکایت ماریه قبطیه (در فضیلت جوانان یوسف) on fol. 60^a; 13. (خدمتگار محمد) on fol. 62^b; 14. (وصفتان که در رضای خدایتعالی چگونه بودند) on fol. 67^a; 15. (در فضیلت هلال و بلال و پادشاهی از اقالیم عرب) on fol. 74^a; 16. (در فضیلت و حکایت در نصیحت کردن) on fol. 79^a; 17. (خواجه لقمان حکیم) on fol. 82^a; 18. (در حکایت **الغ**) on fol. 85^b; 19. (در حکایت **الغ**) on fol. 88^b; 20. (در حکایت آرز بت تراش که بدر ابراهیم بود) on fol. 93^a; 21. on fol. 96^b; 22. on fol. 98^a; 23. on fol. 100^b; 24. (در حکایت پادشاه نیشابوری) on fol. 103^a; 25. on fol. 105^a; 26. on fol. 109^a; 27. on fol. 111^a; 28. on fol. 114^b; 29. on fol. 118^a; 30. on fol. 123^b; 31. (در

مقتل امیر المؤمنین حسن و حسین). on fol. 128^a; 32. on fol. 139^b; 33. on fol. 143^a.

Copied in Ramadân, A.H. 1101 (A.D. 1690, June, July), and presented to Khwâjah 'Abd-alkarim by his brothers Khwâjah Isma'il and Khwâjah Sharif.

Bibliotheca Leydeniana.

No. 2464, ff. 147, ll. 15-17; Nasta'liq; slightly worm-eaten; size, 8½ in. by 4½ in.

1884

The same.

This copy begins (without a preface or index) at once with Bâb 1. on fol. 4^b; 2. on fol. 19^b; 3. on fol. 30^a; 4. on fol. 33^b, last line; 5. on fol. 43^a; 6. on fol. 52^a; 7. on fol. 63^a; 8. on fol. 79^b; 9. on fol. 89^b; 10. on fol. 94^a; 11. on fol. 99^a; 12. on fol. 104^a; 13. on fol. 110^b; 14. on fol. 120^b; 15. on fol. 133^a; 16. on fol. 143^a; 17. on fol. 150^b; 18. on fol. 160^a; 19. on fol. 166^a; 20. on fol. 175^a; 21. on fol. 182^a; 22. on fol. 185^b; 23. on fol. 190^b; 24. on fol. 195^b; 25. on fol. 199^b; 26. on fol. 207^a; 27. on fol. 211^a; 28. on fol. 217^b; 29. on fol. 224^b; 30. on fol. 235^b; 31. on fol. 244^a; 32. on fol. 271^a; 33. on fol. 277^a.

Dated the 4th of Dhû-alhijjah in the thirty-seventh year of 'Ālamgir's reign (A.H. 1104 = A.D. 1693, Aug. 6), at Calcutta.

No. 833, ff. 285, ll. 10; Nasta'liq; size, 7½ in. by 4½ in.

1885

The same.

Index, on ff. 2^a-3^a (the headings of bâbs 16-22 are misplaced).

- Bâb 1. on fol. 3^b; 2. on fol. 10^a; 3. on fol. 13^b; 4. on fol. 15^a; 5. on fol. 18^b; 6. on fol. 22^b; 7. on fol. 27^a; 8. on fol. 34^a; 9. on fol. 37^b; 10. on fol. 39^a; 11. on fol. 41^a; 12. on fol. 43^a; 13. on fol. 45^b (در فضیلت جوانان و یوسف صفتان که در راه رضای خدای تعالی چگونه بوده اند **الغ**); 14. on fol. 49^b; 15. on fol. 54^b (در فضیلت بلال و هلال و پادشاهی از اقالیم); 16. on fol. 58^a; 17. on fol. 60^a; 18. on fol. 62^a; 19. on fol. 64^a; 20. on fol. 68^a; 21. on fol. 71^a; 22. on fol. 72^b; 23. on fol. 74^b; 24. on fol. 77^a; 25. on fol. 79^a; 26. on fol. 83^a; 27. on fol. 85^a; 28. on fol. 88^a; 29. on fol. 91^b; 30. on fol. 96^a; 31. on fol. 100^b; 32. on fol. 113^b, last line; 33. on fol. 116^b.

No date. An entry from A.H. 1125 (A.D. 1713) on the last page. College of Fort William, 1809.

No. 2162, ff. 121, ll. 19; Naskhi; size, 9½ in. by 6 in.

1886

The same.

- Bâb 1. on fol. 3^b; 2. on fol. 12^b; 3. on fol. 18^b; 4. on fol. 20^b; 5. on fol. 25^a; 6. on fol. 30^a; 7. on fol. 36^b; 8. on fol. 46^a; 9. on fol. 51^a; 10. on fol. 53^a; 11. on fol. 55^b; 12. on fol. 58^b; 13. on fol. 61^a (در حکایت جوانان یوسف سُفیان, styled in the index, (در حکایت جوان صالح, in the text); 14. on fol. 65^a; 15. on fol. 71^a; 16. on fol. 76^a; 17. on fol. 80^a; 18. on

fol. 85^a; 19. on fol. 88^a; 20. on fol. 92^b; 21. on fol. 96^b, last line (در شکایت طوطی که خدمت مهتر (سلیمان کرده); 22. on fol. 98^a; 23. on fol. 100^b; 24. on fol. 103^b; 25. on fol. 105^b; 26. on fol. 109^b; 27. on fol. 111^b; 28. on fol. 115^a; 29. on fol. 119^a; 30. on fol. 124^a; 31. on fol. 128^b; 32. on fol. 140^b; 33. on fol. 143^b.

Copied for Mr. R. Johnson by Ifādat-allāh Ṣadīqī.

No. 2009, ff. 147, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

1887

The same.

Another modern copy, beginning as usual. Index, on ff. 3^b-8^b.

Bāb 1. on fol. 9^b; 2. on fol. 44^a; 3. on fol. 69^a; 4. on fol. 74^b; 5. on fol. 86^b; 6. on fol. 99^b; 7. on fol. 119^a; 8. on fol. 146^a; 9. on fol. 153^b; 10. on fol. 159^b; 11. on fol. 164^b; 12. on fol. 174^a; 13. on fol. 183^a; 14. on fol. 196^a; 15. on fol. 212^b; 16. on fol. 224^b; 17. on fol. 232^b; 18. on fol. 241^b; 19. on fol. 248^a; 20. on fol. 264^a; 21. on fol. 273^b; 22. on fol. 279^b; 23. on fol. 292^a; 24. on fol. 301^b; 25. on fol. 307^b; 26. on fol. 318^a; 27. on fol. 324^a (corresponding to the 28th in the other copies); 28. on fol. 329^b (corresponding to the 29th in the other copies); 29. on fol. 343^b (corresponding to the 32nd in the other copies); 30. on fol. 354^b (corresponding to the 31st in the other copies); 31. on fol. 411^a (corresponding to the 27th in the other copies); 32. on fol. 423^b (corresponding to the 30th in the other copies); 33. on fol. 435^a.

No. 1601, ff. 451, ll. 8; very large Nasta'lik; ff. 25-56 in a still larger handwriting; size, 8½ in. by 5½ in.

1888

The same.

This copy, older than the preceding ones, has no headings at all. The work ends on fol. 149^b, and is dated the 12th of Rabi'-alawwal, A.H. 1085 (A.D. 1674, June 16). On ff. 150^a-153^a the fragment of a mathnawī, beginning:

عاقبت روز سیوم (سوم) بعد از نماز
جمله نزد عائشه رفتند باز

No. 3385, olim 14. J. 9, ff. 153, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1889

The same.

There are no headings in this copy either; it is, moreover, slightly defective, as it breaks off a little before the end of the 33rd or last bāb. The text besides differs very often from that in the preceding copies.

Last words: ... بفرشتها نمایند و فرشتها نزدیک ایشان.

No. 3457, olim 14. J. 8, ff. 120, ll. 13-15; very unequally written, partly in careless Nasta'lik, partly in Shikasta; size, 9½ in. by 5½ in.

1890

Miscellanies, chiefly of a legendary character.

1. Ff. 68^a-102^a. Two fragmentary pieces of a work on the lives and sayings of great Sūfīc Shaikhs: (a) an

account of Ḥusain bin Manṣūr Hallāj (died A.H. 309), imperfect at the beginning; (b) an account of Sultān Ibrāhīm Adham of Balkh (died A.H. 162), on fol. 83^b, beginning: باب التعريف في البيان (!) گفتار فخر ابراهيم: ذكر سلطان ابراهيم ادهم بلخي الخ. The whole bears, on fol. 68^a, the heading: رساله در احوال گروه صوفيه.

2. Two short fragmentary pieces, each filling one page, the first of which deals with the سجاده or carpet for prayers, on fol. 102^b.

3. An account of Antichrist, on ff. 103^b-112^b, in three parts: (a) his birth (ذكر مولود دجال لعين), on fol. 103^b; (b) his forthcoming (ذكر خروج عليه اللعنة), on fol. 106^b; (c) the appearance of Gog and Magog (ذكر پیدا شدن یاجوج و ماجوج), on fol. 111^b.

4. Fragments of the Durr-almajālis (در المجالس), see the preceding copies, on ff. 113^a-144^b. It begins abruptly in the 6th bāb, dealing with Jesus; the 7th (در فضیلت پیغمبر ما (خ)) begins on fol. 116^b, first line; the 8th (در نیکی کردن در حق مادر و پدر الخ), on fol. 127^a; the 9th (در مجروح شدن دندان مبارک پیغمبر), on fol. 132^b; the 10th (در التماس خواجه عالم محمد), on fol. 135^b; the 28th (در حکایت شیخ برصیا), on fol. 138^b; the 13th (در حکایت جوانان یوسف صبیان), on fol. 141^a. This part breaks off on fol. 144^b.

5. Some letters and traditions on ff. 145 and 146.

Bibliotheca Leydeniana.

No. 2497, ff. 68-112, ll. 12-18 in Naskhi; ff. 113-146, ll. 12-14 in Shikasta, by different hands; size, 8½ in. by 5 in.

1891

Maktūbāt-i-Aḥmad Fārūkī Naqshbandi (مکتوبات (احمد فاروقی نقشبندی).

The first volume of the letters of the Naqshbandi Shaikh Aḥmad Fārūkī, who died A.H. 1034 or 1035 (A.D. 1625 or 1626) in Sirhind (see above, No. 652, in the مناقب الخضرات, and Rieu iii. p. 1058^a, fol. 16), comprising 313 treatises in form of letters, addressed to a great number of persons, on theosophical and mystical matters, especially on the doctrines of the Naqshbandi order; they were collected A.H. 1025=A.D. 1616 (see the heading on fol. 1^b: لعظ در المعرفة تأریخ اتمام این: کتاب), by Yār Muḥammad aljadid albadakhshi alṭā-lakānī, and begin: الحمد لله رب العالمین اضعاف ما حمده: جميع خلفه وكما يجب ربنا ورضى والصلوة والسلام الخ.

The first letter, on fol. 1^b, is headed: مکتوب اول در بیان احوالی که مناسب باسم الظاهر دارند و ظهور قسم خاص از توحید و بیان عروجات که بر فوق محدّد واقع شده است و انکشاف درجات بهشت و ظهور مراتب بعضی از اهل الله به پیر بزرگوار خود نوشته الخ.

This پیر بزرگوار or spiritual guide of the author is Shaikh Muḥammad albakī alnaqshbandi alahrārī, identical with the Khwājah Bākī mentioned as one of the Naqshbandi Shaikhs in the Safinat-alauliya, No. 93

(col. 284 in this Cat.), and Rieu iii. p. 1058^b, fol. 29, who died A. H. 1012 (A. D. 1603, 1604).

This collection ends on fol. 365^a and is followed on ff. 365^b-367^b (in the same handwriting) by a Khâtimah, headed in the following way: **خاتمه عرضه داشتها که** حضرت پناه مخدومزاده کلان قدس سره نوشته بود, and comprising three letters by Muhammad Šâdiq; as he is called the eldest son of Makhdûm, he might have been Ahmad Fârûki's own son (see on Makhdûm the remark in the middle of No. 1846 above), but that would be at variance with the statement in No. 652, where the Shaikh's son (and we must naturally assume, his only or at least his eldest son) is called Muhammad Sa'id Ma'sûm. It is therefore more likely that he was the son of the latter (usually styled **مخدومی** in the Manâkib-al-haqarât) and Ahmad Fârûki's grandson.

This copy is dated the 29th of Dhû-al-hijjah, A. H. 1188 (A. D. 1775, March 2), by Muhammad Kâsim bin Mirân Muhyi-al-din. Collated in the month Rabi'-althâni, A. H. 1189 (A. D. 1775, June).

On fol. 1^a a wrong title is given to this collection, viz. **مکتوبات نحی منیری در سلوک** (see above, Nos. 1843-1847).

No. 1037, ff. 367, ll. 15-16; Nasta'liq; size, 9³/₈ in. by 5¹/₄ in.

1892

Khulâsat-alma'arif (خلاصة المعارف).

A work on Šûfism according to the doctrines of the Nakshbandi order, by Adam bin Sayyid Isma'il bin Sayyid Buhwâ (بُهْوَا) bin Sayyid Hâjî Yûsuf bin Sayyid Ya'qûb bin Sayyid Husain bin Sayyid Daulat bin Sayyid 'Ukbail (عُقْبَیل) bin Sayyid Sa'di bin Sayyid Kalandar, who traces' his pedigree back to Sayyid Ibrâhim, the younger brother of the Imâm 'Alî Ridâ and son of the Imâm Mûsâ Kâzim. He was at first pupil of Shaikh Khidr Bahlûlpûr in Multân, afterwards of Shaikh Ahmad alfârûki alnakshbandi alsirhindi alkâbuli (see the preceding copy) in Sirhind, and got from him the investiture, comp. No. 652 above. In A. H. 1035 (A. D. 1625, 1626), when he planned a pilgrimage to the holy cities, he began to compile from many sources (among others Jâmi's **نفحات الانس** and the **رشحات عین الحیات**, see Nos. 633-635 above), and from his own personal experiences, this work, as a spiritual preparation for himself and a benefit for other mystical aspirants. He intended to divide the book into two kisms, the first *kism* subdivided into two bâbs, and the first *bâb* into two fašls, viz.:

فصل اول در بیان کلیه اهل سنت و جماعت, on fol. 5^a.

فصل دوم در نصائح و انتباه از اهل بدعت, on fol. 30^b.

The second bâb of the first *kism* is subdivided into three fašls, viz.:

فصل اول فی شرح سلوک الظاہری والباطنی, on fol. 90^a.

فصل دوم در بیان علوم و معانی احوال معارف و مقامات مصطلحة معروفه علم لدنی و حال و لسان الحال و مقام مصطلحة معروفه علم لدنی و حال و لسان الحال و مقام المعام, on fol. 132^a.

فصل سبعم فی معارف الاقصی و علوم العظمی, on fol. 164^a.
(In this fašl there are included a great number of the

مکتوبات of Khwâjah 'Ubad-allâh Ahrâr, who died A. H. 895=A. D. 1490, see the Majâlis-al-'ushshâk, No. 54 in No. 1870 above, and referred to in this book simply as **حضرت ایشان**, see No. 633 above, where in all the chapter-headings the same expression is used.) The first *kism* ends on fol. 184^b with a long *qaṣidah*, and the compiler of this book states that he completed it A. H. 1037 (A. D. 1627, 1628); he declares at the same time, that he has made up his mind not to add a second *kism* for various reasons, and thus the work concludes with the end of this first and only *kism*.

The full title of the book is **کتاب خلاصة المعارف فی اسرار العقائد**, as it appears at the end on fol. 186^a, and this copy is probably the compiler's autograph, who mentions himself once more in the last lines as Sayyid Âdam alhanafi alnakshbandi. It is collated throughout.

No. 1584, ff. 186, ll. 19; Nasta'liq; a little injured here and there; size, 8³/₈ in. by 6¹/₈ in.

1893

Ruka'ât-i-Husain (رکعات حسین).

Ninety-eight short notes on Šûfic questions, collected and chiefly written by Amân-allâh Husaini, with the takhalluṣ Amâni, who died A. H. 1046 (A. D. 1636, 1637), see the same in No. 1763, 7 above, and comp. Rieu ii. p. 877^a, No. ii, and W. Pertsch, Berlin Cat., p. 129, 14. In A. Sprenger, Catal., p. 330, his death is fixed in A. H. 1044 (A. D. 1634, 1635). His diwân is noticed in the Bodleian Cat., No. 1095, and in Sprenger, loc. cit. The letters are addressed to a great number of Shaikhs, for instance, Mirzâ Jalâl-al-din Husain of Nishâpûr, Khwâjah Zahir-al-din, Abû-alkâsim Sirhindi Kâdizâda, Shaikh Husain Lâhûrî, Shaikh Bâyezîd, Mirzâ Mahmûdbeg Mustaufi, 'Abd-alshakûr, Maulânâ Jamâl Muhammad Burhânpûri, Maulânâ Thanâ'i, Mirzâ Nizâm-al-din, Sayyid Murtaqâ, Muhammad Faql-allâh, Darwish 'Abdallâh, Darwish Bâbâ Salim, etc. Beginning, as in No. 1763, 7: **حمد وافر خدا بر که یاقوت: قوت بی بها در عقد انشای کبریا الخ**.

No date.

No. 1213, ff. 29, ll. 15; distinct Nasta'liq; size, 7¹/₈ in. by 4¹/₈ in.

1894

Risâla-i-Makâtib dar 'ilm-i-sulûk (رساله مکاتیب در علم سلوک).

Forty short treatises on the principal topics of Šûfic theosophy, in form of letters, by 'Abd-alhakḳ bin Saif-al-din alturk aldihlawi albukhârî, the prolific author of historical, geographical, biographical, exegetical, and other works (see above, Nos. 290, 640, 720. etc.), who died A. H. 1052 (A. D. 1642, 1643), or, according to the **مآثر الکرام تأریخ بلگرام** (see above, No. 682, and comp. W. Pertsch, Berlin Cat., p. 567, No. 17), A. H. 1053 (A. D. 1643, 1644).

Beginning: **الهی لا احصی ثناء علیک و صلوة علی نبیک الداعی الیک الخ**.

It must have been composed before A. H. 1025, as this copy was finished in the month Jumâdâ-althâni of that year (A. D. 1616, June, July). The following statement

is added at the end: تَمَّتْ الرِّسَالَةُ الْارْبَعُونَ مِنَ الرِّسَائِلِ السَّبْعَةِ وَ السَّتِّينَ لِلشَّيْخِ الْمُحَدَّثِ الْمُحَقِّقِ الشَّيْخِ عَبْدِ الْحَقِّ السَّهْلَوِيِّ, according to which the present forty treatises are only a selection from a total of sixty-seven.

Interlinear glosses on the first few pages.

No. 1075, ff. 111, ll. 19-21; Nasta'lik; many pages damaged by worms; size, 9 in. by 5½ in.

1895

Two Sūfic treatises.

1. Ma'kūlāt-i-auliya-i-allāh (معقولات اولياء الله), on fol. 1^b, containing sayings and biographical notices of great Sūfic Shaikhs, beginning: وعن أبي الدرداء رضى الله عنه الخ. No author's name is mentioned here.

2. Maḳāmāt-i-mahmūdiyyah (مقامات محمودیّه) or Mirāt-i-tayyibah (مرآت طیبه), on fol. 113^b, a work on the Nakshbandī order, its doctrines and its chief Shaikhs, especially Khwājah Khāwand Maḥmūd, who died A.H. 1052 (A.D. 1642, 1643), by Abū Diyā Muḥammad Mu'in-aldīn, his disciple.

Beginning, on fol. 113^b: الحمد لله الذى غرس فى شجرة اصلها ثابت الخ (one word is damaged).

This treatise is divided into nine bābs.

Between Nos. 1 and 2 there is a short tract without title (on ff. 112^a-113^a), beginning: سؤال اگر ترا پرسند که جمله چند مقام اند جواب بگو چهار مقام اند اول مقام جبروت است الخ.

The general title given to the whole MS. is خلاصة للحقائق, but on what authority is not stated, it appears nowhere in the text.

No. 2010, ff. 297, ll. 14; written partly in Nasta'lik, partly in Shikasta; worm-eaten and injured throughout; size, 8½ in. by 5½ in.

1896

Thamarāt-alḥayāt (ثمرات الحيات).

The fruits of life, a series of essential questions on philosophical and ethical topics of mystical tendency, which were collected from the mouth of the great Shaikh of the Shaṭṭārī (or Shuṭṭārī) order, Burhān-aldīn bin Kabīr Muḥammad bin 'Alī alṣadīk algujarātī, usually called Burhān-aldīn Burhānpūrī and surnamed Rāz-i-ilāhī (the divine mystery), who died A.H. 1083 (A.D. 1672, 1673), see Rieu iii. p. 1091^b, by his pupil 'Alī 'Askarī (commonly Mīr 'Askarī) bin Muḥammad Taqī bin Muḥammad Kāsim alkhawāfi, better known as 'Ākīlkhān Rāzī (who died A.H. 1108=A.D. 1696, comp. Nos. 1634-1638 above), see here fol. 1^b, l. 4; fol. 3^a, ll. 9 and 10; and fol. 2^b, l. 13. The collection was made, according to the chronogram, ثمرات الحيات بى شك (i.e. 1591 minus 538), A.H. 1053 (A.D. 1643, 1644). The Shaikh himself is referred to (as Khwājah Ahrār in No. 1892 above) as حضرت ايشان; the Shaikh's own spiritual guide Shaikh 'Isā bin Kāsim of Sirhind, called 'Ain-al'urafā, with the Kunyah Abū-albarakāt, as حضرت شيخ.

The first ثمره, on fol. 3^b, runs thus: میفرمودند هر جا که ادب نیست فیض نیست الخ.

The second ثمره on the same page begins: میفرمودند در هر طریق طالب حق مطلب را طلب کند الخ.

Beginning of the work: حمد الخفى و الجلى لله القوى الولى و الصلوة و السلام على محمد النبى الامى و اولاده و اصحابه الزكى الوفى الخ.

Copied by Faṭḥ-allāh for Shāh Nūr-allāh and finished the 29th of Jumādā-althānī, A.H. 1134 (A.D. 1722, April 16).

No. 535, ff. 63, ll. 15; Nasta'lik; size, 6½ in. by 4½ in.

1897

Dimishḳ-i-Khayāl (دمشق خیال).

The Damascus of fancy, a compendium of Sūfism, compiled by Bālkrishn Brahman Hīṣārī (بالكرشن برهمڤن), A.H. 1085=A.D. 1674, 1675 (see author's name on fol. 1^b, l. 3, and the date on fol. 2^b, l. 2). He chose this peculiar title, because the work, he says, is as agreeable and healthy in its spiritual aspect as the water and air of Damascus in Syria, and contains as great a variety of matter as a large town (see fol. 2^a). It is written in a flowery prose-style, mixed with verses, partly by the author himself, partly taken from standard Sūfic writers, and numerous anecdotes (for instance, on the great Shaikh 'Abd-alkādir Jilānī, fol. 6^a sq.; Ibrāhīm Adham, fol. 10^a sq.; Bāyazīd Bisṭāmī, fol. 12^b sq.). His chief authority seems to be a certain Shams-aldīn, probably a Sūfic Pir, identical with the author of the Muḥāzẓat-i-qadiriyya quoted in Rieu ii. p. 874, who died A.H. 1083=A.D. 1672, 1673 (see fol. 85^a, l. 7).

Beginning:

ترا گر معنی در خاطر افتد
که در سلك معانی نادر افتد
نیاری از خیال آن گذشتن
دهی بیرون بگفتن یا نوشتن

This copy seems to be the author's own first sketch. A blank on fol. 1^a. Many English notes on the margin, probably by J. H. Peile, Esq., who presented the copy to the library 19th Sept., 1818.

No. 3482, olim 20. J. 11, ff. 104, ll. 15-16; unequal Nasta'lik, mixed with Shikasta; size, 9¼ in. by 5½ in.

1898

Zād-alsālik (زاد السالك).

A Sūfic tract on the real nature of man's progress on the mystic road to God, by Muḥammad bin Murtadā, usually called Muḥsin Kāshī, who wrote, according to Rieu ii. p. 830^a, comp. ib., p. 845^a, and iii. p. 1095^a, seventy-six tracts on mystical matters, among them the تَرْجُمَةُ الْعُقَاذِ, the کَلِمَاتُ نُورِيَّة, and the کَلِمَاتُ مَكْنُونَة, as well as an extensive diwān, in which he uses Fa'id as takhallus; was called A.H. 1067 (A.D. 1656, 1657) by Shāh 'Abbās II from Kāshān to Iṣfahān, and was still alive in A.H. 1105 (A.D. 1693, 1694).

Beginning: الحمد لله چنین گوید تراب نعل سالکان طریق هدی محمد بن که ابن رساله ایست موسوم بزاد السالك در جواب سؤال یکی از برادران الخ.

Dated by Abû Tâlib bin Ḥasan alḥusainî at Murshidâbâd, the 21st of Rajab, A.H. 1174 (A.D. 1761, Feb. 26).

No. 1234, ff. 64^b-71^a, ll. 15; Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

1899

Risâlat-alḥudûth wa-alkâdam (رسالة الحدوث والفدوم).

Another treatise on several points of mystical philosophy by the same Muḥsin Kâshi in *Arabic*, beginning:

حمداً لمن كان لم يزل بلا زمان ولا مكان الخ

Some of the chief topics explained and discussed are: التقدّم والتأخر الذاتيّة و الحدوث الزماني، الحدوث الذاتي، etc.

Dated by the same Abû Tâlib alḥusainî at Murshidâbâd, the 27th of Rabi'-alawwal, A.H. 1180 (A.D. 1766, Sept. 2).

No. 1234, ff. 295^b-304^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1900

Lawâmi' (لوامع).

An explanation of the phraseology and the doctrines of Sûfism, in a great number of short chapters, called لامعة, by Amir (or Shâh according to fol. 1^a) 'Alî Akbar bin Muḥammad, see fol. 88^a, l. 7. It was written in Kashmîr and completed in the month of Ramaḍân, A.H. 1107 (A.D. 1696, April), see fol. 88^b, l. 2, and fol. 89^a, l. 1. The title appears in the last line of fol. 88^b.

Beginning: سبحان من جميل ليس وجهه (? لوجهه) نقاب الآ الثور ولا لجماله حجاب الآ الظهور الخ

No date. Entries from A.H. 1161, 1162, and 1164 (A.D. 1748, 1749, and 1751), on fol. 1^a.

No. 1464, ff. 89, ll. 9; Shikasta, the Arabic quotations in Naskhi; illuminated throughout, the first and the last two pages especially rich in gold, blue, and other colours; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

1901

Gulzâr-i-asrâr-alsûfiyyah (گلزار اسرار الصوفية).

An exposition and historical survey of the Sûfic doctrine from the standpoint of the Naqshbandî order, by Moghul (مغل, the only name the author uses, see fol. 1^b, last line, مہکوبد احقر جزو کل دبدہ مغل), composed, according to some ta'rikhât given at the end of the colophon (by Miẓân Shaikh Kutb-aldin bin Miẓân Shaikh Muḥammad Bâkir), A.H. 1124 (A.D. 1712).

It begins: بعد حمد و ثنای وجودی کہ وجود موجودات را از وجود خود وجود بخشیده و صفات کمال خود عبد الله تعالى عز وجل... این دیباجة دفتر دوم است از کتاب هدایت ربّانی در بنیاد سلطنت جاودانی که بعنوان سبحانی بخادم آستانه عالیّه حضرت محیی الدین سید عبد القادر جیلانی الخ

در بیان اثبات مذهب صوفیّه ناجیّه و کلمات و حالات ایشان بموجب نصّ و احادیث و اقوال اصحاب کرام و اولیای عظام، on fol. 5^a.

2. در بیان عشق و محبت و وله و علامات آن و معنی لفظی و معنوی محبت و عشق الخ، on fol. 24^b.

در بیان احوالات عجیبه و غریبه و واقعات صحیحه 3. و صریحه اولیاء متقدّمین که در عالم شوق و ذوق و سلوک و سیر و طیر عجائبها دیده اند با اقوال حقائک و معارف، بلند که از جمیع اولیاء سر برزده الخ، on fol. 59^b, last line.

4. در بیان احوالات پیر من فقیر حضرت شاه نظام الدین و پیر ایشان حضرت شیخ سعدی لاهوری و پیر ایشان حضرت سید آدم... با احوال پیر ایشان حضرت شیخ احمد سرهنندی و احوال صاحبزادها و اولاد ایشان، on fol. 121^a.

The chief parts of this work were suggested and supplied to the author by his spiritual teacher Shâh Nizâm-aldin; and the doctrines, words, and miraculous deeds of him as well as of Nizâm's own Shaikh Sa'dî of Lâhûr (who was again a pupil of Shaikh Âdam, see No. 1892 above, whose Pir Ahmad Sirhindî, i.e. Ahmad Fârûkî, see No. 1891 above, had been), and many other spiritual heroes of the Sûfic discipline are fully set forth in the fourth bâb.

This copy was made one year after the book's completion, A.H. 1125 (A.D. 1713), by Muḥammad Ḥanif bin Muḥammad Amin al-Ḥusainî.

No. 1853, ff. 421, ll. 15; very distinct Nasta'liq; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{8}$ in.

1902

Hidâyat-i-rabbânî (هدایة ربّانی).

A second volume (دفتر دوم) to the Hidâyat-i-rabbânî, or the divine guidance with regard to the foundation of the eternal imperial power (در بنیاد سلطنت جاودانی), or the outer and inner Sultânship, the first volume of which was revealed by heavenly grace to Fakîr 'Abd-alhâdî ibn Hakîm 'Abd-alkarîm Ḥanafi, the servant or disciple of the great founder of the Kâdiri order, Shaikh Muḥyi-aldin Sayyid 'Abd-alkâdir aljilânî, who died A.H. 561=A.D. 1166 (see above, No. 1795 sq.), as stated on fol. 1^b. This second volume or supplement was compiled in the reign of Muḥammad Ahmadshâh, i.e. the emperor Ahmadshâh (whose full name was Mujâhid-aldin Muḥammad Abû Naṣr Ahmadshâh Bahâdur), during the years A.H. 1166 and 1167 (A.D. 1753, 1754), see ff. 13^a and 41^b, by Badr-aldin Muḥammad Kâdiri, comp. ff. 4^b and 13^b, and begins: قال الله تعالى عز وجل... این دیباجة دفتر دوم است از کتاب هدایت ربّانی در بنیاد سلطنت جاودانی که بعنوان سبحانی بخادم آستانه عالیّه حضرت محیی الدین سید عبد القادر جیلانی الخ

This little work on the higher mystical lodge and its principal leaders contains four firmâns and a khâtimah, after which some other Sûfic tracts on similar topics follow.

No date.

No. 688, ff. 58, ll. 13; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{8}$ in.

1903

(رساله در تجرّد نفس) Risālah dar tajarrud-i-nafs.

A short Sūfī treatise by Shaikh Muḥammad Lāhijī Jilānī Hazīn, called 'Alī, bin Abī Ṭālib bin 'Abdallāh bin 'Alī alzāhidī, who died A.H. 1180 (A.D. 1766), see above, No. 1712 sq. It begins: نی عقل بکنه لا یزال . تو رسد الی .

No date, but the handwriting points to Abū Ṭālib bin Ḥasan alḥusainī, the transcriber of the following copy, as well as of Nos. 1898 and 1899, between A.H. 1174 and 1180 (A.D. 1761 and 1766).

No. 1234, ff. 325^b-333^a, ll. 19; Naskhī, mixed with Shikasta; size, 8 in. by 4½ in.

1904

(شجره الطّور فی) Shajarat-altūr fi sharḥi-āyati-alnūr (شرح آیه التّور).

An Arabic explanation of the mystical sense of the famous آیه التّور (Sūrah 24, 35), by the same Shaikh Muḥammad 'Alī Hazīn, who penned it A.H. 1140 (A.D. 1727, 1728) in Mashhad. Beginning: نحمدک یا نور التّور . و نوراً فوق کلّ حضور و نصّی علی نبیک الی .

It ends on fol. 308^b, and is followed on fol. 309 by a short interpretation of the words of the توحید, viz. مرآة الله فی شرح, styled لا اله الا الله, by the same author, styled آیه شهد الله, and completed A.H. 1139 (A.D. 1726, 1727) at Ardabil.

Dated by Abū Ṭālib bin Ḥasan alḥusainī the 28th of Rabī'-alawwal, A.H. 1180 (A.D. 1766, Sept. 3).

No. 1234, ff. 305^a-309^b, ll. 16; Naskhī, mixed with Shikasta; size, 8 in. by 4½ in.

1905

(نفاثات الانفاس) Nafā'is-alanfās.

A treatise on mystical philosophy and the doctrines of Sūfism in a very subtle and refined style, composed A.H. 1180 (A.D. 1766, 1767), by Muḥammad Kāsim bin 'Abd-alkādir, comp. fol. 150^a, ll. 5-7, and fol. 150^b, ll. 2 and 3. It is divided into the following twelve chapters:

1. در مدح اهل توحید و قدح اهل تقلید, on fol. 19^a.
2. در بونه توبه گداختن و مس وجود را زده دهی, on fol. 31^b.
3. در اعتصام بحبل متین دین مبین و ستایش اهل یقین, on fol. 43^a.
4. در ستایش تواضع و نکویش ترفع, on fol. 58^b.
5. در مثالب دنیا و مناقب عقبا, on fol. 64^a.
6. در شکرو توکل و تسلیم و تحمّل, on fol. 78^a.
7. در اختلاص از خداع خداع, on fol. 87^b.
8. در تقرب با نیکی و نیکان و نفرت از بدی و بدان, on fol. 92^b.
9. در عبرت از بی اعتباری زمان و تنبیه بحال اخوان, on fol. 97^a.
10. در احوال و احوال موت و استعداد آن قبل حلول, on fol. 113^a.

IND. OFF.

11. در تجتب با مولی و تجتب از غیر اولی, on fol. 123^a.

12. بیان سودای عشق در سویدای دل, on fol. 133^b.

Beginning: شناس سباس و سپاس شناس منّ عامّ حضرت . منعّام از مقیاس قیاس منّ عامّ بیرونست الخ

Many interlinear glosses and paraphrases; also some marginal annotations. Written by Shaikh Muḥammad (probably the author himself).

No. 802, ff. 153, ll. 9; Nasta'lik; size, 8½ in. by 5½ in.

1906

(رساله در تصوّف) Risālah dar tasawwuf.

A short mathnawī, containing questions and answers on mystical contemplation and speculation, composed by Sayyid Darwish Muḥammad Kādirī, A.H. 1210 = A.D. 1795, 1796 (see fol. 17^b, last bait), and dedicated to Tippū Sulṭān.

Beginning:

بنام آنکه جانرا داد عرفان
بجان اظهار کرد اسرار بنهان

No. 214, ff. 17, 2 coll., each ll. 11; large Nasta'lik; size, 9½ in. by 6 in.

Treatises of uncertain date and Sūfī Collections.

1907

(اصطلاح متصوّفین) Iṣṭilāḥ-i-Mutaṣawwifin.

A short tract on Sūfī terminology, based on the اصطلاحات or technical phraseology of 'Abd-almahmūd Kāshī (perhaps a mistake for 'Abd-alrazzāk Kāshī, the famous author of the Arabic اصطلاحات الصّوفیّة, see G. Flügel iii. p. 371), Kāsim-i-Anwār (see Nos. 1285-1289), and other eminent Sūfī writers, by an anonymous compiler.

Beginning: حمد و سپاس خداوندی را که دُرر معانی را در تحت صور الفاظ عیان میکند و طراز حقائق را الخ

Copied by Ghiyāthai Muḥammad Badr-al-din. No date.

No. 1623, ff. 47^a-51^a, ll. 25-26; Nasta'lik; size, 8½ in. by 4½ in.

1908

(خلاصة الارواح) Khulāṣat-alarwāḥ.

Short questions and answers on theosophical matters, by Diyā-almillāh wa aldin Sunāmī. Beginning: الحمد لله ... میگوید بنده ضعیف نجیف مولانا ضیاء الملة ... بیان فرمود و این کتاب را خلاصة الارواح نام بنهاد و هر سؤال و جواب ثبت افتاد الخ

Every question begins برسند اگر ترا; the first deals with the meaning of ایمان.

No. 1615, ff. 6, ll. 13; Nasta'lik; size, 8 in. by 4½ in.

1909

Sullam-alsamawât (سُلَّم السَّمَوَات).

Fragment of a work, styled 'the heavenly ladder,' on general theosophical matters, together with biographical accounts of prophets, saints, and prominent Šūfic Shaikhs.

It is divided into seven مرقوم, but the present copy contains only two of them, viz. the fourth and the sixth.

On fol. 1^b: مرقوم چهارم در ذکر جمعی از حکمای جهان و نمونه از سخنهاى ایشان.

This part is subdivided into two جمله, the first containing biographies of famous and wise men of the time before Muḥammad, beginning with Ādam, on fol. 3^b, and ending with Solon and Alexander; the second enumerates great Shaikhs of the post-Muḥammadan time, beginning with Abū Naṣr Fārābī and Ibn Sīuā, on fol. 20^b, and ending with Maulānā Jalāl-al-dīn Muḥammad, i.e. the great Jalāl-al-dīn Rūmī.

Beginning of this مرقوم, on fol. 1^b: بنام حکیمی که روز نخست شد از حکمتش کار عالم درست الخ.

On fol. 42^b: مرقوم ششم در ذکر بهترین سخن و بهترین کتاب و بهترین خلائی.

This part is divided into ten short خطاب, and begins thus: بسم الله این مرقوم ششم است از جمله هفت مرقوم از کتاب سُلَّم السَّمَوَات و اینجا کلمه چند از فوائد و مواعیظ و حکم در خطاب نفس اصم بر حسب موعود مذکور میشود الخ.

No date. If the سُلَّم و سَمَوَات (sic!), the دیباچه of which is found in W. Pertsch, Berlin Cat., p. 57, No. 3, should be identical with the present fragment, which, of course, is impossible to guarantee, the author would be Shaikh Abū-alkāsim Kāzarūnī, who enjoyed some poetical renown during the reign of Shāh 'Abbās I (A. H. 996-1038=A. D. 1588-1629), see Rieu, supplement, pp. 77^b and 78^a, l. 5.

No. 1623, ff. 1-46, ll. 24-26; Naskhi; size, 8½ in. by 4½ in.

1910

Maktūbāt-i-Shāh Muẓaffar (مکتوبات شاه مظفر).

A collection of treatises on various points both of the mystical doctrine and of general ethics and practical philosophy, in form of about 180 letters, composed by a certain Shāh Muẓaffar Shams, and beginning: ای دوست بی وفا این بیت بخوان بیت من درغم تو بجان فروشی - کار تو همه زبان فروشی الخ.

The proper order of ff. 147-153 is: 147, 152, 148-151, 153. A complete index of all letters on the fly-leaves.

The copy is dated A. H. 1045 (A. D. 1635, 1636); Mr. Richard Johnson acquired it in 1778.

No. 1540, ff. 1-164, ll. 17-21; written by many different hands, as far as fol. 117^a in Naskhi, the remainder in Nasta'liq; size, 10½ in. by 6 in.

1911

Nuzhat-al'āshiqīn (نزهة العاشقين).

A short tract on mystical love, by 'Alī ibn Ḥājī.

Beginning: حمد و سپاس آفریدگاری را که سینۀ بیدلان الخ.

Another copy of the same is noticed in the Bodleian Cat., No. 1302, a.

No. 18, ff. 257^a-259^a, ll. 31; careless Nasta'liq; size, 12½ in. by 6¾ in.

1912

Wāridāt (واردات).

Šūfic aphorisms on the different topics of the mystic doctrine, each of which is given in form of one or two rubā'is, explained and commented upon in prose. The author is Khwājah Mīr Dard. I have counted ninety-one وارد in the whole treatise, but as there are seven blank pages between ff. 61 and 65, the whole number probably was 100. An incomplete index (only comprising wārid 1-52, 65 and 66) is found on ff. 1^a-2^b.

Beginning of the treatise, on fol. 3^b: الحمد لله العليم الملمهم والصلوة والسلام على من اوتى جوامع الكلم وعلى آله الطاهرين واصحابه الراشدين اما بعد ميگويد فقير خواجه مير درد عفى الله عنه که اکثر اوقات در غلبۀ حالات معانی الخ.

No date.

No. 631, ff. 67, ll. 13; Nasta'liq; size, 9½ in. by 5¾ in.

1913

Risāla-i-Shaṭṭāriyyah (رساله شطاریه).

A treatise on certain hidden points of Šūfism, particularly on devotion (ذکر), for the use of intending travellers on the mystic road, by a dervish of the Kādīrī order, Bahā-al-dīn bin Ibrāhīm alansāri al-kādīrī alḥusainī, beginning: الحمد لله . . . ميگويد بنده درويشان الخ.

It is divided into the following four fasls:

1. کیفیت سلوک, on fol. 1^b.
2. در بیان شروط ذکر و اشاره ذکر و ادای ذکر بانواع مختلف, on fol. 7^b.
3. در بیان کلمات مراقبه روحه تسمیت و انواری که در حالت ذکر و مراقبه پیدا می شود, on fol. 12^b (see on these phenomena Fleischer's article in Z. D. M. G. 16, pp. 235-241, 'Ueber die farbigen Lichterscheinungen der Sufis').
4. در بیان اذکار متفرقه عربی و فارسی و هندوی که در آن توحید مطلق است, on fol. 14^b.

Dated the 13th of Sha'bān, A. H. 1117 (A. D. 1705, Nov. 30), by Najm-al-dīn Hasan ibn Maulawī Muḥammad Ḥusain, at Gulbargah. College of Fort William. 1825.

No. 2257, ff. 20, ll. 17; Nasta'liq; size, 8½ in. by 4¾ in.

1914

Kashf-almuḥakkikīn (کشف المحققين).

A short treatise on the general topics of Šūfism, interspersed with poetry (for instance, a mathnawī on

ff. 95^a and 95^b, and a long *kaṣidah* on ff. 100^b-101^b), and concluded by three *mathnawis* (on ff. 106^a, last line, 107^b, last line, and 109^a, l. 2) and one *kaṣidah* (on fol. 107^a, middle).

Beginning: حمد الهی که انسان کامل جلوه نماید. جمال اوست و صلوات بر محمدیکه انا احمد الخ.

Beginning of the *first mathnawi*, on fol. 106^a, last line: گرتو کشف المحققین نگری - مرض جهل را شفا ببری

No author's name is given.

Dated the 19th of Shawwāl, A. H. 1151 (here styled the 21st year of Muḥammadshāh's reign, correctly the 20th, since the emperor was not crowned before the month Dhū-al-ḥajjah, A. H. 1131) = A. D. 1739, Jan. 30, by Ghulām Muḥyi-aldin.

No. 230, ff. 93-110, ll. 15; careless Nasta'liq, bordering on Shikasta; size, 8½ in. by 5 in.

1915

Another treatise on mystical matters, without title or author's name, beginning: صاحب کرم جهان سلامت. شرع اشتیاق الخ.

It deals chiefly with the topics of اشتیاق (yearning for the Godhead) and the مشتاق (or Sūfīc lover, yearning for God).

Copied by the same Ghulām Muḥyi-aldin and probably in or about the same year as the preceding treatise. As date appears only the 17th of Rajab.

No. 230, ff. 131-144, ll. 16-17; careless Nasta'liq, with a more decided tendency to Shikasta than in the preceding treatise; size, 8½ in. by 5 in.

1916

Dastūr-al'amal (دستور العمل).

A short Sūfīc tract by Maḥmūd Bahri (see fol. 33^a, l. 2), gathered from the lips of renowned Shaikhs and noted down for the benefit of his friends and co-travellers on the mystic road, beginning: حق مطلق عز اسمہ کہ: مهمات کلیات و جزویات عالم معقول و محسوس بقبضه ارادت الخ.

Dated A. H. 1154 (A. D. 1741, 1742). College of Fort William, 1825.

No. 2285, ff. 32-39, ll. 11; Nasta'liq; size, 9 in. by 4½ in.

1917

Risāla-i-fanā'iyyah (رساله فنائیه).

A still shorter tract on the last and highest stage of the mystic road, the فنا مراتب فنا و وصول (فنا), by Muḥammad bin Abū Sa'id, beginning: بعد حمد واجب الوجودیکه بچندین هزار اشکال ظاهر شده است بیت بهر صورت الخ.

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abū Tālib alḥusaini at Murshidābād.

No. 1234, ff. 319^a-321^a, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4½ in.

1918

Nafas-i-raḥmānī (نفس رحمانی).

A treatise on the mystic road and other topics connected with Sūfism, by Shaikh Mūsā bin Shaikh Dā'ūd (see fol. 2^a, l. 5), written for the benefit of his friends and spiritual brothers at the suggestion of the great Shaikh Sulṭān Sayyid 'Abd-alraḥmān alḥusaini alḳādiri (see fol. 2^b, l. 5 sq.) and entitled نفس رحمانی (see fol. 3^a, l. 2).

The treatise itself begins, on fol. 3^a, l. 5: بدانکه ذات: من چیست ذات هستی محض است و آن هستی را الخ.

Beginning of the preface, on fol. 1^b: حمدی که بر: کرسهای السنه کائنات بضمون و آن من شیء الا یستبحر بحمده (Sūrah 17, 46) جلوه گر گردد سزای شاهدیست الخ.

No date appears.

Many Persian glosses, both marginal and interlinear. Dated by Muḥammad Diyā-allāh bin Sa'id the 15th of Sha'bān, A. H. 1185 (A. D. 1771, Nov. 23).

No. 2353, ff. 32, ll. 11; Shikasta; size, 5½ in. by 3½ in.

1919

Collection of mystical treatises.

1. Ff. 1^b-18^a, sayings of the great Shaikh Bahā-aldin albukhārī Nakshband (who died A. H. 791 = A. D. 1389, see Nos. 1851 and 1855 above), collected by Ya'qūb bin 'Uthmān bin almahmūd alghaznawī alḳarkhī (who died A. H. 838 = A. D. 1434, 1435, see Rieu iii. p. 1078^a, and comp. Safinat-alauliyyā, No. 86, col. 284 in this Cat.), that is the Risāla-i-unsīyyah (رساله انسیه), see Rieu iii. pp. 1058^b, fol. 37, and 1078^a, or as it is styled here, on fol. 1^a, Malfūz-i-Babā-aldin (ملفوظ بهاء الدین), beginning: حمد و ثنا بی عذر مبدع ارض و سمارا الخ. Other copies of the same are noticed in Nos. 1920, 4, and 1923, 10 below.

2. Ff. 18^a-21^a, commentary on Abū Sa'id bin Abū-alkhair's (died A. H. 440 = A. D. 1049) famous rubā'i: الحمد لله فیاض: حورا بنظاره نگارم صف زد الخ. الحكم و المواهب و موصل الطالبین الى المطالب الخ. Another copy of the same commentary is noticed in Rieu ii. p. 862 (No. IV); see also W. Pertsch, Berlin Cat., p. 47, b, and Bodleian Cat., col. 802, Nos. 22 and 27.

3. Ff. 21^a-89^a, another longer treatise on the various stages (مقامات) of the mystic road, styled in the colophon Risāla-i-maimūna-i-mutabarrika-i-sharifah خداوندا (رساله میمونیه متبرکه شریفه) and beginning: بعزت آنکه بفردانیت ذات متفردی و بوجدانیت صفات متصفی استحقاق عبادت و عبودت الخ. From some incidental remarks we conclude that this treatise is due to 'Alā-aldin Muḥammad Bukhārī 'Aṭṭār, the principal disciple of Babā-aldin Nakshband, who died A. H. 802 = A. D. 1400 (see Safinat-alauliyyā, No. 85, col. 284 in this Cat., and Rieu ii. p. 862^b), or at least taken from his sayings, comp. fol. 21^b, l. 3 ab infra, etc. This part of the copy is dated the 12th of Shawwāl in the 24th year of Muḥammadshāh's reign, A. H. 1155 = A. D. 1742, Dec. 10.

4. Ff. 90^b-170^b, sayings and traditions of great Šūfic Shaikhs, especially of Khwājah 'Alā-aldin Ghujdawānī, Maulānā Badr-aldin Kharakānī, Khwājah 'Abd-alkhalīk Ghujdawānī (who died A. H. 575=A. D. 1179, 1180, see Safinat-alauliyā, No. 76, col. 283 in this Cat., and Rieu ii. p. 862^a), and others, quoted in corroboration of various points of the mystic creed by 'Ubaid-allāh, that is Khwājah Ahrār (see No. 1892 above), beginning: میفرمودند در اوائل چنان نیاز در باطن این فقیر مستولی بود الخ. This treatise is incomplete and breaks off on fol. 170^b.

5. Ff. 171^b-419, another very extensive treatise on the mystic creed, according to the colophon the منازل السائرین or 'Stations of the Travellers to God,' by Khwājah 'Abdallāh Anṣārī, who died A. H. 481 (A. D. 1088). But this well-known work of the famous Shaikh-alislām was written in Arabic, not in Persian, and consequently the present work can only be a translation or rather an elaborate paraphrase of the original, which is therefore styled more appropriately, on fol. 171^a, جامع منازل, see No. 1778 above. Beginning: حمد بیکه الهی را و درود بی عتد بادشاهی را الخ.

Bibliotheca Leydeniana.

No. 2771, ff. 419, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

1920

Another collection of similar contents.

The twelve mystical treatises, found in this copy, are as follows:

1. Ff. 1^b-31^a, Risāla-i-mansūbah (رساله منسوبه), identical with the Risāla-i-ḡudsiyyah (رساله قدسیه), in No. 1923, 3 below, or the Aufās-i-ḡudsiyyah (انفاس قدسیه), see No. 1855 above, by Muḥammad bin Muḥammad alḡafīzī albukhārī, known as Khwājah Muḥammad Pārsā, who died A. H. 822=A. D. 1420 (see above, loc. cit.). Jāmi's extracts from this treatise have been noticed in No. 1357, 14 above. Beginning: حمد و ثنای بی حد بی منتها و شکرو سپاس بی اندازه و قیاس الخ.

Other copies of this treatise are noticed in No. 1923, 3 below; Bodleian Cat., No. 1266, and Rieu ii. p. 862^a. Dated the 11th of Sha'bān, A. H. 1054 (A. D. 1644, Oct. 13).

2. Ff. 31^b and 32^a, on the times of prayer (اوقات دعا کردن و حاجت خواستن).

3. Ff. 32^b-50^a, Risāla-i-sharḡ-i-rubā'iyyāt (رساله شرح رباعیات), Jāmi's commentary on his own rubā'is, see above, Nos. 1357, 12, and 1358, 3. Beginning as there. Dated the 9th of Shawwāl, A. H. 1054 (A. D. 1644, Dec. 9).

4. Ff. 50^b-60^a, Risāla-i-unsīyyah (رساله انسیه), the same treatise by Ya'qūb bin 'Uthmān al'arkhī, which is described in No. 1 of the preceding copy. Beginning here: حمد و ثناء مر مبدع ارض و سمارا الخ. Dated the 14th of Dhū-alkā'dah, A. H. 1054 (A. D. 1645, Jan. 12).

5. Ff. 60^b and 61^a, Kalimāt-i-ḡudsiyyah (کلمات

قدسیه), by Khwājah 'Alā-aldin 'Aṭṭār, see No. 3 in the preceding copy.

6. Ff. 61^b-62^b, a short treatise on mystical love, addressed to Khwājah Ḥasan al-'Aṭṭār and headed: رساله بحضرت قدوة الابرار و صفوة الاخيار خواجه حسن العطار على حضرت سلام الله الملك الغفار.

7. Ff. 63^a-92^a, Šūfic utterances, heard from the lips of Mir 'Abd-alawwal, the son-in-law of Khwājah 'Uḥaid-allāh Ahrār (see No. 1892 above), beginning (with exactly the same words as Jāmi's Arabic commentary on Ihn-alḡajīb's alḡud luliyye waṣṣlū: كافيہ, see above, No. 1357, 22). According to a note on the fly-leaf (taken from the رشحات عين الحيات, see Nos. 633-635 above), Mir 'Abd-alawwal came from Nishāpūr to Transoxania, became a pupil and later on the son-in-law of Khwājah Ahrār (see No. 1892 above), and died in the beginning of Dhū-ahjijjah, A. H. 905 (A. D. 1500, end of June). Dated the last of Dhū-alkā'dah, A. H. 1054 (A. D. 1645, Jan. 28).

8. Ff. 92^b-96^b, a mystical treatise by Ḥusain bin Aḡmad Ghani altabrizi, containing explanations of a great number of Šūfic terms, and beginning: الحمد لله ... میگوید که ببايد دانست که عالم معانی را الخ.

A larger treatise by the same author on metaphorical expressions of Šūfis, entitled تمامی اسامي, is noticed in W. Pertsch, 5, I. 11; see also the Berlin Cat., p. 272, and a Turkish translation of the same, styled معتنح الافوار, in W. Pertsch, Berlin Turkish Cat., p. 158. Dated the 1st of Dhū-ahjijjah, A. H. 1054 (A. D. 1645, Jan. 29).

9. Fol. 97, a short mystical mathnawī on the ذکر (see No. 1913 above), by Shāh Burhān-aldin bin Shāh Muḡbarrā in five bābs, viz.: (1) در بیان ذکر جلی (2) در بیان ذکر قلبی (3) در بیان ذکر روحی (4) در بیان ذکر خفی (5) ذکر سری. Dated the 18th of Muḡharram, A. H. 1055 (A. D. 1645, March 16).

10. Ff. 99^b-288^b, another very large anonymous treatise on Šūfism and Šūfic terms, beginning: الحمد لله الذى اخترع ماهیات الاشياء الخ. Dated the last of Rabī'-althānī, A. H. 1055 (A. D. 1645, June 24).

11. Ff. 289^a-292^a, Ma'rifat-almadhāhib (معرفة المذاهب), or 'knowledge of creeds,' a short tract in seven faṣls by Maḡmūd Ṭāhir Ghazālī, known as Nizām, a professor in the مدرسة جلالی, beginning: الحمد لله المحمود الطاهر المعبود الباطن و الظاهر الخ. Dated the 2nd of Jumādā-alawwal, A. H. 1055 (A. D. 1645, June 26).

12. Ff. 292^b-342^a, Khātimah (خاتمه), a fifth copy of Gīsūdarāz's work on the Šūfic doctrine, see Nos. 1856-1858 and 1869, vi above. Beginning: از رسوم مستمّره. و عادات ملتزمه الخ. Dated the 7th of Jumādā-althānī, A. H. 1055 (not 1005, as is written here by mistake)= A. D. 1645, July 31.

The transcriber of the whole MS. was Ibn Sayyid Muḥammad, at Sūrat. Occasional additions on the margin.

No. 1178, ff. 342, ll. 15, on ff. 1-31, ll. 23-33, on ff. 32-342; Nasta'liq; size, 9½ in. by 4½ in.

1921

A *third* collection of psychological and metaphysical treatises with mystic tendency, chiefly by Afdal-aldin Kāshī.

This collection contains:

1. Majmū'a-i-nikāt-i-Araštū dar 'ilm-i-ḥikmat (مجموعه نکات ارسطو در علم حکمت), otherwise styled Tarjuma-i-maḥāla-i-Araštātālīs (ترجمه مقاله ارسطاطالیس), beginning, on fol. 1^b: چنین گوید که چون دانای یونان ارسطوطالیس: عمر به پایان کشید از شاگردان وی چندی بر وی حاضر بودند و چون نزاری تن اله. Another copy of this treatise, which is alleged to be the Persian translation of one composed by Aristotle in the form of a dialogue with his pupils immediately before his death, on the *praeantia philosophiae*, is found in the Bodleian Cat., No. 1422, ix.

2. Risāla-i-Madārij-alkamāl (رساله مدارج الکمال), more correctly: Tarjuma-i-Madārij-alkamāl (ترجمه مدارج الکمال), since the مدارج الکمال or 'grades of perfection' were originally written in Arabic, by Afdal-aldin Kāshī (see No. 1812 above); it is divided into eight در, and begins, on fol. 18^b: بنام خدائی که جز او نیست خدائی آغاز هر چیز و او بی آغاز و انجام هر چیز و او بی انجام اله.

3. A treatise on the soul, without a title, beginning, on fol. 46^a: جمله نفوس اعنی نفوس نباتی و نفوس حیوانی: و نفوس مردم همه جدا اند اله.

4. Kitāb-i-nafs (کتاب نفس), a treatise on the soul, that is the same Persian translation of Aristotle's *peri psychēs*, by Afdal-aldin Kāshī, which is noticed in No. 1812, 1 above, and is found besides in the Bodleian Cat., No. 1422, viii, and in Rieu ii. p. 834^b; it is divided into three maḥālas, and begins, on fol. 51^b: همگی آنچه دانای یونان ارسطوطالیس یاد کرده در کتاب نفس ابتدای گفتارش رَدست بر آنکه گفت نفس جسمست اله.

5. Risāla-i-sāz u pirāya-i-shāhān (رساله ساز و پیرایه), a treatise on the rights and duties of royalty, likewise by Afdal-aldin Kāshī (see No. 1813 above and Bodleian Cat., No. 1445, ii); it is divided into three آغاز گفتار از نام آن کریم: 86^b, and begins, on fol. 86^b: که انجام هر گفتار و هر کردار اله.

6. Rahanjāmnāma (ره انجام نامه), or as it is styled here, رساله وجود مستی به انجام, by the same Afdal-aldin Kāshī (see above, loc. cit.), beginning, on fol. 102^b: لله الحمد اهل الحمد و ولیّه و منتهای اله. It is divided, like the preceding treatise, into three گفتار, viz.:

اندر آگهی دادن از وجود و صفات وجود خود (1); اندر آگهی دادن از آگهی و علم که چیست (2); آگهی دادن از فائده و منفعت آگهی و علم. Other copies of this treatise 'on consciousness and cognition' are found in the Bodleian Cat., No. 1445, iii, and Rieu ii. p. 830^b, No. XXIII.

7-10. Four short tracts on metaphysical matters, the last two of which, at any rate, are due to Afdal-aldin Kāshī, as a comparison with No. 1445, iv and v, in the Bodleian Cat., proves; the *first*, on fol. 117^a, begins: برهان بر آنکه درجه مرتبه یقین شود انسانرا: که از فنا ایمنست اله; the *second*, on fol. 118^a, begins: توحید را چون مترجم کنی بلغت دری یک کردن بود اله; the *third*, on fol. 119^a, begins: نخست لفظی که معنی وی بر: (it deals with the meaning of the terms 'res' and 'est'); the *fourth*, on fol. 121^b, begins: دل عزیز و نفس شریفست مستعد: و آراسته نظر الهی و انوار نامتناهی باد اله.

11. Risāla-i-Mabādi-i-maujūdāt (رساله مبادی), 'de principiis rerum creatarum,' again by Afdal-aldin Kāshī, as is shown in No. 1445, vi, of the Bodleian Cat.; it contains five fasls and begins, on fol. 127^b: سپاس و آفرین و ستایش نگارنده جانرا بخرد و بیای: دارنده اله.

12. A number of short maxims and sentences, all headed کلامه: the first, on fol. 134^a, begins thus: داننده و آگه از عالم چنانکه هست متحرک اله.

13. Risāla-i-'araḍ (رساله عرض), a treatise on accidental matters, identical with Afdal-aldin Kāshī's 'Araḍnāma (عرض نامه), described in No. 1812, 2 above, beginning, on fol. 139^b: خداوندا بفزونئی جود و فروغ: وجودت که جان بوی اله.

14. Risāla-i-Yanbū-alhayāt (رساله ينبوع الحیوة), 'the fountain of life,' that is the Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen fasls, made by Afdal-aldin Kāshī, see No. 1813 above and No. 16 in the immediately following copy, where it is styled: ترجمه سیزده فصل ادریس. Beginning: الحمد لله رب العالمین والصلوة علی خیر خلقه محمد و آله الطیبین الطاهرين اجمعین ترجمه فصل اول از جمله سیزده فصل از سخنان هرمس اله.

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenheuer, Bonn, 1873.

Occasionally marginal glosses and additions.

Dated A. H. 1068 (A. D. 1657, 1658), by Aḥmad bin Muḥammad al-Mūsawī.

No. 706, ff. 219, ll. 16; Nasta'liq; size, 8 in. by 4½ in.

1922

A *fourth* collection of treatises on different mystical, philosophical, and rhetorical topics, partly in Persian, partly in Arabic.

Contents:

1. *Persian*: Risālah dar taḥkik-i-ma'na-i-kalima-i-

tauhid (رسالة در تحقیق معنی کلمة توحید), by Maulânâ Jalâl-al-din Muhammad bin As'ad Dawâni (or Dawwâni), the author of the famous treatise on ethics, the اخلاق or لوامع الاشراق فی مکام الاخلاق جلالی, who was born in Dawân or Dawwân near Kâzarûn, A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503); see Haft Iklim, No. 167 (col. 390 in this Cat.); Rieu ii. p. 442^b, etc. Beginning, on fol. 1^b: آفتاب جمال قدم از آن: متعالیست که خفایش ظلمت سرائی الخ. It is divided into two مقام, viz.: (1) در مباحث علم رسمی (1); (2) در مباحث حقائق شهودی; and a خاتمه. Other copies of this little treatise on the formula of unity لا اله الا الله are found in G. Flügel iii. p. 408, and in the Bodleian Cat., No. 1298, 1 (incomplete); in the latter it is styled تهلیلۀ ملا جلال درانی. Other Persian tracts by the same author are: a commentary on a ghazal of Hâfiz, see Rieu ii. p. 828^b, No. III, and W. Pertsch, Berlin Cat., p. 19, last line sq.; and a commentary on his own mystic rubâ'is, see Rieu ii. p. 834^a, No. XI, and Bodleian Cat., No. 1298, 3. On some of the most important Arabic works of Dawâni, see Haft Iklim, loc. cit.; G. Flügel i. p. 19; iii. pp. 216, 6; 217, 10; 219, 16; 221, 21; 509, 21; 525, 40; etc.; O. Loth, Arabic Cat., pp. 108^b sq., 117^b sq., 121^b, 147^b sq., 159^a, etc.; the Arabic Cat. of the Brit. Mus., etc. This copy is dated A. H. 1059 (A. D. 1649).

2. *Arabic*: An anonymous tract on the same formula, on fol. 7^b, with the heading: رسالة فی تحقیق معنی کلمة توحید.

3. *Arabic*: A third تحقیق کلمة توحید, by Imâm Fakhr-al-din Râzi, who died A. H. 606 (A. D. 1209, 1210), see Haft Iklim, No. 1064 (col. 456 in this Cat.). Beginning, on fol. 8^a: قال الامام فخر الملة والدين المباحث: المتعلقة بكلمة لا اله الا الله من وجوه خمسة الخ.

4. *Arabic*: Mişbâh-alshari'at (مصباح الشريعة), by 'Abdallâh Ja'far bin Muḥammad alšâdiq (no doubt meant for the sixth Imâm Ja'far bin Muḥammad, with the usual Kunyah of Abû 'Abdallâh and the Laqab Šâdiq, who died A. H. 148=A. D. 765, see Safinat-alauliyâ, No. 10, col. 276 in this Cat.), in 100 short chapters, beginning, on fol. 9^b: الحمد لله الذى نور قلوب العالمين بذكره و قدس ارواحهم بسره و بزه الخ.

5. *Arabic*: Risâlat Kalimat-altaṣawwuf (رسالة کلمة), by Shaikh Shihâb-al-din almaḡbûl, beginning, on fol. 24^b: الحمد لله و محمد رسول الله اللهم لك: التَّصَوُّف المحمود الله و التَّسْبِيح والاذکار والتَّقْدِيس الخ.

6. *Arabic*: Risâlat fî makhâfat-almaut (رسالة في مخافة الموت), by an anonymous author, beginning, on fol. 30^b: كان اعظم ما يحق الانسان منه هو الخوف من الموت و كان هذا الخوف عليه عاتبا الخ.

7. *Arabic*: Alrisâlat alsharifat (الرسالة الشريفة), by Abû 'Ali Aḡmad bin Muḥammad Miskawaih, commonly called Ibn Miskawaih, who died A. H. 421 (A. D. 1030), see Bodleian Cat., col. 858, where he is mentioned as the original collector of the moral precepts of ancient sages, better known in its Persian translation as

جاويدان خرد (comp. on it besides Rieu ii. p. 441^a; Notices et Extraits, x. p. 95; Cat. Codd. Or. Lugd. Bat. iv. p. 191; H. Khalfa i. p. 213, and ii. p. 581; Arabic Cat. of the Brit. Mus. p. 627^a, etc.); ib., col. 873, No. XXIII, where an Arabic translation of Plato's 'De legibus' is by one version ascribed to him; ib., col. 882 (No. 1435), where his تهذيب or طهارة النفس, the basis of Naṣir-al-din Tûsi's اخلاق ناصري, is mentioned (comp. Rieu ii. p. 441; Arabic Cat. of the Brit. Mus. p. 745^b; H. Khalfa v. p. 112; Z. D. M. G. xiii. p. 540, etc.); Wüstenfeld, Geschichte der arabischen Aerzte, p. 64, etc. It begins, on fol. 31^b: يقول ابو على احمد بن محمد مسكويه ره (رى) ورد عليه امير الامرا الاجل المظفر المؤيد اطال الله بقاءه بالكلام الخ, and is divided into three questions (مسئلة), each of which contains ten faṣls, viz.: (1) في اثبات الصانع, on fol. 32^a; (2) في التمسك و احوالها, on fol. 35^b; (3) في التمرات, on fol. 44^a. Dated A. H. 1059 (A. D. 1649).

8. *Persian*: Jâwidânâma (جاويدان نامه), another copy of Afdal-al-din Kâshi's famous book of eternity, see above, No. 1813. Beginning, on fol. 49^a: الحمد لله رب العالمين. . . . بدانکه اين نامه ايست الخ. The four bâbs are found here on ff. 49^a, 50^a, 54^b, and 58^b.

9. *Arabic*: Risâlat fî 'ilm-alnafs (رسالة في علم النفس), a treatise on the soul, by Idris bin Ḥusâm-al-din albidlisi, the author of the هشت بهشت (see No. 571 above), who died A. H. 926 (A. D. 1520). It begins, on fol. 62^a: إن احق ما يفتح به المقال واليق ما يوشح به كل امر ذى بال حمد من تجلى ذاته بنوره الخ, and is divided into a muḡaddimah, six maḡsads, and a khâtimah, viz.:

On fol. 62^b: المقدمة في وجوب معرفة النفس.

On fol. 63^a: المقصد الأول في تحقيق ماهية النفس و بيان قواها.

On fol. 67^a: المقصد الثاني في خيرات النفس و ضرورها و ما يترتب عليها.

On fol. 69^b: المقصد الثالث في ان النفس لا تفسد و يفسد البدن.

On fol. 73^b: المقصد الرابع في ان النفس كانت عاقلة: (موجودة عالمة) قبل التعلق.

On fol. 75^a: المقصد الخامس في بيان التناسخ.

On fol. 79^a: المقصد السادس في بيان احوال النفوس بعد المفارقة.

On fol. 81^b: الخاتمة في الوصية.

10. *Persian*: Risala-i-ijâz-alḡikmat (رساله ايجاز الحكمة), 'the epitome of philosophy,' ascribed in the index to Shaikh Abû 'Ali Ibn Sinâ (Avicenna), who died A. H. 428 (A. D. 1037). Beginning, on fol. 83^b: الحمد لله رب العالمين. . . . بدانکه اين مختصر است که در علم حکمة مبين و مبرهن شده است الخ.

11. *Arabic*: A short anonymous treatise, styled علم في كيفية العلم.

12. *Persian*: Sharḡ-alḡaṣidat-alkhamriyyat alfâridiyyat (شرح القصيدة الخمرية الفارسية), a Persian com-

mentary on the wine-*kaşidah* of 'Umar Ibn-alfarid, who died A.H. 632=A.D. 1235 (see No. 1811 above), by 'Ali bin Shihâb of Hamadân, who died A.H. 786 (A.D. 1385). Beginning, on fol. 85^b: *حمد اعظم و ثناء اتم و فناء مودت و وفاء محبت را تاج و حضرت و دودی را که صفاء مودت و فناء محبت را تاج و طوق جانها الخ*. The proper title of this commentary is *مشارب الادواق*, see No. 1850 above, and G. Flügel iii. p. 419; on the original Arabic *kaşidah*, comp. ib., p. 464 (where a Turkish commentary by Shaikh Isma'il al-Maulawi al-Ankîrawî, who died A.H. 1041 or 1042=A.D. 1631-1633, is noticed).

13. *Arabic*: *Raudat-alnâzir* (روضة الناظر), a mystical treatise by an anonymous author, beginning, on fol. 92^a: *الحمد لله الذى لا يواطى على مناهج الرشاد الا*... *بهدايته الخ*. Dated A.H. 1059 (A.D. 1649).

14. *Persian*: *Tarjuma-i-madârij-alkamâl* (ترجمة مدارج الكمال), another copy of Afḍal-aldin Kâshî's well-known treatise, see No. 1921, 2 above. Beginning, on fol. 97^b, the same as there; the chapters are called here *گشايش*. Dated A.H. 1059.

15. *Persian*: *Rahanjâmnâma* (ره انجمن نامه), another copy of the treatise on consciousness and cognition by Afḍal-aldin Kâshî, see No. 1921, 6 above. Beginning, on fol. 106^b, the same as there. The three *گفتار* are headed here: (1) *در آگهی دادن از وجود خود و صفات*; (2) *در آگهی دادن از علم و آگهی که چیست*; (3) *در آگهی دادن از فائده و منقبت آگهی و علم*. Dated in the same year, A.H. 1059, at Ḥaidarâbâd.

16. *Persian*: *Tarjuma-i-sizdah faṣl-i-Idris* (ترجمة سیزده فصل ادریس), another copy of the Persian translation of 'Hermes Trismegistus' (وهو ادریس التبی) essay on the human soul, see No. 1921, 14 above. Beginning, on fol. 112^b: *ترجمة فصل اول از جمله سیزده*... *فصل از سخنان هرمس الخ*.

17. *Arabic*: A short tract without a title by Yûsuf bin Barakah, beginning, on fol. 123^b: *احمد من وهب*... *عنايته و الطافة بخلقه الخ*.

18. *Arabic*: An anonymous treatise on 'the basis of knowledge', *Risâlat fi taḥkîk maudû' al-'ilm* (رسالة فى تحقيق موضوع العلم), beginning, on fol. 124^b: *الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد سيد المرسلين و آله الطيبين و بعد فهذه الخ*.

19. *Persian*: *Latâ'if-altauhid fi gharâ'ib-altafrîd* (لطائف التوحيد فى غرائب التفريد), a short Şûfic treatise by Shaikh Sa'd-aldin Muḥammad Hummû'î, who died A.H. 650=A.D. 1253 (see above, No. 1806, and comp. Rieu ii. p. 755^a; iii. p. 1095^a), beginning, on fol. 129^a: *الحمد لله . . . و بعد این رساله ایست*... *موجز در امور الهییت نوشته شده از برای عارفان الخ*. Another copy of this treatise is found in No. 1298, 21 of the Bodleian Catalogue.

20. *Arabic*: A short treatise without a title by Shaikh Najm-aldin Kubrâ, the spiritual guide of Sa'd-aldin Hummû'î, who died A.H. 618 (A.D. 1221), see

the *Safinat-alauliyâ*, No. 124 (col. 288 in this Cat.). Beginning, on fol. 130^a: *الطرق الى الله بعدد انفاس الخلائق و ذلك لان الطريق الخ*. Şûfic treatises in Persian by the same Shaikh are *صفة الآداب*, see Rieu ii. p. 836^a, No. XI; *كافية لطالب الحق*, W. Pertsch, Berlin Cat., p. 42, No. 27, etc. Among his Arabic works the *فوائد للجمال و فوائد للجلال* is particularly noteworthy, see G. Flügel iii. p. 332; H. Khalfâ iv. p. 466, No. 9207; *Notices et Extraits*, xii. pp. 356 and 416, etc.

21. *Arabic*: An anonymous treatise on Şûfism: *Risâlat marmûzat fi-altaṣawwuf* (رسالة مرموزة فى التصوف), beginning, on fol. 131^a: *هذه مناقشات عجيبة و مناقشات غريبة و مرموزات شريفة و مناجات وافية و نصائح شافية الخ*.

22. *Arabic*: *Sharḥ Sharḥ-alzaurâ* (شرح شرح الزوراء), a supercommentary on the Arabic treatise *الكاشفة*, *عن دقائق احوال المبدء و المعاد*, by Kamâl bin Muḥammad bin Fakhr bin 'Ali of Lâr, compiled A.H. 918 (A.D. 1512). Beginning, on fol. 136^b: *الحمد لمن هو محمود بلسان كل حامد بل يرجع الى جناب كبريائه جميع المحامد الخ*. Dated at Ḥaidarâbâd, A.H. 1059. After fol. 153 a lacuna of four leaves.

23. *Persian*: A metaphysical tract on the categories of beings, styled here *رساله در علوم حکمی*, but more correctly, according to Rieu ii. p. 833^b, last line: *Risâla-i-aḥsâm-i-maujûdât* (رساله اقسام موجودات), by the great Naṣir-aldin Tûsî, see above, Nos. 1807-1810. It begins here, on fol. 161^b: *قال مولانا سلطان الحكماء نصير الملثة و الدين تغمده الله بالترجمة و التوضان نوع اول اندر قسمت موجودات و اقسام آن بنزدیک علما از دو گونه است الخ*.

24. *Persian*: *Risâla dar iṣṭilâhât-i-şûfiyyah* (رساله در اصطلاحات صوفیة), a short treatise on Şûfic terminology, by Shaikh Maḥmûd of Shirâz (see *Haft Iklim*, No. 210, col. 394 in this Cat.), in twelve *fasls*, beginning, on fol. 169^a: *سپاس بی قیاس خداوند عالم راست که*... *بمحبت خاتم رسل وجود عالم و آدم از پرتو فیض الخ*.

25. *Arabic*: A short piece from the eighth *maqâlah* of Muḥyi-aldin al-jilânî's *فتوحات* (or *الغیب*), see above, No. 1795, on fol. 171^a.

26. *Arabic*: *Risâlat fi tafsil-alnash'atain wa taḥsil-als'aḍatain* (رساله فى تفصيل النشأتين و تحصيل السعادتین), by Shaikh Abû-alkâsim al-Râghib of Isfahân, who died A.H. 502 (A.D. 1108, 1109). It begins, on fol. 172^b: *الحمد لله الذى ارسل بالتبوة عبده*... *و علمناه على لسانه حمده و رغبتنا به فيما عنده الخ*, and is divided into thirty-three chapters (not thirty-four, as the text has, since the eighteenth is erroneously numbered the nineteenth and so down to the last). An extract from this treatise is noticed in O. Loth, *Arabic Cat.*, p. 238^b (No. 824); comp. H. Khalfâ ii. p. 383, where the word *تفصيل* is replaced by *تفسير*. Two

of the most important works of Rāghib Isfahānī are described in G. Flügel i. p. 341 sq., and iii. p. 271 sq., viz. the محاضرات الادباء ومحاورات الشعراء والبلغاء and the ذريعة الى مكارم الشريعة; others are enumerated in the Bodleian Cat., No. 1450, where a Persian translation of the ذريعة, entitled رموز الذريعة من كنوز الوديعه من رموز الذريعة, is described (see another copy of the same in Rieu, supplement, pp. 105 and 106).

27. *Persian*: Sharḥ-i-khuṭbat-albayān (شرح خطبة البيان), with its full title: خلاصة الترجمان في تأويل خطبة البيان, by Muḥammad bin Maḥmūd Dihdār, with the takhalluṣ Fānī, who died A.H. 1016 (A.D. 1607, 1608), see Rieu ii. p. 816^a, iii. p. 1094^b; and A. Sprenger, Catal., p. 393. It begins, on fol. 194^b: الحمد لله الذي خلق الانسان علمه البيان المثنان ذى الاحسان الذى كل يوم هو فى شان الخ. Dated A.H. 1059. A number of mystical treatises by the same author are described in G. Flügel iii. pp. 455-457; Rieu ii. p. 816, and Bodleian Cat., No. 1298, 7-13 and 15.

28. *Arabic*: A commentary on Ibn Sīnā's kaṣidah on the union of body and soul, usually called القصيدة العينية, by Sadīd al-simnānī, beginning, on fol. 233^a: الحمد لله العلى الجبار العزيز القهار الذى انشاء الجواهر العقلية. On this kaṣidah, which has found many commentators, comp. H. Khalfā iv. p. 543, No. 9480. The title, appearing here, is simply شرح قصيدة شيخ رئيس ابى على بن سينا; another commentary on the same by Mullā 'Abd-alwājid (or alwāhid) bin Muḥammad is noticed in G. Flügel i. p. 446. On the life and the various psychological works of Ibn Sīnā, comp. the introduction to Landauer's 'Psychologie des Ibn Sīnā,' in Z. D. M. G. 29, p. 335 sq.

29. *Persian*: Short extracts from Shaikh 'Abdallāh Muḥammad al-Anṣārī's (see No. 1778 above) various treatises, as اسرار نامه, الهى نامه, and other writings in prose and verse, beginning, on fol. 241^a: باسم سبحانه و تعالى اين چند كلمه نوشته شد از الهى نامه و اسرار نامه و نصائح الخ. It is incorrectly styled: مناجات خواجه عبد الله الانصارى, since the real مناجات or pious invocations are an independent little work, see No. 1779 above.

30. *Persian*: Maṭālī'-albayān (مطالع البيان), 'the starting-points of exposition,' a treatise on that part of rhetoric which is designated as علم البيان (see A. T. Mehren, Die Rhetorik der Araber, 1853, p. 20 sq.), by a certain Ṭābir bin 'Alī, beginning, on fol. 244^b: تحف تحاياء تقديس و تمجيد و طرف هدايا تنزيه و تقدیس که طوطبان شکرخای ریاض بهشت الخ. Some miscellaneous bits of writing, without any value, on ff. 250^a and 252^a; an index of the thirty treatises, contained in this copy, on fol. 251^a.

No. 583, ff. 252, written for the greater part in diagonal lines in Nasta'liq, the last pages by other hands in Shikasta; only ff. 172-239 are in straight lines, 20 in a page; many little injuries throughout; size, 11½ in. by 7½ in.

1923

A fifth collection of mystical treatises, traditions, prayers, tales, etc., by eminent Sūfic Shaikhs. This collection, which is incomplete at the end, contains:

1. ذكر خواجه خواجه جهان خواجه عبد الخالق غجدوانى. A biographical account of the great Saint Khwājah 'Abd-alkhālīk of Ghujdawān (near Bukhārā), who was a pupil of Khwājah Yūsuf of Hamadān, and died A. H. 575 (A. D. 1179, 1180), see Safinat-alauliyā. No. 76 (col. 283 in this Cat.); Haft Iklim, No. 1486 (ib., col. 490); Rieu ii. p. 862^a, etc. Beginning, on fol. 1^b: آن شیخ علی الاطلاق و آن قطب باستحقاق آن پیرارباب ذوق و آن پیشرو اصحاب شوق الخ. This account appears to be different from a similar one, noticed in Rieu, loc. cit.; the chief work of 'Abd-alkhālīk is a book of precepts, styled وصیت نامه or وصایا, see ib., and W. Pertsch, Berlin Cat., p. 295 (No. 260).

2. ذکر بعضی احوال و اقوال خانواده خواجهگان و بیان روش و طریقت ایشان تخصیص خدمت خواجه بهاء الدین. Short notices on the Naqshbandī order and especially on Bahā-aldin Naqshband (died A. H. 791 = A. D. 1389, see above, No. 1851) and his companions, beginning on fol. 16^b.

3. رساله قدسیه حضرت خواجه محمد پارسا, i.e. the sayings of Shaikh Bahā-aldin Naqshband, collected by Khwājah Muḥammad Pārsā, who died A. H. 822 (A. D. 1420), see Nos. 1855 and 1920, 1 above, and entitled انفاس قدسیه or رساله القدسیه النقشبندیه. Beginning, on fol. 17^b: حمد و ثنای بى منتها و شکر و سپاس بى اندازه حضرت بادشاهی را جل ذکره که الخ. For other copies of the same treatise and Jāmī's extracts from it, comp. No. 1920, 1 above; Krafft, p. 113; and col. 764, No. 14 above.

4. An Arabic tradition of Ibn Mas'ūd, عن ابن مسعود, قال جاء رجل الى رضى الله عنه رسول الله الخ.

5. Short extract from the writings of 'Ubaid-allāh (نقل من خط شریف حضرت حقائى بنامى خواجه عبید الله), i.e. Khwājah Ahrār, who died A. H. 895 (A. D. 1490), see above, Nos. 1892 and 1920, 7, on fol. 55^a.

6. Short extract from the writings of Khwājah Pārsā (من كلام حضرت خواجه پارسا), on fol. 55^a.

7. A tract, styled مقدمه جامع الکلم, on fol. 55^b.

8. A remark by Shaikh Aḥmad Anjām (شيخ الاسلام), (احمد انجام گفت الخ), on fol. 56^a.

9. Short report on Bahā-aldin Naqshband (see Nos. 2 and 3 in this copy), taken from the جمع مير (نقل از جمع مير), and beginning, on fol. 56^a: میفرمودند بعضی جنبین نقل میکنند که حضرت خواجه بهاء الدین الخ.

10. رسالة انسيّة حضرت مولانا يعقوب چرخى, the Şûfic tract *Unsiyyab*, by Maulânâ Ya'kûb Çarkhî, one of Babâ-aldin Nakshband's famous pupils, who died A.H. 838 (A.D. 1434, 1435), see No. 1919, 1 above. Beginning, on fol. 56^b: حمد و ثنای مبدع ارض و سمارا الخ.

11. A short tract, beginning, on fol. 77^b: کیمیای سعادت سعد از بزرگان صحابه بوده است گفت یا رسول الله دعا کن الخ.

12. Short extract from the writings of Shaikh Rukn-aldin 'Alâ-aulah Simnânî, who died A.H. 736 (A.D. 1336), see above, No. 1835 (من کلام شیخ الصمدانی رکن) (الملة والذين علاء الدولة السمناني), on fol. 79^a.

13. رسالة والدیّة حضرت خواجة عبيد الله, another treatise by Khwâjah Ahrâr (see No. 5 in this copy), beginning, on fol. 79^b: الحمد لله الاحد بذاته و کبرياته الواحد بصفاته و اسمائه الخ.

14. رسالة مناجات حضرت خواجة عبد الله انصاری, the genuine *Munâjât* of Shaikh 'Abdallâb Anşârî, see No. 1779 above, beginning, on fol. 88^b: ای زدرت بیدلنرا بوی درمان آمده الخ.

15. A second رسالة مناجات by the same, on fol. 97^a.

16. A third مناجات, on fol. 101^a.

17. مستبجات عشر قبل از طلوع و قبل از غروب باید خواند, ten *Musabba's*, to be recited before sunrise and sunset; beginning of the first, on fol. 104^b: فاتحه و قل اعوذ برب الناس الخ.

18. An anecdote of Shaikh Abû-alhasan Kharakânî, who died A.H. 425 (A.D. 1033), see *Safinat-alauliyâ*, No. 67, col. 282 in this Cat. (نقلست از حضرت شیخ) (ابو الحسن خرقانی), on fol. 110^a.

19. An anecdote of 'Alâ-aulah Simnânî, see No. 12 in this copy (منقولست از حضرت شیخ رکن الدین) (علاء الدولة سمنانی), on fol. 110^b.

20. *Risâla-i-Sharifah* (رسالة شریفة), a Şûfic tract by an anonymous author, beginning, on fol. 111^b: الحمد لله رب العالمین . . . بدان ای دوست خدای الخ.

21. Another tract with the same title, beginning, on fol. 117^a: بدان ای طالب صادق الخ.

22. A third one with the same title, beginning, on fol. 121^b: الحمد لله الذى علم الانسان الخ.

23. A short treatise without heading, beginning, on fol. 130^b: اگر پرسند که کفر چیست بگو انکار همه حقها الخ.

24. رسالة لوائح حضرت ملا جامی, *Jâmî's Lawâ'ih*, see above, Nos. 1357, 15; 1358, 2; 1368-1373; beginning, on fol. 131^b: سبحانك لا احصى ثناء عليك كيف الخ.

25. رسالة از حضرت مولانا محمد قاضی, a treatise by Maulânâ Muhammad Kâdî, the disciple and Khalifah

of Khwâjah Ahrâr, and author of the سلسلة العارفين (see H. Kalfa iii. p. 607), who died A.H. 921 (A.D. 1515), see Rieu i. p. 167^b, and ii. p. 859^b (where an account of his life is noticed). Beginning, on fol. 154^b: شکرو سپاس مرخالقى را که هنده هزار عالم را بیافريد الخ.

This treatise is followed by some prayers (نماز or دعا) and short extracts, for instance, from the مفتاح الجنان (on ff. 163^b and 164^a), which was written about A.H. 770 (A.D. 1368, 1369), see No. 1838 above, etc.

26. A prayer (نماز حاجات), on fol. 166^a.

27. Short extract from the *Inshâ* of Maulânâ Shams-aldin Muhammad Asad (من انشاء مولانا شمس الدین) (محمد اسد), on fol. 167^a.

28. A مناجات, beginning, on fol. 167^a: ای اول بى آغاز الخ.

29. A second مناجات, beginning, on fol. 168^a: احدا اصمدا معبودا الخ.

30. Anecdote from the book 'Unwân-aldin (نقل از) حضرت: (کتاب عنوان الدین) (خواجة ابو بکر قفال روایت میکند الخ).

31. Anecdote of Shaikh Abû-alhasan Kharakânî (منقولست از حضرت شیخ ابو الحسن خرقانی) in this copy, on fol. 169^a.

32. A prayer for a female pilgrim by Ma'rûf Karkhî (دعای معروف کرخی لحاجة) (who died A.H. 200 (A.D. 815), see *Safinat-alauliyâ*, No. 27, and *Haft Iklim*, No. 38, coll. 277 and 383 in this Cat., on fol. 169^b.

33. A tradition of the Imâm Abû Hanîfah of Kûfah, who died A.H. 150 (A.D. 767), see *Safinat-alauliyâ*, No. 21, col. 277 in this Cat. (نقلست از امام اعظم) (مجتهد مقدم ابو حنیفة کوفی), on fol. 169^b.

34. An anonymous treatise, beginning, on fol. 170^b: بدان اسعدك الله فى الدارين که روش خاندان خواجة عبد الخالق غجدوانی الخ, see No. 1 in this copy.

35. Useful remarks, culled from Jâmî's works (من (فوائد حضرت مولانا عبد الرحمان جامی), on fol. 172^b, followed by some invocations (دعا).

36. A tradition of the Imâm Ja'far Sâdiq, who died A.H. 148 (A.D. 765), see *Safinat-alauliyâ*, No. 10, col. 276 in this Cat. (منقولست از حضرت امام جعفر) (صادق الخ), on fol. 174^b.

37. رسالة تكملة خدمت مولانا عبد الغفور, the *Risâla-i-takmilah*, by Shaikh 'Abd-alghafûr Lâri, Jâmî's disciple, who died A.H. 912 (A.D. 1506, 1507), see above, No. 1362; that is the biographical account of Jâmî, copies of which are described in Rieu i. p. 351^a; *Bodleian Cat.*, No. 958 (comp. also ib., No. 960); and *W. Pertsch*, Berlin Cat., p. 560. Beginning, on fol. 184^b: بسم الله الرحمن الرحيم و به نستعين, تيمنا بذكره الاعلى و حمدا لله تبارك و تعالى الخ.

38. طریق یافتن شب قدر منقولست از حضرت شیخ
ابو الحسن خرقانی، 'how to find the شب or night of
predestination' (see Sûrah 97), according to Abû-
alhasan Kharakâni, see above, Nos. 18 and 31, on fol.
206b.

39. A story (حکایت), dealing with an episode in
Muhammad's life, incomplete at the end. Beginning,
on fol. 207b: *بیره زنی ببش حضرت رسول علیه السلام*.
The story breaks off on fol. 230b. The
last two leaves are filled, by another hand, with mis-
cellaneous writing, partly illegible, consisting of prayers,
traditions, etc. A number of leaves are misplaced;
the right order of ff. 121-124 is: 121, 123, 122, 124;
and of ff. 174-216: 174, 184, 177-183, 175, 176.
185-198, 208-215, 199-207, 216.

Slight injuries on many pages. Worm-eaten. No
date.

No. 716, ff. 232, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

1924

A sixth collection of mystical treatises.

Contents:

1. Marghûb-alkulûb (مرغوب القلوب), another copy
of the famous mathnawî on ascetic and mystical science,
which was composed A. H. 757 (A. D. 1356), see above,
No. 1765, 10, and Nos. 1840 and 1841. Beginning on
fol. 1^a.

2. A letter of Khwâjah Mu'in-al-din Sijzi Ġishti (see
No. 1869, VIII above) to Khwâjah Kuṭb-al-din Bakhtiâr,
his great disciple and Khalifah (who died in the same
year 633 = A. D. 1235, see Safinat-alauliyâ, No. 112, etc.).
Beginning, on fol. 8b: *کتابتی که حضرت خواجه معین*
الدین بحضرت خواجه قطب الدین نوشته اند برادر خواجه
قطب دهلی ارشدک الله تعالی الخ.

3. Risâla-i-shuhûdiyyah (رساله شهودیّه), a mystical
tract by Shaikh Šâdik Muḥammad Faṭḥ-allâh alḥanafî
alġishti. Beginning, on fol. 16^a: *الحمد لله الذي بدأ*
جماله في كل ما بدأ وهو الاول والآخر والظاهر
والباطن الخ.

4 and 5. Two anonymous mystical tracts on ff. 24^a
and 30^a respectively, the first of which begins: *بدانکه*
مصنّف رحمه الله عليه پیمش از شروع در ذکر کتب و ابواب
ابتدا کرد بحديث الخ.

6. Part of a Sharḥ-i-marâtib-i-sirr (شرح مراتب سرّ),
on fol. 32b, beginning: *هو الموجود اوست موجود نه غير*
او تاكبد اوست آنکه ميگويد الخ.

7. A mystical tract, defective at the beginning, on
fol. 50^a; it opens abruptly thus: *و نیز خدمت سيّد*
السادات مدّ ظلّه فرموده الخ.

8. Risâla-i-tafsîr-i-sûra-i-wa'ltini (رساله تفسير سورة)
والتيّن, a Persian commentary on the ninety-fifth
Sûrah, by Jalâl Muḥammad Thânisari, the son of Kâdi
Mahmûd, who died A. H. 989, Dhû-alḥijjah (A. D. 1582,
Jan.), see Safinat-alauliyâ, No. 119, and Sawâṭi'

alanwâr, No. 31, coll. 287 and 337 in this Cat.
Beginning, on fol. 55^a: *والتيّن والزيتون وطور سينين*
و هذا البلد الامين الخ.

9. Sharḥ-i-âmantu billâhi (شرح آمنت بالله), a com-
mentary on the words *آمنت بالله* (I believe in God =
Pers. ایمان آوردم بخداي), by Shaikh Burhân of
Burhân-pûr. Beginning, on fol. 66^a: *الحمد لله ربّ*
العالمين والعافية للمتقين هو الاول والآخر والظاهر
والباطن الخ.

10. Risâla-i-shaukiyyah (رساله شوقيّه), a treatise,
by Shaikh Abû-alma'âlî. Beginning, on fol. 75b: *حمد*
وافره و ثناء متکاتره مر.
محبوب حقيقي و مطلوب ازلي را که الخ.

11. A Persian translation of a part of the Arabic
work Risâlat-majma'-albahrain (رسالة مجمع البحرين),
by Ruku-al-din bin 'Abd-alkuddûs (or alkaddûs) alḥanafî
alġishti (who was born A. H. 897 = A. D. 1492, see
Sawâṭi'-alanwâr, No. 30, col. 336, ll. 13 and 12 ab
infra, in this Cat.), treating of the *دائرة وجود و منازل*
بعد حمد: *بعد حمد* 86b: *نزل و معارج عروج*
محمودی که از ابتداء ظهور موجودات تا انتهايش دائرة
تجلیات کمالات اوست الخ.

12. A short extract from the commentary of Nizâm-
al-din Thânisari (the nephew, son-in-law, and Khalifah
of Jalâl Thânisari, see above, and comp. Sawâṭi'-
alanwâr, No. 32, col. 337 in this Cat., where his death
is fixed in A. H. 1035 or 1036 = A. D. 1626 or 1627), on
Imâm Aḥmad Ghazâlî's (died A. H. 517 = A. D. 1123)
(بحر التصوّف), entitled *Baḥr-altaṣawwuf*, رسالة سوانح,
on fol. 98^a. It consists only of two pages, and gives
a few explanations of the fifty-seventh faṣl of that work,
عشق تحفيق.

13. A few tracts, the first of which, on fol. 99^a,
begins thus: *قال الشيخ الكامل المكمل الواصل الموصل*
نجم الدّين الكبرى الخ. On Shaikh Najm-al-din Kubrâ,
see No. 1922, 20 above.

14. Nûr-alhudâ (نور الهدى), a treatise, *در بيان حقائق*
عالم و ماهيت آن, by 'Abd-alkuddûs (or alkaddûs) bin
Ismâ'il bin Šafî alḥanafî (see above, No. 1873). Begin-
ning, on fol. 107^a: *حمد بيعد مر ذاتي را که جز او موجود*
نيست چنانکه گفته الخ.

15. A short fragment: *شغل آورد و برد بر طریقه قادريّه*,
from Dârâ Shukûh's (see No. 647 above) Risâla-i-
ḥaḳḳ-numâ (رساله حق نما), on fol. 114^a.

16. Kurrat-al-ayn (قُرّة الأعين), another mystical
treatise by 'Abd-alkuddûs bin Ismâ'il bin Šafî alḥanafî
(comp. No. 14). Beginning, on fol. 115^a: *سپاس و ستايش*
مر خدايا که موجودات را مظهر وجود پاک خود گردانيد الخ.

17. A short treatise in Turkish, on fol. 161b.

18. Two other anonymous tracts in Persian, on ff.
163b and 167^a.

19. A mystical treatise without title by one of
Muḥammad Ghazâlî's (see above, No. 1781) pupils.

الحمد لله رب العالمين والصلاة : Beginning, on fol. 169^b : والصلوة على رسوله محمد وآله اجمعين، بدانکه یکی از تلمیذان خواجه امام اعظم مقتدای عالم حجة الاسلام محمد غزالی قدس الله روحه الخ.

20. کلمه چند از روی نصیحت در سلوک, by Miyân Dûst Muhammad (who may be identical with Shaikh Dûst Muhammad Sûfi Lâhûrî, a Khalifah of Nizâm-al-din bin 'Abd-alshakûr alcishti, see Sawâ'î-alanwâr, No. 32, col. 337 in this Cat.). Beginning, on fol. 177^a : الحمد لله الذى نور قلوب العارفين بنور معرفتك (? معرفته) و ابقا وجود العاشقين الخ.

21. A letter (مکتوب) on mystical subjects by Mu'in-al-din, addressed (like No. 2) to Khwâjah Kutb-al-din of Dihli. Beginning, on fol. 185^b : دوست همراز اهل یقین برادر خواجه قطب الدین دهلئی ارشدک الله رب العالمین از فقیر معین الدین چند نکتهای وحدت و زبدهای هدایت الخ.

22. Grammatical fragments in Persian, on ff. 184^a, 193^a, and 193^b, without beginning or end.

23. Part of a treatise, styled Anwâr-i-hikmat (انوار حکمت), by the Imâm Muhammad Ghazâlî (see above, No. 1792). Beginning, on fol. 194^a : الحمد لله الذى نور مصابيح القلوب بانوار حکمته وزین بساتین الارواح بازهار نعمته الخ. Other copies of this treatise are noticed in the Bodleian Cat., No. 1246, and Rieu ii. p. 830^b, No. XX.

24. فصل در بیان ذکر صبح و شام, on morning and evening devotion, on fol. 201^a.

25. Some miscellaneous poetry and prose (mostly letters), on ff. 206^b-241^b. It begins with ghazals by Thâkib (ثاقب), that is Husain Thâkib, the paternal uncle of Mir Muhammad Zamân Râsikh (who died A. H. 1107=A. D. 1695, 1696).

26. A tract in Arabic, on fol. 242^b.

27. A treatise on the fourteen خانواده, the various families or spiritual orders (see col. 322 in this Cat.). Beginning, on fol. 257^b : حضرت خواجه حسن بصری : رضی الله عنه فرموده اند که حقیقت دست بیعت و مذکور چهارده خانواده که از کجا ظهور شده است الخ.

28. Some other tracts and scattered poetry; the first tract begins, on fol. 265^a, thus: وصیت نامه که از مکة معظم و مکرم صادر شده بود اینست نامه نامی و صحیفه کرامی وصیت نامه الخ. This is no doubt one of the versions of the alleged 'last will' of Muhammad, see, for instance, Rieu ii. p. 851^a, II; W. Pertsch, Berlin Cat., p. 143, No. 2, etc. The second is styled صرف عاشقان, beginning on fol. 268^a (mostly mathnawi-baits); at the end some lyrical poems by Taufî (probably Maulânâ Taufî of Tabriz, who is quoted in the Makhzan-algharâ'ib, No. 1456, col. 348 in the Bodleian Cat.).

No. 449, ff. 275, written by many different hands; size, 5½ in. by 5½ in.

1925

A seventh collection of Sûfic treatises, partly in Persian, partly in Hindûstânî.

1. رساله در بیان واحدیت . . . در بیان اطلاق, موجودیت حقیقت مطلق حق, in Persian, by Muhammad 'Abd-alhak̄k, a disciple of Muhammad Nâsir-al-din Shams-alhak̄k, on ff. 184^a-198^a. Beginning: الحمد لله الذى اول الخلق و آخره الخ.

2. Some questions and answers on mystical topics, in Hindûstânî, on ff. 198^b and 199^a.

3. رساله در بیان ثبوت الحق و غیره, by an anonymous author, in Persian, on ff. 199^b-206^a. Beginning: الحمد لله . . . اما بعد فقیر حقیر عاصی اسیر الخ.

4. رساله ثبوت التوحید, in Persian, on ff. 206^a-208^a. Beginning: الحمد لله . . . بدان ای عزیز کسی که توحید حق سبحانه و تعالی را ثبوت نماید الخ.

5. رساله ثبوت البعث, in Persian, on ff. 208^a-209^b. Beginning: حمد و ثنای مرحضرت قادر بیچون الخ.

6. رساله ذات الحق فرموده شاهوار است از راه شریعت, in Persian, on ff. 209^b-213^b. و طریقت بموجب قال الله

7. رساله سؤال و جواب شاهوار است در باب حضرت آدم و ثبوت توحید الخ, in Hindûstânî, on ff. 214^a-216^a.

8. رساله چهار بیر خودا (? خورا) خانواده (these four chief Pirs are 'Alî, Hasan Basrî, Habib-'ajamî, and 'Abd-alwâhid), or rather رساله چهارده خانواده (the fourteen spiritual orders, see No. 27 in the preceding copy), according to the last words of the tract, again بموجب فرموده شاهوار, in Hindûstânî, on ff. 216^a-220^a. Should the royal or princely command in Nos. 6-8 and in Nos. 10 and 11 below refer to the prince Dârâ Shukûh?

9. رساله ثبوت المذهب, according to the Imâm Ja'far Šâdik, in Persian, on ff. 220^b-224^b. Beginning: حمد و ثنای که آن حق سبحانه و تعالی الخ.

10. بموجب فرموده شاهوار, رساله ظهور اسم الله, in Hindûstânî, on ff. 225^a-227^a.

11. Another treatise, by the same order, on similar topics in questions and answers, without any title, in Hindûstânî, on ff. 227^a-231^a.

12. A third treatise of the same character, styled سؤال و جواب سری و مهری, in Hindûstânî, on ff. 231^b-232^b.

13. A similar tract, without title, with a few questions and answers at the end, in Hindûstânî, on ff. 233^a-253^a.

14. Hindûstânî verses and another series of questions and answers, in the same language, on ff. 253^b-257^a.

15. مراتب الوجود, in Persian, by Muhammad Nûr-al-din al-khalifah, of Shirâz (the nephew of Abû-alfadl, editor of his uncle's private correspondence, the letters of the poet Faîdî, etc., see above, Nos. 287 and 1479), on the terminology of Sûfis (ارباب ذوق و شهوت) in the doctrine of the توحید, in two defective portions,

on ff. 257^b-266^b and 182^a-183^b. Beginning: الحمد لله الذى لا اله الا الله الاحدى الخ

Other fragments, as well as questions and answers on Sûfic topics, mostly in *Hindûstânî*, on fol. 181 and the margin of ff. 181-183, 199^b-232^b, and 257^b-266^b.
Bibliotheca Leydeniana.

No. 2484, ff. 181-266, ll. 12-16; written in Shikasta by various hands; size, 8½ in. by 4½ in.

1926

Two treatises on Sûfism.

1. A short anonymous tract on the mystic road (سلوك وطريق حق و نفع آن), written for the author's friends and those who would come after him. Beginning, on fol. 277^b: بسم الله الرحمن الرحيم و بحمده اتوصل الى الحق المبين والصلوة على رسوله . . . اما بعد فاعلموا اخواني فى الدين واصحابى فى سلوك طريق اليقين الخ

2. كتاب شيخ الطالبين, advices of a Pir (designated here in a vague manner as يك پير كامل, to whom the would-be disciples, the طالبان, make pilgrimages from distant countries, to listen to his spiritual counsel) to his Murid, in form of questions and answers on theosophic topics, compiled, according to the colophon, by Bâyezîd bin 'Abdallâh Kâdî al-anşârî, and beginning, on fol. 283^a: الحمد لله رب العالمين . . . حكايت بيان کرده است بوقتى يك طالب اعرابى يعنى صمرا نشين و صاحب يقين الخ

No date. College of Fort William, 1825.

No. 2332, ff. 277-300, ll. 15; Nasta'lik; size, 7½ in. by 4½ in.

1927

Miscellanies relating to the Sûfic doctrine.

Ff. 1-4^a: a Sûfic tract, in size much smaller than the main portion of the MS. and only by chance bound up with it, 8 in. by 4½ in., beginning: بر خاطر فياض و طبع نقاذ ارباب فهم و دانش پوشيده نمائند كه اصحاب مكاشفات و مغائبات بحكم اطلاع بر بعضى الخ

Ff. 5^a-6^a: another tract of similar contents, beginning: ابتدا كنم بنام خداوند بزرگ الخ. On the margin of fol. 5^a a short treatise on the وجود واجب and the وجود ممكنه.

Fol. 6^b: a tract on the ten peculiar qualities of the dog (ده خصلت سگ).

Fol. 7^b: on the four qualities which entered into Âdam at his creation, viz. عقل 'reason,' شرم 'bashfulness,' مهر 'love,' and صبر 'patience;' the first has its seat in the head, the second in the eye, the third in the heart, and the fourth in the belly.

Ff. 9^b-29^b: a Sûfic treatise, styled جام جهان نما, with commentary. The treatise is divided into the following two دائره:

دائرة اول در احديت و واحدت و وحدت و اعتبار وجود و علم و شهود و نور و تجلى و تعيين اول

دائرة دوم در ظاهر وجود كه وجوب وصف خاص اوست و ظاهر علم كه امكان از لوازم اوست و برزخيت ثانى كه حقيقت انسانيت است كه آن برزخيت بين بحر الوجوب و بحر الامكان و تعيين و تجلى ثانى

The same treatise is noticed in W. Pertsch, Berlin Cat., p. 43, No. 37, and pp. 1055, 1056, where in agreement with the Dresden copy (Fleischer, Dresden Cat., No. 220, 6) the author is called Muḥammad bin 'Izz-al-din Yûsuf (or 'Âdil bin Yûsuf), known as Muḥammad Shirin, i. e. Maghribî, who died A. H. 809 (A. D. 1406, 1407, see Safinat-alauliyâ, No. 355, col. 309 in this Cat.); H. Khalfa ii. p. 499, No. 3857, gives, however, as author's name Mir Ghiyâth-al-din Manşûr bin Mir Şadr-al-din of Shirâz, who died A. H. 948 or 949 (A. D. 1541-1543, see Haft Iklim, No. 204, col. 393 in this Cat.). Other copies of the same treatise, without author's name, in Bodleian Cat., Nos. 1291, 4, and 1298, 18; Rieu ii. p. 866^a, No. V. The commentator is Wajih-al-din 'Alawî.

Beginning: حمد بىحد و شكر بىعد سزای ذاتى كه وحدتش منشاء احدیت و واحدت الخ

Many marginal glosses.

Ff. 30^a-31^a: a tradition of Muḥammad and a tract on the creation of Âdam.

Ff. 31^b-33^b: on the funeral prayer (نماز جنازه).

Ff. 34 and 35^a: some mystic tables and circles.

Ff. 35^b-45^a: sayings and traditions of great Shaikhs, for instance, Ibrâhîm-alkhawwâs (No. 199 in Safinat-alauliyâ), Ibn 'Arabî (ib., No. 60), Jalâl-al-din Rûmî, etc.; inserted in these is (on fol. 38^b) a treatise on ablution (در بيان وضو عام و خاص).

Ff. 45^b-48^a: on the meaning of صلح كل according to different interpretations.

Ff. 48^b-50^b: some fragments of Sûfic letters, taken from an anonymous collection in three volumes (جلد), viz. the 173rd of the 1st vol. اثبات نفى و اثبات: the 49th of the 3rd vol. در اثبات كشف; the 11th of the 1st vol. and the 286th of the 1st vol.

The last leaves are filled with miscellaneous writing, among which deserves to be noticed only a short explanation of technical Sûfic terms, used by Hâfiz (الفاظ مصطلح ديوان خواجه حافظ شيرازى), on ff. 53^b and 54^a. The first word is ساتى.

No. 1329, ff. 56; written by various hands in Nasta'lik; size (of ff. 5-56), 9½ in. by 6 in.

III. TRANSLATIONS FROM SANSKRIT, HINDÎ, AND OTHER INDIAN VERNACULARS.

1928

Tarjuma-i-Mahâbhârat (ترجمه مهابهارت).

The Persian translation of the Mahâbhârata, made at the emperor Akbar's request under the auspices of his great prime-minister Abû-alfadl bin Mubâarak, the author of the اکبرنامه (see Nos. 235-270 above), the رقعات شيخ ابو الفضل و مكاتبات علامى (see Nos. 271-287 above), the عيار دانش (see Nos. 767-

777 above), an abridged version of the طوطی نامه (see Rieu ii. p. 754^a), etc. The order for the translation was given by the emperor, who afterwards bestowed upon the work the title رزمنامه or 'book of wars,' in A. H. 990 (A. D. 1582), and four scholars were engaged in the task, viz. the famous historian 'Abd-alkâdir Badâ'ûnî, author of the منتخب التواریخ (see Nos. 233 and 234 above), and collaborator in the تاریخ الفی (see Nos. 110-118 above); Ibn 'Abd-allatîf alhusainî, known as Nakîbkhân; Muḥammad Sulṭân Thânisarî; and Mullâ Shiri. The exact share each of these scholars had in the work of the translation is difficult to define, as so many conflicting statements are given, both in the various copies, and by Badâ'ûnî himself, see a detailed discussion on these points in the Bodleian Cat., No. 1306; Rieu i. p. 57, and Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 352 (Strassburg, 1896-1897); compare also M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar,' in Journal Asiatique, t. vii. p. 110. At any rate, Abû-alfadl wrote his very important introduction to the whole work in A. H. 995 (A. D. 1587); his brother, the poet Faidî (see Nos. 1464-1479 above), turned, two years later, some parts of it into ornamental and highly embellished prose (completing the first Parva A. H. 997, 1st of Rabi'-alawwal=A. D. 1589, January 18, see No. 1945 below). Later translations are those by prince Dârâ Shukûh, and by Hâjî Rabi 'Anjab (who flourished about A. H. 1157=A. D. 1744, see Rieu ii. p. 711^a). The headings of the eighteen Parvas in their Persian form, together with the original Sanskrit titles, are given in W. Pertsch, Berlin Cat., pp. 1025 and 1026; in the present copy most Parvas are styled فن, a few دفتر.

Chief editions of the Sanskrit original are those of Calcutta, in four vols., 1834-1839; by Protap Chandra in four vols., ib., 1883-1887; and of Bombay, 1863 (śaka 1785). French translation of the first eight Parvas in ten vols. by H. Fauche, Paris, 1863-1870; English translations by Pratapa Chandra Ray, Calcutta, 1893-1896 (still in progress), and by M. N. Dutt (Parts I-VIII), ib., 1896. On the different redactions of the Mahâbhârata, see especially Lassen, Ind. Alterthumsk., 2nd ed., i. 1004, and ii. 494.

The first volume (No. 1641) contains:

Abû-alfadl's preface, on fol. 1^b, beginning: ای هژده هزار عالم از شوق تو مست الع

Parva I (this title is wrongly prefixed to the preface on fol. 1^b), on fol. 18^b, beginning: راوان اخبار هندوستان در کتب خود چنین نوشته اند الع

Parva II (styled فن), on fol. 132^b.

Parva III (styled دفتر), on fol. 180^b.

The second volume (No. 1642) contains:

Parva IV (styled فن), on fol. 1^b, dated the 11th (or 15th?) of Sha'bân, A. H. 1187 (here wrongly called the thirteenth year of Shâh 'Âlam's reign, instead of the fifteenth)=A. D. 1773, Oct. 28 or Nov. 1.

Parva V, on fol. 38^b.

Parva VI (styled دفتر), on fol. 134^b, dated the 22nd

of Jumâdâ-alawwal, A. H. 1185 (here called the twelfth year of Shâh 'Âlam's reign, instead of the thirteenth)=A. D. 1771, Sept. 2.

Parva VII (styled فن), on fol. 366^b.

The third volume (No. 1643) contains:

Parva VIII, on fol. 1^b.

Parva IX, on fol. 46^b.

Parva X, on fol. 76^b.

Parva XI, on fol. 82^b.

Parva XII, in two fasls, on ff. 92^b and 194^b; dated the 7th of Rajab, A. H. 1184 (A. D. 1770, Oct. 27).

All the Parvas in this as well as in the fourth volume are styled فن.

The fourth volume (No. 1512) contains:

Parva XIII, on fol. 1^b, dated the 14th of Jumâdâ-alawwal, A. H. 1184 (correctly called the twelfth year of Shâh 'Âlam's reign)=A. D. 1770, Sept. 5.

Parva XIV, on fol. 160^b, dated the 13th of Şafar in the same year=A. D. 1770, June 8.

Parva XV, on fol. 334^b.

Parva XVI, on fol. 380^b, dated the 11th of Sha'bân, A. H. 1185 (here correctly called the thirteenth year of Shâh 'Âlam's reign)=A. D. 1771, Nov. 19.

Parva XVII appears here twice as heading, viz. on fol. 400^b (styled فن جان, see a similar title in W. Pertsch, Berlin Cat., p. 1026, viz. حسان برپ), and on fol. 408^b (styled correctly فن مهابرستان, the Sanskrit Mahâprasthâna-parvan); as the usual frontispiece is prefixed to the second only, the first is probably a mere appendix to Parva XVI; it is dated the 9th of Sha'bân, A. H. 1184 (A. D. 1770, Nov. 28).

Parva XVIII, on fol. 415^b.

English remarks in pencil, setting forth the contents of various portions, are occasionally found on the margin.

No. 1641, ff. 392, ll. 19; size, 11½ in. by 7½ in. No. 1642, ff. 426, ll. 19; size, 11½ in. by 7½ in. No. 1643, ff. 467, ll. 19; size, 11½ in. by 7½ in. No. 1512, ff. 421, ll. 19; size, 11½ in. by 7 in.; illuminated frontispiece at the beginning of each Parva; the main portion of all the four volumes is written by the same hand in good Nasta'lik; but many smaller portions are supplied by other hands, partly even in careless Naskhî, somewhat resembling Shikasta.

1929

Another copy of the same.

An excellent copy of the same translation of the Mahâbhârata, with many marginal notes in pencil by Sir Charles Wilkins (1836). It contains, on ff. 1^b-8^b, the same complete index to the eighteen Parvas, compiled in the thirty-first year of 'Âlamgir's reign, i.e. A. H. 1099 (A. D. 1688), by a Kâyath in the service of Nawwâb Shâyistakhân, Basant Râe, son of Kâsirâm bin Râemal, which is noticed in Rieu i. p. 58^a.

Abû-alfadl's preface begins on fol. 9^b. All the Parvas are called فن.

Parva I, on fol. 18^b; II, on fol. 83^a; III, on fol. 103^b; IV, on fol. 153^a; V, on fol. 169^b; VI, on fol. 206^b; VII, on fol. 233^b; VIII, on fol. 269^a; IX, on fol. 290^a; X, on fol. 314^b; XI, on fol. 317^b; XII (here divided into three fasls), first fasl on fol. 325^b, second on fol. 367^b, third on fol. 385^b; XIII, on fol. 539^b; XIV, on fol. 617^b; XV, on fol. 689^b; XVI, on

fol. 706^b; XVII, on fol. 711^a; XVIII, on fol. 712^b. A part of fol. 54^a and the whole of ff. 168, 323 and 324, 374^a, 460, and 538 are left blank. One omitted passage is added on a fly-leaf (by Sir Charles Wilkins); in all the other cases the text is uninterrupted.

This MS. was written by Shaikh Bâb-allâh (a wakil of the East India Company), Faïd-allâh Munshî and others, and finished the 12th of Jumâdâ-althâni, A. H. 1188 (the sixteenth year of Shâh 'Âlam's reign) = A. D. 1774, August 20. The year 1007, which appears at the end of several Parvas, is probably the date of the original copy from which the present one was transcribed. It belonged formerly to Sir Charles Wilkins.

No. 2517, ff. 714, ll. 27; large Nasta'lik, by different hands; size, 16 $\frac{3}{8}$ in. by 10 $\frac{1}{2}$ in.

1930

The same.

Another complete copy of the same translation, beginning, on fol. 1^b, with Abû-alfadl's preface.

Parva I, on fol. 7^b; II, on fol. 53^b; III, on fol. 65^b; IV, on fol. 102^b; V, on fol. 111^b; VI, on fol. 155^b; VII, on fol. 168^b; VIII, on fol. 186^b; IX, on fol. 201^b; X, on fol. 212^b (here wrongly numbered XII); XI, on fol. 214^b; XII (again divided into three fasls), *first* fasl on fol. 218^b; *second* fasl on fol. 242^b, *third* fasl on fol. 253^b; XIII, on fol. 333^b; XIV, on fol. 353^b; XV, on fol. 378^b; XVI, on fol. 388^b; XVII, on fol. 395^b; XVIII, on fol. 393^b (the latter precedes the former in this copy). All the Parvas, except the second, are (as in the preceding copies) styled فن.

No date. The copyist is Muḥammad Aminbeg.

Bibliotheca Leydeniana.

No. 2521, ff. 396, ll. 29; clear Nasta'lik; illuminated frontispiece at the beginning of each Parva; a picture on fol. 7^a; worm-eaten; size, 19 $\frac{3}{8}$ in. by 12 $\frac{1}{2}$ in.

1931

Another copy of the *first seven* Parvas.

Abû-alfadl's preface, on fol. 1^a (in a rather incomplete or abridged form).

Parva I, on fol. 5^a; II, on fol. 101^a; III, on fol. 121^b; IV, on fol. 181^a; V, on fol. 197^a; VI, on fol. 229^a; VII, on fol. 273^a. The first six Parvas are copied in the sixteenth year of Muḥammadshâh's reign (A. H. 1147 = A. D. 1734, 1735), the first being dated the 19th of Shawwâl, the second the 23rd of the same month, the third the 17th of Dhû-alka'dah, the fifth the 15th of Dhû-alhijjah, the sixth the 27th of the same month (the fourth being without a special date); the seventh Parva is written by another hand in the twenty-fourth year of Muḥammadshâh's reign (A. H. 1155 = A. D. 1742). Worm-eaten throughout.

No. 762, ff. 384, ll. 26; Shikasta, by two hands; size, 10 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1932

Another copy of the *first five* Parvas.

Abû-alfadl's preface, on fol. 1^b.

Parva I, on fol. 26^b; II, on fol. 150^b; III, on

fol. 190^b; IV, on fol. 351^b; V, on fol. 383^b. Preface, Parva II, and Parva IV are written by the same hand in A. H. 1119 (A. D. 1707); the other Parvas by another hand in A. H. 1139 and 1140 (the second being dated the 14th of Rabi'-alawwal, A. H. 1119 = A. D. 1707, June 15; the fourth, end of Rajab in the same year, A. D. 1707, end of October; the first, the 9th of Rajab, A. H. 1139, the ninth (read the eighth) year of Muḥammadshâh's reign = A. D. 1727, March 2; the third, the 17th of Dhû-alka'dah in the same year = A. D. 1727, July 6; the fifth, the 5th of Shawwâl, A. H. 1140, the tenth (read the ninth) year of the same reign = A. D. 1728, May 15).

No. 1934, ff. 556, ll. 17; Nasta'lik, by two hands; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

1933

Another copy of the *first four* Parvas.

Abû-alfadl's preface, on fol. 1^b (here styled, as is frequently done, آغاز فن آں).

Parva I, on fol. 22^a; II (in the amplified poetical paraphrase of the poet Faïdi, see above, No. 1928, and comp. Nos. 1945-1947 below), on fol. 204^a, beginning: سخن تازه کردم بنام الهی - که نامش بمعنی کند رهنمای III, on fol. 243^a; IV, on fol. 375^a.

The copy was written in A. H. 1150, called sometimes the nineteenth and sometimes the twentieth year of Muḥammadshâh's reign, the first being dated the 7th of Rabi'-althâni (A. D. 1737, August 4); the second, the 19th of Rabi'-alawwal (A. D. 1737, July 17); the third, the 11th of Rabi'-althâni (A. D. 1737, August 8); the fourth in Rabi'-alawwal (A. D. 1737, July).

No. 2893, ff. 400, ll. 17; written partly in careless Nasta'lik, partly in Shikasta; size, 11 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1934

A defective copy of the same.

The translation in this copy is so far different from the preceding ones, as it is fuller and keeps more closely to the original text; this is proved by a comparison of the beginning of the fourth Parva both with that in other copies of the India Office Collections and in the copies of this Parva in the British Museum, Add. 16,873, and in Cambridge, Add. 1095 (E. G. Browne, p. 97), where the same initial words are quoted which are found here on fol. 286^b.

Abû-alfadl's preface, on fol. 1^b.

Parva I, on fol. 11^b, lin. penult.

Parva II (in the usual translation), on fol. 102^b, beginning: راویان اخبار این قصه چنین روایت کرده اند که چون کشن و ارچن الخ

Parva III, on fol. 127^b.

Parva IV, on fol. 286^b, l. 6 ab infra; this Parva is slightly incomplete at the end.

No. 551, ff. 323, ll. 21-31; written by many different hands in the most various styles of Nasta'lik; size, 15 in. by 9^a in.

1935

Another defective copy of the *first three* Parvas. Abū-alfadl's preface, on fol. 1^b. Parva I, on fol. 13^b; II, on fol. 157^a; III, on fol. 193^b. The third Parva is incomplete at the end. Fol. 213 is left blank, but the text is uninterrupted. The second Parva is dated the 24th of Ramaḍān, in the fifth year of Farrukhsiyar's reign = A. H. 1129 (A. D. 1717, Sept. 1).

No. 326, ff. 275, ll. 17; clear and distinct Nasta'lik, written throughout by the same hand; no headings; size, 12½ in. by 8¾ in.

1936

A still more defective copy of the same.

Abū-alfadl's preface, on fol. 1^b.

Parva I, on fol. 17^a, beginning: راجه جنميچه بسر پري. Parva II, on fol. 170^b; Parva III, on fol. 209^a; this Parva breaks off already, on fol. 235^a; a part of fol. 199^b and the whole four pages from fol. 200^a to fol. 201^b are left blank.

No date.

No. 974, ff. 235, ll. 17; irregular Nasta'lik, by several hands, as it seems; size, 13¼ in. by 9¾ in.

1937

Another copy of the *first two* Parvas.

Abū-alfadl's preface begins here with آغاز فن اول از, which is the proper heading of the first Parva; but immediately after these words the usual initial bait of the preface commences: ای هژده هزار عالم الخ.

Parva I (پرب اول آد پرب), on fol. 21^b, dated, on fol. 127^b, by Cikat Rāi, the 9th of Shawwāl, in the thirtieth year of 'Ālamgir's reign = A. H. 1098 (A. D. 1687, Aug. 18). Parva II (آغاز فن دوم), on fol. 128^b; it goes in the centre down to the end of the last page (fol. 154^b) and then continues on the margin, running backwards as far as the margin of fol. 143^a, where the second Parva ends.

No. 979, ff. 154, ll. 21 in clear Nasta'lik on ff. 1-150^a, ll. 19 in Shikasta by another hand on ff. 150^b-154^b and on the margin of ff. 154^b-143^a; size, 13 in. by 6¾ in.

1938

The same.

Abū-alfadl's preface is incomplete here at the beginning; the first words, on fol. 2^a, correspond to fol. 7^a, l. 7 ab infra, in No. 326 (1935 above); several leaves are missing before it; on fol. 1^b the two initial baits of the preface are supplied.

Parva I (فن اول), on fol. 22^b; II, on fol. 245^b; the beginning of both as usual.

No date.

No. 770, ff. 315, ll. 15 on ff. 1-244^b, ll. 17 on ff. 245^b-315; three different handwritings, the first a large and clear Nasta'lik, on ff. 1-241^b; the second on the margins of ff. 130^b-150^b and 233^b-242^b as well as on ff. 242^a-242^b, rather careless and inelegant; the third on ff. 245^b-315; size, 10½ in. by 6½ in.

1939

Another copy of the *third and fourth* Parvas.

Parva III, on fol. 1^b, dated the 7th of Dhū-alhijjah, A. H. 1082 (A. D. 1672, April 5). Parva IV, on fol. 256^b (here styled فن چهارم, and beginning رايان اخبار و حكيمان اسمای هنود از كتاب مهابهارت الخ), dated the 24th of Shawwāl in the same year 1082, as it seems; it is called here the fifteenth year of 'Ālamgir's reign, instead of the correct fourteenth (= A. D. 1672, Febr. 23). This copy is worm-eaten and injured in many places.

No. 643, ff. 299; written unequally by two different hands, as it appears, in careless Nasta'lik; ll. 15 on ff. 1-255, ll. 17 on ff. 256-299; size, 9¾ in. by 6 in.

1940

Another copy of *seven* Parvas from the fifth to the eleventh.

Parva (styled throughout فن) V, on fol. 21^a; VI, on fol. 71^b; VII, on fol. 106^b; VIII, on fol. 146^b; IX, on fol. 180^b; X, on fol. 201^a; XI, on fol. 205^a. On ff. 1-20 Parva VII appears for a second time in quite a different translation, which has led Col. Polier, who gave this copy to Mr. Richard Johnson, to describe it as the fourth Parva, on the fly-leaf; but the correct statement appears twice in Persian, both on the fly-leaf and at the top of fol. 1^a: فن هفتم مستی دروند برب.

A Persian entry on the fly-leaf is dated the 6th of Sha'bān, A. H. 1196 (A. D. 1782, July 17). Lacunas after ff. 67 and 181.

No. 20, ff. 211, written by two different hands, the first a very rude, careless, and incorrect Nasta'lik, sometimes quite illegible, on ff. 1-179, ll. 24-27; the second a careful and clear Nasta'lik, on ff. 180-211, ll. 21; size, 12¼ in. by 7¾ in.

1941

Another copy of *six* Parvas, from the sixth to the eleventh.

Parva VI, on fol. 37^b, beginning: رايان اخبار اهل هند و چنين روايت کرده اند که چون هر دو لشکر در برابر يکديگر قرار گرفتند الخ. Parva VII, on fol. 101^b; VIII, on fol. 197^b; IX, on fol. 277^b; X, on fol. 325^b; XI, on fol. 332^b.

The seventh Parva is dated month of Sha'bān, A. H. 1077 (A. D. 1667, Febr.); all the others are undated.

No. 614, ff. 37-341, written by different hands, partly in Nasta'lik, partly in Shikasta (so the last two Parvas, ll. 17 on ff. 37-100, ll. 15 on ff. 101-324, ll. 14-16 on ff. 325-341; size, 9¾ in. by 5¾ in.

1942

Another copy of *six* Parvas, comprising the twelfth, thirteenth, and fifteenth to eighteenth.

Parva XII, on fol. 1^b, beginning: فن دوازدهم از كتاب مهابهارت که آنرا سانت برب ميگویند رايان اخبار هندوستان چنين آورده اند که الخ. Parva XIII, on fol. 259^a, incomplete at the end, probably in consequence of a lacuna after fol. 301; XV, on fol. 302^a;

XVI, on fol. 343^a; XVII, on fol. 354^a; XVIII, on fol. 364^a.

No date.

No. 304, ff. 385, ll. 16-28; very irregular and inelegant Nasta'lik, written by different hands; size, 12½ in. by 7¼ in.

1943

Another copy of the *last six* Parvas, from the thirteenth to the eighteenth.

Parva XIII (called فنّ, like all the following ones), on fol. 1^a; XIV, on fol. 135^a; on fol. 206^b, last line there appears again a *fourteenth* Parva (exactly as in Wilson 422 of the Bodleian Library): برب چهاردم. برب چهاردم, probably due to another translator (the Bodleian copy just cited reads شاتك for سانك; in the following copy this name is given as سانك to the thirteenth); XV, on fol. 297^a; XVI, on fol. 333^a; XVII, on fol. 345^a; XVIII, on fol. 349^b. This copy is written in the same style and by the same hand (or hands) as No. 1933 above, viz. A.H. 1150 (which is called, as there, sometimes the nineteenth, sometimes the twentieth year of Muhammadshâh's reign); the fourteenth being dated the 3rd of Jumâdâ-alawwal=A.D. 1737, Aug. 29; the fifteenth the 21st of Rabi'-althânî=A.D. 1737, Aug. 18; the sixteenth in Šafar=A.D. 1737, June; the seventeenth the 25th of Šafar=A.D. 1737, June 24; the eighteenth the 27th of Šafar=A.D. 1737, June 26.

No. 2926, ff. 352, ll. 17; written partly in careless Nasta'lik, partly in Shikasta; size, 11½ in. by 6½ in.

1944

The same.

This copy is of great interest, as in its concluding words it is distinctly stated, that Ibn 'Abd-allatîf alḥusainî, called Naḳibkhân, was the translator, who completed his task in one year and a half (see the discussion on this point in No. 1928 above). The translation, moreover, agrees almost verbatim with that in the preceding copy.

Parva XIII (called فنّ), on fol. 1^b, beginning: این فنّ سیزدهم از کتاب مهابهارت که آنرا سانك پرب میگویند راویان اخبار این کتاب آورده اند الخ. Parva XIV, on fol. 193^b; XV, on fol. 308^b; XVI, on fol. 372^b; XVII, on fol. 396^b; XVIII, on fol. 404^b.

The proper order of ff. 1-9 is: 1, 2, 5-8, 3, 4, 9.

No. 1702, ff. 411, ll. 15 on ff. 1-168 and 308-411, which are written by the same hand in large Nasta'lik; ll. 16-24 on ff. 169-307, written by two or more hands, partly in very careless Nasta'lik, partly in Shikasta; size, 9½ in. by 5½ in.

1945

The *first two* Parvas in Faiḍi's poetical paraphrase.

Part of the ornamental and highly embellished version of the Mahābhārata by the poet Faiḍi (see above, Nos. 1928 and 1933), who completed the *first* Parva (according to fol. 171^a in the following copy) the 1st of Rabi'-alawwal, A.H. 997 (A.D. 1589, Jan. 18).

Parva I, on fol. 1^b, beginning:

آبرو بخش چشمه سار سخن - آشنائی محیط بی سرو بن

Parva II, on fol. 188^b, beginning:

سخن تازه کردم بنام خدای - که نامش بمعنی بود رهنمای

No date. The right order of ff. 232-235 is: 232, 234, 233, 235. The last pages are damaged. Parts of the same flowery translation by Faiḍi are noticed in the Bodleian Cat., Nos. 1313 and 1314.

No. 761, ff. 235, ll. 21; Nasta'lik; size, 10½ in. by 6½ in.

1946

Another, slightly defective, copy of the same *two* Parvas in Faiḍi's version.

Parva I, on fol. 1^b, beginning as in the preceding copy. Parva II, beginning abruptly, on fol. 172^a:

ای گهرین معنی دریا قیاس

هست سزای شه گهر شناس

which corresponds to fol. 189^b, l. 5 in the preceding copy, so that the thirty-nine initial baits and one line and a half of prose in the beginning of the second Parva are missing here (the preceding copy reads more-over: (ای گهرین for این گهرین).

Dated the 1st of Ramaḍân, A.H. 1142 (eleventh year of Muhammadshâh's reign)=A.D. 1730, March 20; either by mistake or by intentional fraud the original title of the work has been obliterated and *کليلة و دمنه* has been put in its place, both on the top of fol. 1^b and in the colophon.

No. 3014, ff. 215, ll. 17; written by various hands, partly in Nasta'lik, partly in Shikasta; size, 9¼ in. by 5¼ in.

1947

A partly abridged translation of Parvas I-VI, IX-XI, and XIV-XVIII.

Various translations seem to have been combined in this copy; Parva I, on fol. 1^b, begins with a short summary of the eighteen Parvas of the Mahābhārata, after which, on fol. 3^b, l. 8 ab infra, the real story commences with these words: راویان اخبار هندوستان در پوران هاء خود چنین نوشته الخ.

The initial words on fol. 1^b are: چنین آورده اند که: در اوائل کلجک بعد از مرور ایام الخ.

Parva II, on fol. 73^b, is in Faiḍi's version (who is mentioned as translator in the last line of this Parva, on fol. 94^b), and completely agrees with that in the two preceding copies. Parva III, on fol. 95^b; IV, on fol. 157^b; V, on fol. 171^b; VI, on fol. 179^b; VII and VIII wanting; IX, on fol. 203^b; X, on fol. 206^b; XI, on fol. 209^b; XII and XIII wanting; XIV, on fol. 215^b; XV, on fol. 287^b; XVI, on fol. 302^a; XVII, on fol. 308^b; XVIII, on fol. 310^b. At the end of the last Parva Naḳibkhân is stated to have made this translation (see No. 1944 above).

Ff. 72, 156, 175-178, 201, 202, and 214 are left blank.

No. 336, ff. 312, ll. 21; Shikasta; size, 12¼ in. by 8 in.

1948

An abstract of the Mahābhārata in Persian, without an author's name; as title appears at the end only ملعون نامه, 'the cursed book,' and as transcriber, who may at the same time, be the compiler, Karāmat-allāh, who made this copy in the year 1234 of the Bangālī era = A. H. 1242 (A. D. 1826, 1827).

Beginning: ساتون نامی راجه دهلی که دهلی در آن زمان هستنه پورمی نامیده اند بسیار ذو شوکت الخ. This copy was presented by Mr. Hawkins and received into the Library October 29, 1838.

No. 2637, ff. 63, ll. 11; written very unequally in careless Nasta'lik and various styles of Shikasta; size, 7½ in. by 5½ in.

1949

Bhagavadgītā (بهگوت گیتا).

A Persian translation of the 'Song of the Most High,' i.e. the discourse between Krishna and Arjuna on Divine matter, which was interpolated as an episode in the sixth Parva of the Mahābhārata (the Bhīṣma-Parvan, or as the Persian translators style it, بهیکم پرب or بهیکم پرب), identical with that in Add. 7676 of the British Museum (Rieu i. p. 59) and probably also with that in Munich. In the British Mus. copy it is wrongly ascribed to Abū-alfadl; the real translator was, as a note on fol. 1^a in the present copy proves, prince Dārā Shukūh (see No. 647 above). It is divided into eighteen Adhyāyas (on ff. 1^b, 5^a, 11^a, 14^b, 18^a, 21^a, 24^b, 27^a, 29^b, 32^b, 35^b, 40^b, 42^b, 45^b, 48^a, 49^b, 51^b, and 53^b), and begins, on fol. 1^b: سری گنیش اینمه: آغاز ادھیاء (see W. Pertsch, Berlin Cat., p. 1028, note 3) in Rieu's copy: اول از جمن پکهاد نام، دهرتراست (دهرت) راشتر) گفت ای سنجی ور زمین کر (کور) کهیت که مززع نیکو کارست مردم من در جماعت الخ.

On fol. 1^a the contents are described as 'the battle between Arjun and Jurjodun'; it was originally in the possession of Mr. Richard Johnson, who received it in July, 1778.

No date. On the Sanskrit original of the Bhagavadgītā and its philosophic import, especially with regard to the Sāṅkhya system, comp. the editions of Schlegel, Bonn, 1823 (second ed. by Lassen, ib., 1846); Garrett, Bangalore, 1846; F. C. Thompson, Hertford, 1855; the text with commentaries, Bombay, 1861, and Calcutta, 1870; the translations of C. Wilkins, 1785, and Calcutta, 1845; J. C. Thompson, Hertford, 1855; E. Burnouf, Paris, 1861, 2nd ed., 1895; M. F. Lorinser (Die Bhagavad Gītā übersetzt und erläutert), 1869; E. Arnold, Boston, 1885; H. Bower, Madras, 1889; H. Chintamon, Commentary on the Text of the Bhagavad-Gita, 1874; and Ph. Colinet, La Théodicée de la Bhagavadgita, Paris, 1885; see also Barth, Religions of India, London, 1882, p. 191.

No. 1358, ff. 59, ll. 14; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 5½ in.

IND. OFF.

1950

The same.

Another Persian translation of the Bhagavadgītā, by an anonymous author, beginning: آغاز بهگوت گیتا که در مهابهارت سری کرشن جیو با ارجن از زبان مبارک فرموده اند که آنرا بزبان هندوی گیتا میگویند ارجن با جرجودمن وغیره الخ.

The subdivision into eighteen Adhyāyas is not found, nor does the translation agree with that in Add. 5651 of the British Museum (ascribed with some appearance of probability to Abū-alfadl), see Rieu i. p. 59, nor with No. 1322 of the Bodleian Cat. Other versions of the same book are: 1. the *Gītā Sunbodanī* (translated from the Sanskrit commentary Subodhani), see No. 1321 of the Bodleian Cat.; 2. the *Mirāt-al-hakā'ik*, with Muslim comments, by 'Abd-alrahmān 'Cishti, Shaikh Hamid's pupil and Khalifah and author of the *مرآت الاسرار*, which was completed A. H. 1065 (A. D. 1655), see col. 336, No. 29 above, and Rieu iii. p. 1034^b; 3. a copy in the Library of King's College, Cambridge, No. 14; etc.

This copy is dated in Muḥarram, A. H. 1083 (A. D. 1672, May).

No. 614, ff. 1-36, ll. 12-17; Shikasta; size, 9½ in. by 5½ in.

1951

Haribansa Purāṇa (هرینس پوران).

A Persian prose-translation of the Harivaṇśa, which forms an appendix (خاتمه کتاب) to the Mahābhārata, see W. Pertsch, Berlin Cat., p. 1026) or even a nineteenth Parva (so in an abridged form in MS. Wilson, 422, fol. 344^b sq. in the Bodleian Library, where it is styled اچرج پرب or اچرج پرب, Ācārya Parva, see the same title in No. 1955 below) to some copies of the Mahābhārata, and deals in the form of an epos with the history of the family of Krishna, beginning: آغاز کتاب هرینس بران از تصنیف بیاس (Vyāsa) بدانکه این کتاب مستی بهرینس از گفتار بیاس الخ.

The Sanskrit original has been edited at Calcutta, 1839; French translation by A. Langlois, 2 vols., Paris, 1835-1836; see also the Asiatic Journal, Febr., 1828. A translator's name does not appear.

Dated the 15th of Rabi'-alawwal, A. H. 1136 (sixth, correctly fifth year of Muhammadshāh's reign) = A. D. 1723, Dec. 13, at Shāhjahānābād by Kishāncand, son of Rāmcand (کشچند ولد رامچند) of Ahmadābād.

No. 1777, ff. 186, ll. 17; unequal Nasta'lik; size, 12½ in. by 8½ in.

1952

Sri Bhāgavat (سری بهگوت).

A Persian translation of the tenth Skandha of the *Bhāgavata Purāṇa* or the legend of Krishna's life, identical with that in the two imperfect copies of the British Museum, Rieu i. p. 60, and the equally defective one in Berlin, W. Pertsch, Berlin Cat., p. 1027. The only small divergence is, that the present copy

contains besides the usual ninety Adhyāyas a ninety-first one or خاتمه (on fol. 225^b). Beginning, on fol. 1^b: آغاز دسم اسکند از سری بهاگوت، هنگامی که راجه پرچمت نه دفتر از جمله دوازده دفتر سری بهاگوت شنیده الخ. Other copies of the same translation, as it seems, are noticed in No. 1316 of the Bodleian Cat. (from the middle of the thirty-sixth Adhyāya to the end), and in J. Aumer, p. 140, No. 351, ff. 92-319; a version in two volumes is found in the Library of King's College, Cambridge, No. 62. A much older translation of the ninth and tenth Skandhas, dated in the eighth century of the Hijrah, is noticed in J. Aumer, p. 140, No. 350. The Bhāgavata Purāṇa has been edited, with French translation, by Burnouf, vols. i-iii, Paris, 1840-1847; vol. iv, by M. Hauvette-Besnault, ib., 1880; Indian editions, Calcutta, 1827-30; and Bombay, 1839, 1860, and 1871; comp. also M. Williams, Indian Wisdom, 3rd ed., London, 1876, p. 496. Among the various Hindūstānī versions of the tenth Skandha there is a poetical one printed in Lucknow, 1863; another, in strophes of nine verses, made in the Hindū year 1744=A.D. 1687, is preserved in two copies of the India Office Collection, Nos. 1851 (dated A.H. 1129=A.D. 1717) and 1043; comp. on these versions Garcin de Tassy, Histoire de la littér. hindouie, etc., i. p. 330. The present copy is not dated.

No. 452, ff. 229, ll. 13-17; written partly in careless Nasta'liq, partly in Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1953

The same.

Another translation in a more ornamental and embellished style, ascribed on the fly-leaf and on fol. 1^a to the poet Faiḍi (see No. 1928 above), and divided into the usual ninety Adhyāyas.

Beginning, on fol. 1^b: در راویان اخبار هندوستان که در پوران علیم الله نشان است نوشته اند که راجه پرچمت الخ. Dated the 22nd of Rabi'-alawwal, in the year 1181 of the Bangālī era=A.H. 1188 (A.D. 1774, June 2). There are short summaries in English written occasionally on the margin, partly in pencil, partly in ink, by Richard Johnson, who acquired this copy in 1778.

No. 1544, ff. 158, ll. 15; Nasta'liq; size, 10 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

1954

Sri Bhāgavat (سری بهاگوت).

An abridged translation of the whole Bhāgavata Purāṇa in twelve Skandhas, by an anonymous author. It begins at once with the first Skandha, on fol. 1^b: اول بهاگوت را گفتند که چون ناراین برهمارا از نابه کنول پیدا نمودند چهار اشوک الخ.

Second Skandha, on fol. 16^a; third, on fol. 22^b; fourth, on fol. 34^b; fifth, on fol. 46^b; sixth, on fol. 53^a; seventh, on fol. 60^b; eighth, on fol. 71^a; ninth, on fol. 88^b; tenth, on fol. 101^b; eleventh, on fol. 136^b; twelfth, on fol. 165^b.

Dated the 11th of April, 1783 (1190 of the Bangālī era)=A.H. 1197, 8th of Jumādā I.

Many marginal notes in English by the former owner of the copy, Sir Charles Wilkins. A complete translation of the twelve Skandhas of the Bhāgavata Purāṇa, by Bhaut Lāl Amānat Rāi, has been printed in Cawnpore, 1870. On the basis of these twelve Skandhas Sūr or Sūrdās (born 1528, lived under Akbar) wrote in Hindi his collection of popular songs, especially religious hymns, entitled Sūr Sāgar (سور ساگر), of which the India Office Collection contains two copies, No. 16 (complete and dated A.H. 1191-1196=A.D. 1777-1782) and No. 2078 (fragmentary); comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. p. 179 sq.

No. 3235, ff. 169, ll. 16; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.

1955

Abridged prose-translations of Sanskrit works in Persian, divided, according to the index on ff. 1^b-3^b and the preface on ff. 3^b and 4^a, into two bābs and a khātimah, and compiled at the request of the emperor Akbar (see ff. 4^a and 105^b, last line), A.H. 1011 (A.D. 1602, 1603) by Tābir Muḥammad bin I'nād (اعمال)-aldin-bakhsh (or aldin Sabzwāri, see fol. 49^b, l. 6) bin Sulṭān 'Alī Shīrāzi.

Bāb I: Extract from the Bhāgavata Purāṇi (see the preceding copies), dealing in nine faṣls with the nine Avatāras (see Barth, Religions of India, p. 170), on ff. 4^a-49^a.

Bāb II: An abridged paraphrase of the Mahābhārata, in eighteen Parvas, on ff. 49^b-106^a, see another copy of the same in Rieu iii. p. 1043^a, No. II, where the composition of this paraphrase is fixed in A.H. 1011 (A.D. 1602, 1603).

Khātimah: An abridged translation of the Ācārya Parva (اچارچ پرب) or Haribansa (Harivaṇśa) Purāṇa, on ff. 106^a-118^b, see No. 1951 above.

Dated the 29th of Muharram in the sixth year of the reign of 'Ālamgir II (A.H. 1173=A.D. 1759, Sept. 22, Samvat 1816).

No. 753, ff. 118, ll. 19-23; written, unequally, partly in careless Nasta'liq, partly in Shikasta; size, 11 in. by 6 $\frac{3}{8}$ in.

1956

Tarjuma-i-Mahābishnu Purāṇa (ترجمه مهابشنو پوران).

A Persian translation of the Vishṇu-Purāṇa or dialogues between Parāśara and Maitreya, beginning: برآشر آغاز کرد ای میتري آنچه بتو تلقين ميکنم بجام دل بنوش وما سواي گویند ترك کن الخ.

It is identical with the Persian version of thirty-one select stories from the Vishṇu-Purāṇa, noticed in the Bodleian Cat., Nos. 1318 and 1319. The Sanskrit original was translated into English by H. H. Wilson, 1840, 2nd ed. by F. E. Hall, 1864-1877; see also Barth, Religions of India, pp. 187 and 188. An

edition of the Vishṇu-Purāṇa, with commentaries, appeared in Bombay, 1890.

This copy, which is not dated, belonged formerly to Mr. Richard Johnson, who added notes in pencil on the margin.

No. 1844, ff. 171, ll. 11; Nasta'lik; size, 9½ in. by 5½ in.

1957

Bishnu Purāṇa (بشن پوران).

A very similar translation of the same Vishṇu-Purāṇa, beginning: سست چت آنند پراسر آغاز کرد ای میتري آنچه بتو تلقين ميکنم اشربه حيات است بجام دل بنوش وما سوا الله ترك كن الخ.

An *ans* دوم بشن پوران appears on fol. 39^a. There are altogether nineteen stories only marked by distinct headings.

Dated by Sayyid Muḥammad 'Alī the 20th of May, 1805 (? ۱۸ ۵). Bibliotheca Leydeniana.

No. 2612, ff. 119, ll. 13; Nasta'lik; size, 8½ in. by 6½ in.

1958

Shiva Purāṇa (شيو پوران).

The same Persian translation of the Śiva-Purāṇa or rather Śiva-Upapurāṇa (see Wilson, Vishṇupurāṇa, first edition, 1840, p. lvi), which is noticed in W. Pertsch, Berlin Cat., p. 1028, No. 1, and begins: حمد بجمت و ثنائى بيمتد مر قادر مطلق و دادار برحق را سزد که بيد قدرت کامله الخ.

It is divided like the Sanskrit original, as the translator says on fol. 2^b, ll. 7 and 8, into seventy-four Adhyāyas (usually there are seventy-five in it, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Library, p. 64; see also A. Weber, Berlin Cat., p. 347; and Barth, Religions of India, p. 262). The author of this translation is Kishan Singh (in the Berlin copy wrongly spelt *سنگه*), with the takhalluṣ Nashāt, son of Rāi Prān Nāth, a Khatri of the Mangal tribe and inhabitant of Siyālkūt, who also wrote a Persian version of the Pañcakrośi, and the short narrative in ornate prose, styled *غريب الانشا*, and dated A. H. 1157 (A. D. 1744), see Rieu ii. p. 795^b. The Sanskrit words are added in Devanāgarī characters on the margin, together with many English annotations and paraphrases, written in pencil by the former owner of the copy, as it seems, Mr. Richard Johnson. This must be a very early work of Kishan Singh, since it is dated the 9th of Dhū-alka'dah, 1096 (probably of the Faṣlī era = A. H. 1100 = A. D. 1689, Aug. 25).

No. 760, ff. 180, ll. 12; Nasta'lik; pictures on ff. 22^b, 27^b, 41^b, 71^a, 82^b, 111^a, 131^a, 140^a, 149^a, 155^b, 172^a, and 175^a; spaces are left blank for pictures on several other pages; size, 10½ in. by 6½ in.

1959

Bahr-alnajāt (بحر التجات).

A Persian translation in five volumes of the topographical and legendary description of Banāras, entitled

Kāśī-Khaṇḍa (کاسی کهند, Kāśī being the ancient name of Banāras) or the province of Banāras, taken from the Skanda Purāṇa (اسکنده پوران), comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq.; Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. 103; the Catalogue des manuscrits sanscrits de la bibliothèque impériale, par A. Hamilton et L. Langlès, pp. 33-36; and Barth, Religions of India, p. 278 (text and note 2). The Persian translator was Ānandkhan (انندکهن), with the takhalluṣ *Khwaṣh* (خوش), and he composed this Persian paraphrase, which he styled بحر التجات, at the request of Mister Jonathan غطفر غنجر (?), see No. 1962 below. He kept the old division of the Kāśī-Khaṇḍa in 100 Adhyāyas, as he states in the preface, No. 668, fol. 2^b, and arranged his five volumes so that each of them contained twenty; but, in the progress of his work, as the real contents of the five volumes prove, he did not stick to his first intention. he did not even preserve the 100 Adhyāyas. For the first volume contains twenty-four; the second, fifteen; the third, fourth, and fifth each nominally twenty, but virtually only nineteen, as the last section of every one consists of a mere heading and nothing else.

Beginning of the first vol. (No. 668): هزار هزار شکر و سپاس مر آن بيقياس را سزد که قياس هيچ دانشمند و باو نميرسد الخ.

Beginning of the second vol. (No. 669): هزار هزار شکر و سپاس مر آن بيقياس را که بقدرت کامله خود تمام اين جهان و جهانيان را الخ.

Beginning of the third vol. (No. 670): هزار هزار شکر و سپاس مر آن واحدی را که ذات باک آن برتر از ادراک واحد است الخ.

Beginning of the fourth vol. (No. 671): سپاس بيقياس و حمد بجمت مر آن واحدی را سزاست که از يك هزار واز هزار بيشمار الخ.

Beginning of the fifth vol. (No. 672), defective, as the first page is missing; it opens abruptly thus: کون و مکان جولان دادند ليکن بادبای خيال در طريق الخ.

The first volume is dated the 11th of Rabi'-althāni, A. H. 1207 (Hindū era 1849) = A. D. 1792, Nov. 26; the second, the 10th of Rajab of the same year = A. D. 1793, Febr. 21; the third, the 19th of Shawwāl of the same year = A. D. 1793, May 30; the fourth, the 29th of Dhū-alhijjah of the same year = A. D. 1793, Aug. 7; and the fifth, the 7th of Sha'bān, A. H. 1208 = A. D. 1794, March 10. The transcriber was بهولا ناتھ. Thirty-five Adhyāyas of the original Sanskrit work have also been translated into Hindūstāni by Jaya Narayan Ghoṣala and published at Calcutta in three volumes.

No. 668, ff. 194; No. 669, ff. 206; No. 670, ff. 199; No. 671, ff. 198; No. 672, ff. 189; ll. 15; Nasta'lik; a little worm-eaten here and there; a picture at the beginning of the third and the fourth volumes; size, 9-9½ in. by 5½ in.

1960

Kshetra Māhātmya (چهره مهاتم).

Another Persian adaptation of portions of the same Skanda Purāṇa (see fol. 202^a, l. 8: سری مهاراج بوتھی), in forty-five Adhyāyas, dealing with the (اسکنده پوران), Sanskrit kshetra, i.e. the sacred districts or holy localities, probably in Orissa (see on these Māhātmyas, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq., and Barth, Religions of India, p. 278, note 2), by Karan Singh, a Khatri, who was a native of the Panjāb and lived in Shāhjahānābād.

Beginning: ادھیای اول جیمن رکھیشراز سوت منی
و غیره رکھیشران میگوید که سری بهگوان الخ

This copy is the translator's autograph and dated the 7th of the month Pūs (the ninth solar month, Dec.—January), in the year 1211 (of the Faṣlī era, A.H. 1218 = A.D. 1803, 1804). The Sanskrit original of the Skanda Purāṇa (or parts of it) was edited by Gerson da Cunha, Bombay, 1877.

No. 3083, ff. 119–202, ll. 9; Nasta'lik; size, 7½ in. by 5½ in.

1961

'Ain-al-zuhūr (عین الظهور).

A Persian translation of the Brahmaparivarta Purāṇa or description of all the spiritual advantages of Banāras, made from the Sanskrit by the same Kishan Singh, with the takhalluṣ Nashāt (see fol. 5^b, l. 9 and last page), who rendered in Persian the Śiva-Purāṇa (see above, No. 1958), in the year of the Hindū era, 1794 (A.D. 1737). It is, like the original, divided into twenty-six Adhyāyas. After two introductory baits, the first of which runs thus: می سراید قلم سحر طراز دوزبان الخ, the book itself begins: زیب افزای مشاطة زبان شیرین
بیان بآرایش عروس ستایش سری الخ

All the Hindū words and expressions are marked on the margin in Devanāgarī characters. Many English notes and paraphrases, written in pencil, are probably due to Mr. Richard Johnson, to whom this copy formerly belonged. The copy is dated the 9th of Dhū-al-kā'dah, A.H. 1196 (A.D. 1782, Oct. 16), and seems to be copied from the original itself. On the Brahmaparivarta Purāṇa, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 24 sq.; Barth, Religions of India, pp. 187, 236, and 262; H. H. Wilson, Select Works, vol. iii. A specimen of the Sanskrit text with Latin translation was edited by Stenzler, Berlin, 1829.

No. 759, ff. 231, ll. 12–13; large and distinct Nasta'lik; pictures on ff. 1^b, 16^b, 36^a, 50^a, 56^a, 76^b, 120^a (unfinished, only sketched), 126^b (inserted between ff. 126 and 127), 129^b, 134^a, 159^b, 165^a, 183^a (the last two only sketched), 194^a, 203^a (only sketched), and 211^a; size, 10½ in. by 6½ in.

1962

Gayā Māhātmya (گیا مهاتم).

A Persian adaptation of the Gayā Māhātmya, or description of the holy sanctuary at Gayā in Bihār (see Barth, Religions of India, p. 280, note 2), and the rites

connected therewith, taken from the Vāyu Purāṇa, by the same Ānandkhan, with the takhalluṣ Khwash, who translated the Kāśī-Khaṇḍa (see No. 1959 above), at the request of the same Mister Jonathan غطفر جنگ, 1848 of the Hindū era (Samvat) = A.D. 1791 (A.H. 1206), and copied the 15th of Rabi'-alawwal, the same year (A.D. 1791, Nov. 12).

It is divided into eight Adhyāyas and begins, on fol. 1^b: هزاران هزارشکر و نیازمرآن بی نیاز را که بزرگ همه بزرگان است و نجات بخشند الخ

The Sanskrit original of the Vāyu Purāṇa has been edited in the Bibl. Ind., Calcutta, 1879–1888.

No. 1864, ff. 56, ll. 15; Nasta'lik; size, 9½ in. by 6½ in.

1963

Tarjuma-i-Rāmāyaṇa (ترجمه راماین).

A Persian prose-translation of Vālmiki's Rāmāyaṇa, the second great national epopee of the Hindūs, which differs from the first, the Mahābhārata, by its less ancient origin and the more homogeneous and artistic way in which it has been conceived, dealing with the great cycle of Rāma, see Barth, Religions of India, pp. 175 sq. and 187. This version is identical with Or. 1248 in the British Museum (Rieu i. p. 55^b) and No. XXXIII in the University Library of Cambridge (E. G. Browne, p. 93), and probably due to 'Abd-alkādir Badā'ūnī, who completed his translation A.H. 999 (A.D. 1591). Beginning: بر ضمائر ارباب نظائر مخفی
نماید که این کتاب است در میان اهل هند مشهور که آنرا راماین میخوانند الخ

This copy, which belonged formerly to Mr. Richard Johnson, is dated the 24th of Ramaḍān, A.H. 1122 (fourth year of Bahādurshāh's reign = A.D. 1710, Nov. 16 = Samvat 1766, more correctly 1767).

The Sanskrit original of the Rāmāyaṇa has been edited, with an English prose-translation and notes (books I and II), by W. Carey and J. Marshman, Serampore, 1806–1810; with a Latin translation (still more incomplete) by Schlegel, three vols., Bonn, 1829–1846; with an Italian translation by G. Gorresio, eleven vols., Paris, 1843–1867; in the Banāras recension, seven vols. in three, in Bombay, 1864 (lithographed); a French translation by H. Fauche appeared in nine vols., 1854–1858; an English one in verse by Ralph T. H. Griffith, in five vols., Benares, 1870–1874, in one volume, ib., 1895; other editions, Calcutta, 1859 and 1869–1872; Bombay, 1859 and 1893; the first book, with notes, by P. Peterson, Bombay, 1879; comp. on the poem also Weber, Ueber das Rāmāyana, Berlin, 1870 (Abhandlungen der Berliner Akademie); H. Jacobi, Das Rāmāyana, Bonn, 1873; Baumgartner, Das Rāmāyana und die Rāma-Literatur der Inder, Freiburg, 1894, etc.

No. 1979, ff. 324, ll. 16–17; written in unequal Nasta'lik, mixed with Shikasta; size, 8½ in. by 6 in.

1964

Another translation of the same.

An abridged prose-translation of the Rāmāyaṇa, by Candraman Kāyath bin Sri Rām, made in 'Ālamgir's reign, A. H. 1097 (A. D. 1686), see fol. 2^a, ll. 2-6, and fol. 135^a, and comp. Rieu i. p. 56^a; another copy of this version is found in the Mackenzie Collection, ii. p. 144. It is introduced by eight mathnawi-baits, beginning, on fol. 1^b:

زب هر نسخه سپاس خداست
آنکه زادراک در قیاس خداست

Of the seven Kāndas, into which the Rāmāyaṇa is divided (called here دفتر), these are marked:

Daftar III, on fol. 26^b (ارن کاند), here wrongly spelt (کندهیا کاند); IV, on fol. 38^b (here styled کاند); V, on fol. 47^b (سندر کاند); VI, on fol. 73^b (here called کاند); VII, on fol. 110^a (اوتر اکاند); the seventh Kānda ends on fol. 135^a, and is dated the 11th of Dhū-alka'dah, A. H. 1107 (the fortieth year of 'Ālamgir's reign=A. D. 1696, June 12=Samvat 1753). On ff. 136^a sq. two additional pieces are added, translated by the same Candraman from Sanskrit, the first, on ff. 136^a-169^b, a sort of appendix to the Rāmāyaṇa, likewise ascribed to the authorship of Vālmiki and dated the 25th of Dhū-alhijjah, A. H. 1107 (A. D. 1696, July 26); the second, on ff. 170^b-191^b, a legend of Kṛṣṇa, and due, as stated at the end, to Vyāsa, i. e. taken from the Mahābhārata, beginning: راویان هندوستان چنین روایت آورده اند که راجه جنمیچ به بیشم باین رکهر گفت الیه, it is dated the 3rd of Dhū-alhijjah in the same year (A. D. 1696, July 4).

On fol. 1^a a Persian note ascribes the translation of the Rāmāyaṇa, contained in this copy, wrongly to the poet Faīdī. There are two other prose-translations of this epopee extant, one in Munich (J. Aumer, p. 140, No. 349), the Adhyātma Rāmāyaṇa or the Rāmāyaṇa excerpted, and one in the British Museum (Rieu i. p. 56^a), a Persian paraphrase of Tulsidās' Rāmāyaṇa (a free imitation of the original Sanskrit poem in Hindi) by Debidās Kāyath.

No. 2898, ff. 191, ll. 17; careless Nasta'lik, written throughout by the same hand; many blanks left for pictures; size, 12½ in. by 6½ in.

1965

Mathnawi-i-Rāmāyaṇa (مثنوی راماین).

An abridged translation of the Rāmāyaṇa, in 5,900 mathnawi-baits, by Ghirdardās of the Kāyath tribe, who dedicated his poem to the emperor Jahāngir and completed it, according to fol. 205^b, ll. 9 and 10, A. H. 1033 (A. D. 1623, 1624=Samvat 1681; the British Museum copy, Rieu i. p. 56^b, gives A. H. 1036, which is clearly a mistake, as it does not agree with the year of the Hindū era, which is there the same as here).

Beginning:

ننای شکر آن بخشنده جان را
بدید آرنده کون و مکان را

Copied in the fifth year of Muḥammadshāh's reign (A. H. 1136), the 15th of Šafar (A. D. 1723, Nov. 14).

No. 803, ff. 205, 2 coll., each ll. 12-15; Shikasta; size, 8½ in. by 5½ in.

1966

Another copy of the same.

The same poetical translation of Ghirdardās, beginning as in the preceding copy.

No date.

No. 1694, ff. 199, 2 coll., each ll. 15-16; written for the greater part in unequal Shikasta, only a few pages are in Nasta'lik; size, 9¼ in. by 5½ in.

1967

Rāma u Sitā (رام و سیتا).

Another abridged poetical translation of the Rāmāyaṇa, styled here the story of Rāma and Sitā, by Shaikh Sa'd-allāh Masīh (see this takhalluṣ, for instance, on fol. 2^a, l. 13; fol. 6^a, l. 14; fol. 7^b, l. 13; fol. 8^b, l. 7, etc.) or Masīh Kairānawī Pānipatī, see Safinah, No. 688 (Bodleian Cat., col. 234); Bodleian Cat., No. 1315; and Rieu iii. p. 1078^b. The author, who is not to be confounded with Hakim Ruknā Masīh of Kāshān, to whom this poem has been wrongly ascribed, both in No. 1572 above, and in Rieu ii. p. 689^a, was the adopted son of Muḥarrabkhān (who died A. H. 1056=A. D. 1646) and flourished, like Ghirdardās, under Jahāngir, whom he praises in this poem (see fol. 8^b, (در مدح سلطان جهانگیر پادشاه) as well as his spiritual Pir Shaikh Mir Muḥammad Abū-albakā; among the introductory chapters there is also a laudation of Hindūstān (در تعریف هندوستان), on fol. 10^b; the story itself opens on fol. 13^b (آغاز داستان رام و سیتا).

Beginning:

خداوندا رجام عشق کن مست
که از مستی فشانم بر جهان دست

Dated the 25th of Dhū-alhijjah, A. H. 1186 (A. D. 1773, March 19).

No. 1367, ff. 163, 2 coll., each ll. 20; clear Nasta'lik; size, 8¼ in. by 4½ in.

1968

Another copy of the same.

Beginning as in the preceding copy. The takhalluṣ Masīh appears on fol. 3^b, l. 2; fol. 7^b, l. 5; fol. 10^a, l. 3 ab infra; fol. 12^a, l. 6, etc.; the form Masīhā on fol. 9^a, l. 4 ab infra; once also the form Masīhi on fol. 12^a, l. 7. The praise of Muḥammad Abū-albakā is found here on fol. 9^a, that of the emperor Jahāngir on fol. 10^b, the description of Hindūstān on fol. 13^a; beginning of the story of Rāma and Sitā on fol. 16^b.

Dated the 22nd of Muḥarram, A. H. 1207=A. D. 1792. Sept. 9, by Alkādīr Rūshanshāhi for سیمین صاحب. It is called in the colophon پرتوی راماین (the proper title for a poetical version of the Rāmāyaṇa in Hindi, copies of which are preserved in No. 1749 of the

India Office Collection, and in MS. Hertford College 39 of the Bodleian Library, see Bodleian Cat., No. 2350, where other Hindi versions are mentioned).

Bibliotheca Leydeniana.

No. 2763, ff. 189, 2 coll., each ll. 15; large Nasta'liq; size, 9½ in. by 6 in.

1969

The same.

Beginning as usual. The panegyrics on the Shaikh and the emperor are found here on ff. 12^a and 13^b.

Dated the 5th of September, 1803.

No. 2635, ff. 257, 2 coll., each ll. 11; large and distinct Nasta'liq; size, 8¼ in. by 5¾ in.

1970

Rāmāyana (راماین).

Another, very large, poetical translation of the Rāmāyana, by an anonymous author and not found, as it seems, in any other collection.

Beginning:

جواهر شناسان کان سخن
شدند اینچنین دُر فشان سخن
که در عهد پیشین بهندوستان
هنر بیشه بود صاحب زمان

It is headed, on fol. 1^b: آغاز کتاب حقائق نماب: راماین معرفت خزائن.

No date. This copy belonged formerly to Mr. Richard Johnson.

No. 1768, ff. 498, 4 coll., each ll. 21-27; written very unequally in Nasta'liq; some lacunas, as it seems, now and then; size, 12½ in. by 8¾ in.

1971

Tarjuma-i-Jogbāshisht (ترجمه جوگ باششت).

The same Persian version, by an unknown translator, of Vālmiki's Sanskrit work Yogavāsishṭha on Hindu gnosticism, taken from the abridged version of the Kashmīrian Pandit Anandan (or as he is here constantly called Bahandan, بهندن), which is described in Bodleian Cat., No. 1328, and Rieu i. p. 61^a. It is divided into the following six Prakaraṇas (برکرن):

1. Vairāgyaprakaraṇam (بیراک پرکرن); 2. Mumukshuvyavahāraprakaraṇam (ممکشه پرکرن); 3. Utpattiprakaraṇam (اتپت پرکرن); 4. Sthitiprakaraṇam (ایشم پرکرن); 5. Upaśamaprakaraṇam (نربان پرکرن), comp. fol. 5^b. In the text itself these divisions are called باب (whereas in the subdivisions or Sargas, سرگ, the word پرکرن is used), but not all of them are distinctly marked; I, on fol. 5^b; II, on fol. 39^b; III, on fol. 50^a; IV, not marked; V, on fol. 104^a; VI seems to begin on fol. 140^a.

Beginning: برهمنان هندرا دروحدت ذات حق سبحانه

تعالی و صفات کمال و مراتب تنزلات و انشاء کثرت و پیدائی عالم و عالمیان الخ

Comp. on the Yogavāsishṭha, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 353; A. Weber, Berlin Cat., 1853, pp. 187-194; Indische Studien i. p. 468. An English translation of the Sanskrit original of Vālmiki has been published in Calcutta since 1891.

The translation concludes on fol. 222^b and is dated the 17th of Sha'bān, A. H. 1177 (A. D. 1764, Febr. 20). On ff. 223 and 224 a complete index of the work is given, beginning with the same statement, as in Rieu's copy, that the original of Vālmiki comprised 32,000 Slokas and that Bahandan (see above) Pandit reduced them to 6,000. On ff. 225-232 another translation from Sanskrit is given in a different handwriting, a short Indian tale, entitled Mauhaj-alḥakā'ik (منهج)

مناجات بحضرت قادر: (اللقائق), by 'Abdallāh, beginning: همچون که از یک قطره آب عالم را که شمارش در قلم نکند بظهور آورده الخ

No. 806, ff. 232, ll. 15-16; Shikasta; size, 8½ in. by 6½ in.

1972

Another translation of the same.

Another Persian version of the Yogavāsishṭha, made under the auspices of prince Dārā Shukūh, A. H. 1066 (A. D. 1656), see fol. 1^a, last line, and beginning: سپاس و ستایش و تمام نیایش نثار حضرتیست که ذرات الخ

This translation, although closely agreeing in its opening words with those of Add. 5637 in the Brit. Mus. (Rieu i. p. 61^b), is quite different from that, since the latter was made at the request of Akbar in A. H. 1006 (A. D. 1597, 1598). Another abridged Persian version is quoted in the preface of the present copy, on fol. 1^b, l. 7, as ترجمه منتخب این کتاب, by Shaikh Šūfi; that is evidently the اطار در حل اسرار or تحفه مجلس, by Šūfi Sharif Kubjahāni, based on the Yogavāsishṭhasāras (comp. Weber, Berlin Cat., p. 186), and divided into ten chapters, called طور, see Rieu iii. p. 1034^b, No. X, and W. Pertsch, Berlin Cat., p. 1022. No. 4.

Other copies of Dārā Shukūh's version, which is divided into the same six Prakaraṇas as the preceding translation (see fol. 3^a), are noticed in W. Pertsch, Berlin Cat., p. 1021; E. G. Browne, Cambridge Cat., p. 96, No. II; Dr. Forbes' Cat., p. 61; Bibl. Sprengeriana, No. 1661; and Catalogue of King's College, Cambridge. No. 28.

The present copy is dated the 15th of Dhū-alḥijjah, in the twenty-fourth year of Muḥammadshāh's reign (A. H. 1154 = A. D. 1742, Febr. 21).

No. 1185, ff. 115, ll. 17; Shikasta; ff. 23-31 and 110 supplied by a more recent hand; size, 8½ in. by 5½ in.

1973

The same.

This excellent copy of Dārā Shukūh's version, beginning like the preceding one, was, according to fol. 1^a,

made under the superintendence of Mooteeram Pandit and dated the 3rd of Ramadân, A. H. 1196 (A. D. 1782, Aug. 12); the collation was finished the 15th of the same month. It belonged formerly to Mr. Richard Johnson.

No. 1859, ff. 213, ll. 11; excellent Nasta'lik; size, 9 in. by 5½ in.

1974

The same.

A third very good copy of the same version, without a date.

No. 1355, ff. 33-147, ll. 16-18; Nasta'lik; size, 9 in. by 5½ in.

1975

Shārik-alma'rifat (شارق المعرفة).

A treatise on the Vedānta philosophy, based on Sanskrit sources, for instance, the Yogavāsishtha, the Bhāgavata Purāṇa and others, by the poet Faīdī, see another copy of the same in E. G. Browne, Cambridge Cat., p. 95.

Beginning: چون این طالب عرفان را بحسب ارادتی که مرکوز فی القمیر دارد به نکات الخ

It is divided into twelve لمعات, viz.:

1. در وصف بزرگی کوشن دیو و استعمال عمل جوگ, on fol. 2^b.
2. در بیان آنکه همه نورهای عالم پیش آن منور که, on fol. 4^b.
3. در بیان ماهیت قالب انسانی, on fol. 5^a.
4. در بیان آنکه مرید در ابتدای (سالک) سلوک جوگ چگونه شود, on fol. 6^b.
5. در بیان ذات و ماهیت صفاتش, on fol. 7^b.
6. در بیان معرفت ذات, on fol. 10^b.
7. در بیان وصف ذات پاک و استعمال جوگ, on fol. 15^a.
8. در بیان کیفیت ترکیب بشری که آنرا بعالم صغیر موصوف ساخته اند, on fol. 16^b.
9. در بیان آنکه طالب چون اول بشغل نگاهداشت دم مشغول گردد فوائد (تواند: Browne) بر ماهیت باطن (Browne: یافت) اطلاع یافته, on fol. 19^a.
10. در گذشتن از خواهشهای نشاء تعلی و فعل و, on fol. 21^a.
11. در بیان آنکه آنچه فانی میشود فعل است واز آنکه تن خود محض فعل بود واز فعل پیدا آمده و جان که فاعلست لا یزال و باقی, on fol. 22^b.
12. در بیان آنکه عابد معبود حقیقی البتہ بکمال میرسد و هرگز ناقص نمی ماند, on fol. 25^a.

No date.

No. 1355, ff. 1-28, ll. 18; Nasta'lik; size, 9 in. by 5½ in.

1976

Sirr-i-Akbar (سِرّ اکبر).

The collection of Upanishads or Upnakhats (اُپنکھت) which was compiled and translated from Sanskrit by prince Dārā Shukūh with the help of some Pandits of Banāras, and finished, according to fol. 2^a, l. 17, the 29th of Ramadân, A. H. 1067 (two years before the prince was killed by his bigoted brother 'Ālamgir on the plea of heresy in A. H. 1069=A. D. 1659)=A. D. 1657, July 11. Compare the more detailed statement on Dārā Shukūh and his translation in Bodleian Cat., Nos. 1329-1331, and Rieu i. p. 54, where it is styled, just as in No. 1978 below, سِرّ الاسرار; see also Max Müller, History of Ancient Sanskrit Literature, p. 325 sq.; Weber, History of Indian Literature, p. 153 sq., and Indische Studien, i. p. 253; Barth, Religions of India, p. 65 sq., etc. Extracts from this translation are noticed in W. Pertsch, Berlin Cat., p. 1022, 2; another copy in the Library of King's College, Cambridge, No. 217. The work has been translated into Latin by Anquetil Duperron, Argentorati, 1801.

This copy consists of two parts, the *first* beginning with the preface, on fol. 1^b: حمد ذاتی که نقطه بای: باسم الله در جمع (جمع) کتب سماوی از اسرار قدیم اوست الخ.

The *second* part begins on fol. 102^b with the اپنکھت. The proper title سِرّ اکبر appears here on fol. 2^b, l. 9.

Dated by Hidāyat-allāh, A. H. 1196 (A. D. 1782).

No. 26, ff. 181, ll. 19; Nasta'lik; size, 13 in. by 9 in.

1977

Another copy of the same.

No date. Beginning as in the preceding copy. It belonged formerly to Mr. Richard Johnson, who obtained it in 1782.

No. 1733, ff. 358, ll. 13; written by at least three different hands in Nasta'lik and Shikasta; ff. 1-25 and 313-358 are in the same handwriting; size, 9¼ in. by 4½ in.

1978

The same.

No date. The proper title appears on fol. 187^a, l. 8; but the other title سِرّ الاسرار (see No. 1976 above) is found on fol. 2^b, l. 10. Ff. 187^a-190^b contain an index and a kind of glossary (as in Rieu ii. p. 841^b, No. I), styled respectively فهرست اپنکھت and بیان لغات سِرّ الاسرار. A lacuna after fol. 140.

No. 12, ff. 190, ll. 17; written very unequally in Shikasta; size, 12½ in. by 7½ in.

1979

No date. The proper title appears here on fol. 3^a, l. 11; an index of the Upanishads on ff. 4^a-5^a; the first Upnakhat begins on fol. 5^a.

Bibliotheca Leydeniana.

No. 2785, ff. 286, ll. 20; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 5½ in.

1980

The same.

Splendid copy, not dated; a full-sized portrait in front of the first leaf.

No. 1518, ff. 331, ll. 13; very large and clear Nasta'lik; large illuminated frontispiece; size, 12 in. by 6½ in.

1981

The same.

No date. All Sanskrit words marked on the margin in Devanāgarī characters.

No. 872, ff. 298, ll. 15-17; written by many different hands in various styles of Shikasta and Nasta'lik; size, 10 in. by 6½ in.

1982

A slightly defective copy of the same.

The preface is missing here; the initial words agree with fol. 3^b, l. 4 in No. 1733 (1977 in this Cat.).

Dated the 9th of Šafar, A.H. 1183 (A.D. 1769, June 14).

No. 1721, ff. 439, ll. 15; written by different hands, partly in Shikasta, partly in Nasta'lik; size, 9 in. by 6 in.

1983

Mufarriḥ-alkulūb (مفرح القلوب).

The Persian translation of the Hitopadeśa from the Sanskrit original, made by Tāj-al-din Mufti (as he is called here; other versions of his name are: Tāj-i-Ma'ālī, as in the immediately following copy; Tāj-i-Mufti almaliki, as in No. 1985; Tāj-al-ghani, as in the Bodleian copy; Tāj-al-din bin Mu'in-al-din Maliki, as in the Brit. Mus. and Cambridge copies; and Tāj-al-din Mufti almaliki, as in J. Aumer, p. 47) for Malik Naṣir-al-din Humāyūn, the emperor, who ascended the throne of Dihli, A.H. 937=A.D. 1530; by others, like De Sacy, as a prince of Akbar's time).

Beginning: حمد و سپاس بقیاس مر حضرت بی نیاز را که از جمله بندگان خویش انسانرا مراتب عالی داد الخ

This copy contains the complete four stories: *first*, on fol. 3^a; *second*, on fol. 41^b; *third*, on fol. 78^b; *fourth*, on fol. 110^a. As date is only given the 17th of Sha'bān, without a year.

Other copies of the Mufarriḥ-alkulūb are described in Rieu ii. p. 757^b; Bodleian Cat., No. 1320; W. Pertsch, Berlin Cat., p. 1033; J. Aumer, p. 47; A. F. Mehren, p. 29; E. G. Browne, Cambridge Cat., pp. 404 and 406. The fullest account of the work has been given by De Sacy in Notices et Extraits, vol. x. pp. 226-264. Lithographed edition, Lucknow, 1869; a Hindūstāni version, entitled اخلاق هند, appeared in Calcutta, 1803; comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., pp. 188 and 609. Complete editions of the original Sanskrit text appeared Serampore, 1804; Calcutta, 1830 and 1871; Hertford (by Fr. Johnson), 1847, 2nd ed. 1864; English translation by Fr. Johnson, Hertford, 1848 and 1864; German translations by Max Müller, Leipzig, 1844; by J. Schoenberg, Vienna, 1884, etc.

The present copy was presented by J. H. Peile, Esq., 19th Sept., 1818; transferred to (Madras) Civil College, 9th Aug., 1819.

No. 3350, olim 9. J. 4, ff. 123, l. 11; large Nasta'lik, fol. 77 supplied by another hand on different paper; size, 6½ in. by 4½ in.

1984

Another complete copy of the same.

No date; the wording differs in some parts considerably from that in the preceding as well as the following copy.

Beginning: سپاس بی قیاس مر حضرت پادشاهی را که از جمله بندگان خویش بشر را مراتب عالی داد الخ

The translator is called here, on fol. 2^b, l. 3, Tāj-i-Ma'ālī (تاج معالی); the *first* story begins on fol. 6^a; the *second*, on fol. 42^b; the *third*, on fol. 78^b; the *fourth*, on fol. 122^a. Fol. 39^a is left blank, but the text is uninterrupted.

No. 1335, ff. 143, ll. 13-17; written by different hands in large, but very unequal and often incorrect Nasta'lik; size, 9½ in. by 5½ in.

1985

The same.

This copy is arranged in a very strange way; the *first* story begins on fol. 4^b; the *second* (without a heading), on fol. 30^b; the *third* (here wrongly styled حکایت دوم), on fol. 53^a; the *fourth*, on fol. 14^a (inserted between the first and the second). The author's name runs here (on fol. 2^a, l. 4): Tāj-i-Mufti almaliki.

Beginning: حمد و سپاس بقیاس مر حضرت شاهی را که از جمله بندگان خویش را

No date. College of Fort William, 1825.

No. 2204, ff. 93, ll. 15; Nasta'lik; size, 7¼ in. by 4½ in.

1986

An abridgement of the same.

This copy, written very incorrectly, contains, as it appears, the usual four stories, but in a much shorter version than the preceding copies. They begin respectively on ff. 4^a, 19^a, 30^a, and 40^b. Title and translator's name are found on fol. 2^a, ll. 7 and 8; the latter is given here in the barbarous form تاج مغلطی (!).

Beginning of the short preface, on fol. 1^b: حمد و سپاس بقیاس مر حضرت شاهی را که از جمله بندگان خویش بشر را مراتب عالی داد الخ

Dated by Sayyid Makhdūm alḥusaini, son of Sayyid Shāh Ḥasan, a descendant of the Kuṭb-al-aḥṭāb Sayyid Muḥammad Ḥusaini Gūsūdarāz, in Shawwāl, A.H. 1221 (A.D. 1806, Dec.-1807, Jan.).

Bibliotheca Leydeniana.

No. 2590, ff. 49, ll. 15; Nasta'lik; size, 9½ in. by 6½ in.

1987

Kathâ Sarit Sâgara (کتھا سرت ساگر).

Fragment of an abridged Persian prose-translation of Somadeva's famous collection of stories, called Kathâ Sarit Sâgara (edited by H. Brockhaus, Books I-V in Nâgari characters, with German translation, Leipzig, 1839; Books VI-XVIII, Sanskrit text only, in Roman characters, ib., 1862-1866; complete German translation by the same, 2 vols., ib., 1843; complete English translation by C. H. Tawney, Calcutta, 1880-1887), defective both at the beginning and end, with smaller lacunas in the text itself. The translator, whose name does not appear directly, is according to many indications very likely the poet Faïdi.

This fragment begins in the second Taraṅga (ترنگ) or Mauj (موج, as the strict Persian term is) of the first Nahr (نهر), and goes down to the beginning of the ninth (or tenth?) Nahr.

The eight Taraṅgas of Nahr I begin here: 3rd, on fol. 2^b, first line; 4th, on fol. 5^a; 5th, on fol. 8^b (here is to be read موج بنجم instead of موج سیوم); 6th, on fol. 13^a; 7th, on fol. 16^b (according to a pencil note at the bottom, 'the middle of this Tereng wanting,' there must be a lacuna after fol. 16, although the catchword is correct); 8th, on fol. 17^a.

Nahr II, in six Taraṅgas or Mauj: 1st, on fol. 18^a; 2nd, on fol. 20^b (some lines wanting between ff. 23 and 24); 3rd, on fol. 24^b; 4th, on fol. 26^b; 5th, on fol. 30^b; 6th, on fol. 35^a.

Nahr III, in six Mauj: 1st, on fol. 36^b; 2nd, on fol. 39^b; 3rd, on fol. 42^a, l. 6 ab infra; 4th, on fol. 45^b; 5th, on fol. 49^a; 6th, on fol. 51^a.

Nahr IV, in three Mauj (without headings): 1st, on fol. 57^b; 2nd, on fol. 61^a, l. 8; 3rd, on fol. 66^a, l. 4.

Nahr V, in three Mauj: 1st, on fol. 68^a; 2nd, on fol. 72^a; 3rd, on fol. 77^a.

Nahr VI, in eight Mauj: 1st, on fol. 83^a; 2nd, on fol. 86^a; 3rd is not marked; 4th, on fol. 93^b; 5th, on fol. 96^b; 6th, on fol. 98^a; 7th, on fol. 102^a; 8th, on fol. 108^a.

Nahr VII, in nine Mauj: 1st, on fol. 114^b; 2nd, on fol. 118^a; 3rd-5th not marked; 6th, on fol. 131^b; 7th, on fol. 134^a; 8th, on fol. 135^b; the 9th is not marked.

Nahr VIII, in seven Mauj: 1st, on fol. 144^b, lin. penult. (no heading); between this and fol. 164^a there are no further headings; on fol. 164^a appears a 2nd Mauj, but of the 9th Nahr (از نهر نهم); therefore all the following Mauj belong, we suppose, to Nahr IX; 3rd, on fol. 170^a; 4th, on fol. 173^a; 5th not marked; 6th, on fol. 177^b; 7th, on fol. 182^a.

On fol. 186^a a new Nahr begins, again called نهر نهم, which seems to be a mistake for نهر دهم, Nahr X. No further subdivisions are found.

The title Kathâ Sarit Sâgara, and the author's name, Somadeva, the Pandit, or the Kashmirian Brahman, appear at the end of almost every Mauj, compare, for instance, fol. 5^a, ll. 14 and 15, fol. 9^b, ll. 6 and 5 ab infra, etc. On the first thirty leaves the Sanskrit

IND. OFF.

names are added in Devanâgarî characters on the margin; there are also frequent pencil notes, stating the contents of the different chapters, no doubt by Mr. Richard Johnson, the former owner of this copy, which has been transcribed from one in Col. Martin's possession.

No. 2410, ff. 189; clear and distinct Nasta'lik; very fine drawings on ff. 2^b, 4^b, 7^a, 11^a, 18^b, 19^b, 21^b, 22^a, 25^b, 27^a, 28^b, 30^a, 32^b, 34^b, 37^b, 41^b, 44^a, 47^a, 54^a, 56^a, 61^a, 65^a, 68^b, 72^b, 74^a, 75^a, 76^a, 78^a, 79^a, 81^b, 83^b, 86^b, 90^a, 93^a, 97^b, 100^b, 104^a, 105^b, 106^a, 109^b, 111^a, 114^a, 116^b, 119^a, 122^a, 125^b, 133^a, 135^a, 136^b, 137^b, 138^b, 141^b, 143^b, 147^b, 148^b, 152^a, 156^a, 158^b, 161^a, 165^b, 169^b, 171^a, 173^a, 178^a, 180^b, 183^a, 184^b, 188^b, and 189^b; size, 14½ in. by 9 in.

1988

Singhâsan Battisi (سنگھاسن بتیسی).

A copy of the Persian translation of the Singhâsanadvâtrîṅṣatî (or Singhâsanadvâtrîṅṣatikâ), the thirty-two stories of the throne, also called Vikramâcaritram or the stories of king Vikramāditya (in its Persian form Bikarmâjît, wherefore the title بکرماجیت is given to this collection in various copies), and the thirty-two statues (نوتلی, Sauskrit puttali), which was made in the emperor Jahângîr's reign, A. H. 1019 (A. D. 1610), by an author, whose name is spelt in different ways, viz. here (see fol. 3^b, last 4 lines) Bhârinmal (بھارنمل, or Bhârâmal, or Bhamâmal, as it is written on the fly-leaf); in the first Berlin copy: Bhârâmal (بھارنمل ابن ارحمل); according to Rieu ii. p. 763^a, and No. 1990 (fol. 4^a, l. 6) below, Bhârîmal bin Râjmal Khatri. It begins, on fol. 1^a: حمد و ثنای بی شمار به آن آفریدگار کبار که از طاعت و عبادات عابدان بی نیاز است و درگاه لطفش الخ.

The introductory story commences on fol. 6^b after an elaborate index of the thirty-two نوتلی which are found here respectively on ff. 19^b, 23^b, 25^a, 26^b, 28^b, 30^a, 31^b, 38^b, 40^a, 41^a, 49^a, 50^b, 52^a, 52^b, 55^a, 56^a, 61^a, 63^a, 64^b, 66^b, 67^a, 68^b, 70^a, 71^b, 72^a, 74^b, 75^a, 76^a, 77^a, 78^a, 79^b, and 82^a.

Another copy of this version, which in the main agrees with the French translation of Baron Lescallier, New York, 1817, is described in W. Pertsch, Berlin Cat., pp. 1034 and 1035. On the Sanskrit original comp. Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 152, and Sanskrit MSS. of Trinity College, p. 11; R. Roth in Journal As., 1845, ii. pp. 278-305; and A. Weber, Indische Studien, XV, pp. 185-453; on the Hindûstânî versions, Bodleian Cat., No. 1324; and Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., ii. p. 233, iii. pp. 90 and 178. The two oldest Persian versions of the Singhâsan Battisi are one by 'Abd-alkâdir Badâ'ûni, made at the request of Akbar with the help of a learned Brahman, A. H. 982 = A. D. 1574, 1575), entitled خرد افزا, revised edition, by the same, A. H. 1003 = A. D. 1594, 1595 (see Muntakhab-altawârikh, vol. i. p. 67, and Elliot, History of India, vol. v. p. 513); and another by Çaturbhūjdas bin Mihrçand Kâyat, likewise composed under

Akbar and entitled شاهنامه (see Bodleian Cat., No. 1324).

The present copy was finished at Lucknow the 29th of Rabi'-althâni, in the twenty-first year of Shâh 'Âlam's reign, A. H. 1194 (A. D. 1780, May 4).

No. 1250, ff. 86, ll. 13-16; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 4½ in.

1989

Kishan Bilâs (کشن بلاس).

Another translation of the same Singhâsan Battisi, by Kishandâs ibn Mulûk'and Tamboli (the seller of betel-leaf), a native of Lâhûr and attendant (ملانم) upon the Nawwâb Jâr-allâh Amir-alumarâ, who wrote it in the reign of the same emperor Jahângir, in which the preceding version was composed, and gave it the title کشن بلاس (Kîshnâ-vilâsa), see fol. 1^a, last line, and fol. 1^b, l. 3 sq. to fol. 2^a, l. 1. Rieu ii. p. 763^b, where the author is called Kishandâs Bâsdev, assigns its composition to 'Âlamgir's reign and asserts, moreover, that Ibn Harkarn's or rather Bisbarâi's version (compiled A. H. 1061, 1062 = A. D. 1651, 1652, see the immediately following copy) is quoted in it, in fact, that the کشن بلاس is merely a revised version of the former. From these conflicting statements it is evident, that the present copy is the first sketch of Kishandâs' translation, made in Jahângir's reign, whilst the Brit. Mus. copy contains a later revised and (to judge from the number of folios) enlarged version of the same. This is corroborated by the difference in the initial words, which run here thus: عالم عالم ستایش مر قادی بی نیازی را که آتش وحی الخ. The thirty-two statues or images are called here (as in the Berlin copy, W. Pertsch, Berlin Cat., pp. 1035 and 1036) لعبه, the first of which begins on fol. 7^a.

No date. The whole copy is written very incorrectly and sometimes almost illegibly.

No. 1710, ff. 80, ll. 12-13; Shikasta; size, 7½ in. by 4½ in.

1990

A third translation of the same.

The version of the Singhâsan Battisi, known as that of Ibn Harkarn, or, as the British Mus. copy, Rieu ii. p. 763^a, gives the name, Bisbarâi bin Harigarbdâs Kâyath, a kind of combination of the two older versions of Caturbhûjdâs and Bhârimal bin Râjmal (so distinctly written here in full agreement with Rieu's spelling, on fol. 4^a, l. 6, see No. 1988 above), which was made under the emperor Shâhjahân (see fol. 3^a, l. 5).

Beginning: حمد مرحضرت ملك المتعال و نئای بارگاه: اینزد لا یزال بیچون الخ.

An index of the thirty-two پوتلی, on fol. 5^b sq.

The introductory story commences on fol. 8^b: سری مهادیو و پارینیتی بر کیلاس پربت که جای بودن سری مهادیو است نشسته بودند الخ.

The thirty-two پوتلی are found here respectively on

ff. 49^a, 64^a, 67^a, 72^a, 78^b, 82^b, 86^a, 92^a, 96^a, 103^b, 107^a, 116^b, 120^b, 124^a, 133^a, 139^b, 144^a, 154^b, 157^a, last line, 162^a, 168^a, 174^a, 176^b, 179^b, 186^b, 190^a, 193^a, 197^a, 201^b, 205^b, 209^b, and 212^b.

On the last fly-leaf before the beginning of the text the first lines of the index are repeated. Many pages injured. This copy, which is not dated, belonged formerly to Mr. Richard Johnson.

No. 1229, ff. 217, ll. 10-12; Shikasta; size, 7½ in. by 4½ in.

1991

A defective copy of the same.

The preface is wanting here; it begins immediately with the introductory story (corresponding to fol. 8^b, l. 3 in the preceding copy): روزی سری مهادیو و پارینیتی بر کوه کیلاس که جای استقامت شان بوده نشسته بودند الخ, and goes down to the end of the twenty-fifth پوتلی.

The wording of this copy, although following in the main that of Ibn Harkarn's, differs from it in many passages and is especially much fuller. It may therefore belong to another version of the Singhâsan Battisi. There exist, besides the translations already accounted for, the following four:

1. One by Cand ibn Mâdhûrâm, see A. F. Mehren, p. 29.

2. Another, by an anonymous author, styled گل افشان, see Rieu i. p. 230^a.

3. A third, likewise anonymous, see E. G. Browne, Cambridge Cat., p. 398.

4. A very modern one, by Sayyid Imdâd 'Alî and Siw Suhâi Kâyath, made in 1845 for Mr. Edward Clive Bayley, see Rieu iii. p. 1006^b.

On fol. 1^a the present copy is styled قصه بکرماجیت (see No. 1988 above); it belonged formerly to Sir Charles Wilkins.

No. 2373, ff. 96, ll. 12-17; careless Nasta'liq, mixed with Shikasta; worm-eaten throughout; size, 8½ in. by 6½ in.

1992

A fragment of the same.

A fragment of Ibn Harkarn's or Bisbarâi's version, fully agreeing with it in wording, and going from the introductory story to the second half of the sixth پوتلی, comprising ff. 8^b, l. 3-85, l. 5 ab infra in No. 1990 above; the sixth پوتلی begins on fol. 113^b, l. 5 ab infra (= fol. 83^a in No. 1990).

Bibliotheca Leydeniana.

No. 2484, ff. 83-114, ll. 13-14; Shikasta; size, 7 in. by 4 in.

1993

A collection of stories without title and author's name, apparently belonging to one or the other Persian versions of the Singhâsan Battisi (as various allusions in the text prove).

The first story with which the copy opens is headed:

سری : and begins thus : حکایت ابتدای کندهرب سین، مهادیو فرمودند که یک روز راجه ایندر نشسته بود و رقص میشد کندهرب سین قوال الخ

The second story, on fol. 7^a, is headed : حکایت فریب زن برهمن و جانندان در فراق راجه.

All the following حکایات have no special heading, except one on fol. 26^b : حکایت انصاف سوداگر.

Written apparently for Mr. Mackenzie by Ānandrāo Munshi, and dated the 8th of Febr., 1806 (= 19th of Dhū-alkā'dah, A. H. 1220).

No. 3011, ff. 81, ll. 10-13; Shikasta; size, 9½ in. by 6½ in.

1994

Hindū tales.

A large, but still incomplete collection of moral tales, translated into Persian partly from Sanskrit, partly from Hindi or Hindūstāni. No author or translator is mentioned. On the margin of the first four stories (5-8) and of the thirty-first, the original Sanskrit forms of the proper names, occurring in the Persian translation, are added in Devanāgarī characters. The whole work is profusely illustrated with very fine drawings, superior in workmanship to most of the usual pictures in Persian MSS. The collection begins with the fifth story (حکایت پنجم).

Contents :

5. (Sanghrāmaśūra) در بیان راجه سنکرام شور, on fol. 1^b.

6. قصه دهنوتتر (Dhanvantari) و شاگرد او که اورا فرموده بود که از آبادانی بدر رود و در جای که اقسام گیاه باشد, on fol. 8^b.

7. قصه گل خوشبو, on fol. 14^b.

8. (Somaśarma) قصه راجه سوم سرما, on fol. 23^b.

9. قصه سوداگر که پسر خود را گفت که زنهرا که بفلان, on fol. 27^b.

10. قصه شمعیک که همسر و راجه برهت سین که دختر, on fol. 34^b.

11. قصه دهنوت بقال ساکن بنت پور, on fol. 38^b.

12. قصه که موسومست به داودس بهاو, on fol. 40^b.

13. قصه راجه پرتاب رود حاکم کالتجر که در ایام سلطنت, on fol. 70^b.

14. در بیان راجه اتم, on fol. 72^b.

15. قصه تیرت نکم بود, on fol. 77^b.

16. در بیان حجام که در شهر اکهندپور سکونت, on fol. 83^b.

17. در بیان راجه سدهرما والی ملک کامرو (کامروپ), on fol. 90^b.

18. قصه کلکت (ککت in other places) منجم که مادر, on fol. 93^b.

19. قصه راجه شوید (شویت or) و بوجه چهار دیو و, on fol. 97^b.

20. قصه راجه رت برن که اورا دختری شده بود و اورا بسرش و نمودند و راجه کنبله که اورا بسری شده بوده اورا دختری که به پدرش و نموده بودند این دورا با یکدیگر عقد کردند, on fol. 101^b.

21. در بیان راجه جک سین بهت پور, on fol. 104^b.

22. در بیان راجه جک سین حاکم شهر بدشا (بدیشا), on fol. 119^b.

23. در بیان راجه اوده دندک نام, on fol. 121^b.

24. در بیان راجه اندرمن, on fol. 126^b.

25. در بیان راجه اندرمن (another story of the same Rājah), on fol. 130^b.

26. در بیان راجه بهکراج والی ترهت, on fol. 133^b.

27. در بیان راجه زرسنگ والی اوده, on fol. 137^b.

28. در بیان راجه کهند (کند or) هرپ دیو والی ادیسه (اوریسه, perhaps اودیسه or), on fol. 141^b.

29. حکایت راجه انشومان (انجه مانه or) والی ملک, on fol. 147^b.

30. در بیان بقالی ساکن سیالکوت, on fol. 151^b.

31. حکایت پیاس (Vyāsa) دیو و پراشر (Parāśara), on fol. 157^b.

32 and 33 are wanting.

34. داستان در معرفت فضائل خیر کردن گاو و آترا, on fol. 166^b. At the end of this story the beginning of the twenty-sixth is repeated, filling eight lines.

35. حکایت راجه سرت سین در شهر مندو, on fol. 169^b.

36. در بیان راجه بردهمان, on fol. 172^b.

37. در بیان راجه سکهندی, on fol. 176^b.

38. در بیان راجه جترکند (جتر اکند or) والی بردوان, on fol. 188^b.

39. داستانهای پنجگانه که هر یکی ازینها گنجی است, on fol. 203^b.

40. حکایت جاناک برهمن شاگرد بساکهدت عابد, on fol. 208^b.

No date.

No. 1679, ff. 222, ll. 19; clear and distinct Nasta'lik; illustrations on ff. 5^a, 10^b, 16^a, 17^a, 22^b, 32^a, 36^a, 39^b, 41^a, 45^a and ^b, 52^b, 58^a, 66^a, 69^b, 73^b, 78^a, 84^a, 88^a, 89^a, 92^b, 95^a, 98^b, 103^a, 106^a, 112^b, 114^b, 123^b, 125^b, 127^a, 129^b, 136^b, 143^b, 145^a, 152^b, 156^a, 173^b, 177^b, 185^b, 190^a, 191^a, 206^a, and 220^b; size, 11½ in. by 6½ in.

1995

Gulzâr-i-Hâl (گلزار حال).

A Persian translation of the Sanskrit drama Prabodha Cāndrodāya (چندراودی ناتک), explained in Persian, on fol. 3^a, ll. 9 and 10, by طلوع قمر معرفت, 'the rise of the moon of knowledge', which was composed by Kishandās Bhat (see fol. 3^b, ll. 2 and 7, i.e. Krishṇadāsa

Miśra), compare the edition of the original, by Brockhaus, 2 parts, Leipzig, 1835-1845, the translations of J. Taylor (English), London, 1812; Goldstücker (German), Königsberg, 1832, and Hirzel (German), Zürich, 1846; and A. Weber, Ueber die Magavyakti des Krishnadāsa Miśra, Berlin, 1879. This Persian version was made by Banwālī, with the takhalluṣ Wali (see fol. 3^a, ll. 1 and 2) or Wali Rām (see the colophon), who is identical with Banwālī Dās, a munshi of prince Dārā Shukūh and author of the راجاوی (see Nos. 205 and 206 above, and comp. Rieu ii. p. 855^a; No. III, and iii. p. 916^b), in A. H. 1073 (fol. 3^a, l. 3 ab infra: (یکهزار و سیزده با شست سال = A. D. 1662, 1663. According to the preface in the British Museum copy (Rieu iii. p. 1043^a, No. III), which appears to be much fuller than that in the present copy, Banwālī did *not* translate this drama directly from Sanskrit (as is stated here distinctly on fol. 3^a, ll. 5 and 6: از زبان سنس کرت یعنی از زبان (هندی بزبان فارسی ترجمه نمودند Nand Dās' Bhāk'ha version, with the assistance of Bhawānidās.

Beginning (the preface opens with twenty-two mathnawi-baits), on fol. 1^b:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل ذات هاست

It is divided into six چمن, on ff. 3^b, 19^a, 34^b, 44^b, 55^a, and 72^b respectively. Banwālī seems also to be the author of the مثنوی ولی رام, noticed in A. Sprenger, Catal., p. 589.

Dated the 11th of Dhū-al-hijjah, A. H. 1166 (called here the fifth year of Aḥmadshāh's reign, whereas it was in reality the sixth) = A. D. 1753, Oct. 9, at Banāras.

No. 1591, ff. 98, ll. 13; Shikasta; size, 8 $\frac{3}{8}$ in. by 5 in.

1996

Another copy of the same.

This copy of the Gulzār-i-Hāl is not dated. Beginning as in the preceding copy. The six چمن are found here on ff. 3^a, 14^a, 25^a, 32^b, 41^a, and 53^a respectively.

No. 1182, ff. 72, ll. 15; Nasta'liq; size, 9 in. by 5 $\frac{1}{2}$ in.

1997

Tarjuma-i-Bārāhi (ترجمه باراهی).

The Persian translation of a great Sanskrit work on astronomy, by Bārāhamir (باراهمیر), i. e. Varāhamihira, son of Ādityadāsa, the renowned Indian astronomer. no doubt the Brihatsamhitā (as the full title is given here, on fol. 9^a, l. 7, as سنکھتا), see Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 328 sq.; A. Weber, Berlin Cat., pp. 238-254; and History of Indian Literature, pp. 259-261; comp. also Alberuni's India, edited by Sachau, London, 1887, preface, p. 20, where it is stated that Alberuni translated this very book into Arabic. Other works by the same Varāhamihira are the Brihajjātaka, the Svalpajātaka, etc. This translation was made at the request of Sulṭān Firūzshāh (reigned A. H. 752-790 = A. D. 1351-1388), by

'Abd-al 'aziz Shams Bahā-i-nūri (بهاء نوری), the author of the تأریخ فیروزشاهی, see fol. 2^b, ll. 5 and 4 ab infra, who seems therefore identical with the well-known historian, Shams-i-Sirāj 'Afif (whose تاریخ فیروزشاهی are noticed above in Nos. 212 and 213).

This work begins, on fol. 2^b: حمد و سپاس و افرو شکر: و تناء متوافر حضرت پادشاهی را که گنبد اخضر و سقف لاجوردی بی ستون معلق نهاد الخ. The Sanskrit original, which has been edited by Kern in the Bibl. Indica, 1864-1865, and translated into English by the same in the Journal of the Roy. As. Soc., vol. iv, 1870 sq., contained, as stated on fol. 3^a, l. 9, 104 bābs, but of these the translator left out eight, namely the forty-first, forty-second, forty-sixth, forty-seventh, fifty-fourth, fifty-sixth, fifty-seventh, and fifty-eighth on account of idolatrous matter contained in them (designated here as کفر). A full index of the remaining ninety-six bābs is given on ff. 3^b-9^a. In the beginning of the 104th bāb the copy breaks off.

No. 1262, ff. 313, ll. 19; large and peculiar Nasta'liq; size, 11 $\frac{1}{8}$ in. by 6 $\frac{1}{2}$ in.

1998

Lilāwati (لیلواتی).

The Persian translation of Bhāskara Ācārya's (بهاسکر) famous Sanskrit work on arithmetic and geometry (اچارچ) (در علم حساب و مساحت), which the poet Faiḍi made at the request of Akbar, A. H. 995 = A. D. 1587 (see fol. 2^a, lin. penult., and fol. 2^b, l. 11 sq.), beginning:

اول زنای پادشاهی گویم - وانگه زستایش الهی گویم

The Sanskrit text was published in Calcutta, 1832 and 1846 (Baptist Mission Press); the Persian text, ib. 1828. English translations by John Taylor, Bombay, 1816, and by E. H. Colebrooke, London, 1817. On Bhāskara and his scientific works comp. E. Strachey, Early History of Algebra, in the Asiatic Researches, xii. pp. 159-185, and Observations on the Mathematical Science of the Hindoos, with extracts from Persian transliterations of the Leelawuttee and Beej Gunnit, Calcutta, 1805; see also Colebrooke, Miscellaneous Essays, vol. ii. pp. 419-450; H. Brockhaus, Ueber die Algebra des Bhāskara, in Berichte der Kön. Sächs. Ges. der Wissenschaften, vol. iv. pp. 1-45, Leipzig, 1852; and A. Weber, History of Indian Literature, pp. 261 and 262. Other copies of the Persian Lilāwati are described in Rieu ii. pp. 449 and 450, and W. Pertsch, Berlin Cat., p. 1031. The present copy, which contains many valuable additions and explanations on the margin, is dated at Shāhjahānābād, the 8th of Muḥarrir, A. H. 1015 (A. D. 1606, May 16).

No. 1411, ff. 83, ll. 15; large Nasta'liq; size, 11 in. by 6 $\frac{1}{4}$ in.

1999

Another copy of the same.

Beginning the same as in the preceding copy. It is collated and occasionally annotated by a former owner,

Sir Charles Wilkins, LL. D., F. R. S., who has added a few remarks on the fly-leaf. Dated the 28th of Rajab, A. H. 1191 (nineteenth year of Shāh 'Ālam's reign)=A. D. 1777, Sept. 1.

No. 2872, ff. 42, ll. 11-17; written very unequally in a mixed style of bad Nasta'lik and Shikasta; size, 9 in. by 5½ in.

2000

The same.

This copy is dated the 20th of Sha'bān, A. H. 1193 (A. D. 1779, Sept. 2).

No. 740, ff. 72, ll. 12; large and distinct Nasta'lik; illuminated frontispiece; size, 15½ in. by 9 in.

2001

Bija Ganita (بیج گنت).

The Persian translation of the Sanskrit treatise on algebra and mensuration, styled Vijaganita, by the same Bhāskara Ācārya; the author of the Persian version is 'Atī-allāh Rashīdī bin Almad Nādir, who made it A. H. 1044 (A. D. 1634, 1635), the eighth year of Shāhjahān's reign, to whom it is dedicated, see the names of author and translator and the date of composition on fol. 1^a, l. 3 ab infra sq. It is divided into a mukāddimah and five makālas.

Mukāddimah in six bābs, viz.: 1. معرفت مال, on fol. 1^b; 2. در صفر, on fol. 2^a; 3. معرفت, on fol. 2^b; 4. معرفت اصم للذکر, on fol. 4^a; 5. در استخراج عددی مجهول, on fol. 10^a; 6. در عمل, on fol. 13^b.

Makālah I, on fol. 19^b: در تعادل مجهول بعدد.

Makālah II, on fol. 28^b: در توسط مجهول.

Makālah III, on fol. 35^b: در بیان آنکه الوان کثرت: معادل یکدیگر شوند.

Makālah IV, not marked.

Makālah V, on fol. 44^a: در تعادل مسطحات.

Beginning:

اول زستایش الهی گویم
پس نعت رسول او کما هی گویم

Other copies of the same work are described in Rieu ii. p. 450^b, and J. Aumer, p. 136. For editions and translations of the Vijaganita, see Zenker ii. p. 340; the newest edition is that published in Benares, 1889; older English translations, by Colebrooke, 1817, and by Strachey, 1818. An English note on the inner side of the binding at the back of the copy informs us, that this MS. (which is not dated) was presented by Sir Edward Strachey of Sutton Court, Somerset. The copy was prepared for the late Mr. Edward Strachey, when studying the algebra of the Hindūs.

No. 3248, ff. 45, ll. 18-20; Nasta'lik; size, 15½ in. by 9½ in.

2002

Bahr-allayāt (بحر الحیات).

The Persian translation of the old Sanskrit work Amṛtakunḍa (امرت کند) or حوض الحیات, 'the cistern of life,' containing the religious and philosophical

doctrines of the Brahmins, made by Muḥammad of Gwāliyār, at the request of his master Ḥusain of Gwāliyār bin Muḥammad Sārini Ḥusaini. Long before his time an old Brahman of Kāmṛp, with the name of Kānamā, who at the time when Sultān 'Alā-aldīn invaded Bengal had become a Muslim, had made an Arabic translation of the same work in thirty bābs. This Persian paraphrase is divided into the following ten bābs:

I. در معرفت عالم صغیر, on fol. 7^a.

II. در تأثیرات عالم صغیر, on fol. 8^a.

III. در کیفیت معرفت دل و حقیقت و ارادت و تحلیلات, on fol. 20^b.

IV. در ریاضت و معرفت و کیفیت آن, on fol. 21^a.

V. در معرفت ایجاد انسان و انواع دم و ماهیت آن الخ, on fol. 30^a.

VI. در معرفت چگونگی جسد و ماهیت آن و محافظت, on fol. 35^b.

VII. در معرفت وهم و انواع دم و ماهیت آن و آنچه, on fol. 43^b.

VIII. در معرفت فساد جسد و علامات مرگ, on fol. 61^a.

IX. در معرفت تسخیرات روحانیان, on fol. 68^b.

X. در حکایات مبدء و معاد, not marked in the text.

Beginning: حمد مور (!) و ثنای ناممصور حضرت: صمدی را که وحده لا شریک له خطبۀ جلال اوست الخ

Comp. Herbelot (Paris ed., 1697), p. 114. No date.

No. 432, ff. 82, ll. 12; large Nasta'lik; size, 9½ in. by 5½ in.

2003

Tarjuma-i-Shāstra (ترجمۀ شاستر).

A Persian translation of the Purānārtha Prakāśa, پورانارته پرکاش, or as it is styled here, پورانارته پرکاش (see fol. 52^b, l. 7) or Purānārtha Prakāśa Shāstra (پورانارته پرکاش شاستر, see fol. 4^a, l. 5), a Hindū chronology and cosmogony by the Chief Pandit Rādhākanta Tarkavākyas (رادهاکانت ترکواکیس, see fol. 4^a, l. 5; fol. 52^b, last line; and fol. 54^b, last line). Both the Sanskrit original and the Persian version (the latter by Zūrāwar Singh, زوروار سنگه, were made at the request of the Governor-General of India, Warren Hastings (گورنر جنرل هستین), and the latter styled ترجمۀ شاستر, see fol. 4^a, l. 4 sq.; fol. 52^a, l. 8 sq.; and fol. 53^a, l. 4 sq. The Sanskrit original was completed, according to fol. 52^b, lin. penult., in the year 1706 of the Saka era (=A. D. 1784). Beginning: برمبشوری (paramēśvara) را از صدق اعتقاد برنام میکنم که بصورت برهما (correctly برهما as in Rieu's copy) و بشن و شیو نمودار شده جهانرا الخ. It is divided into six bābs and a khātimah, viz.:

Bāb I, on fol. 4^b: در تعداد شمار زمانه.

Bāb II, on fol. 11^b: (brahma-nirūpaṇa) در برهما نروین یعنی دانستن برهما (برهما).

Bâb III, on fol. 12^a: در حقیقت هر شاستر.

Bâb IV, on fol. 15^b: در حقائق (هر) مذاهب.

Bâb V, on fol. 17^a: در سرشت دنیا و غیره.

Bâb VI, on fol. 37^a: در تواریخ راجهای سلف.

Khâtimah, on fol. 52^a.

All the Sanskrit words in the text are marked on the margin in Devanāgarī characters. Dated the 7th of the month Asārī (اساری=June-July), in the year 1194 of the Bangālī era=A.D. 1786: other copies of this Persian version are noticed in Rieu i. p. 63; and E.G. Browne, Cambridge Cat., p. 94. The Sanskrit text, in Bangālī characters, is preserved in Or. 1124 of the British Museum; an English translation of the Persian version, ib., in Add. 5657, ff. 163-194.

No. 1184, ff. 54, ll. 11; Nasta'liq; size, 9 in. by 6½ in.

2004

Another copy of the same.

Beginning the same as in the preceding copy. No date. The Sanskrit title, the name of author and translator, and the proper title of the translation itself appear here on ff. 4^a, l. 8 sq.; 4^b, ll. 5 and 6; and 66^b, ll. 4-7. The six bâbs are found here on ff. 5^a, 13^b, 14^b, 18^b, 20^b, and 44^b respectively; the khâtimah on fol. 65^a. The date of the composition of the Sanskrit original, viz. 1706 of the Śaka era, is found on fol. 66^a.

No. 458, ff. 69, ll. 9; large Nasta'liq; size, 9½ in. by 5½ in.

2005

A little tract, likewise translated for the Governor-General, Warren Hastings, 1783 (see ff. 1^b and 15^b), from Sanskrit sources by 'Alī Ibrāhīmkhān, dealing with the Hindū trials by ordeal. On the binding it is styled *ترجمہ دیب یعنی قسَم*, and the translator remarks at the end: *دیب لفظ سنسکرت پرکھیّا لفظ باکہ قسَم لفظ عربی سوگند لفظ فارسی یک معنی دارد*.

Beginning: *طریق قسَم کہ در دھرم (Dharma) شاستر: شاستر (Mitāksharā) و شاستر دیب تہ (sic!) و دیگر شاسترہا بہ تفصیل مرقوم است خیرخواہ خلّاق علی ابراہیم خان بگفتہ پندتان ترجمہ آن مینماید کہ دیب یعنی قسَم است و قسَم را نہ طریق است اوّل قسَم ترازو کہ آنرا تولا پرکھیّا گویند دوم قسَم آتش کہ آنرا اگنی پرکھیّا گویند سوم قسَم آب کہ آنرا اودک پرکھیّا گویند الخ*.

This tract has been translated into English in the Asiatic Researches, vol. i, Calcutta, 1788, pp. 389-404, and entitled: 'On the trial by ordeal among the Hindūs, by 'Alī Ibrāhīmkhān, chief magistrate at Benares, communicated by Warren Hastings, Esq.'

No. 518, ff. 18, ll. 8; large and clear Nasta'liq; size, 8 in. by 5½ in.

2006

Amwāj-i-klūbī (امواج خوبی).

A Persian paraphrase of and commentary on the Hindi work on Muḥammadan theology and science, styled *خوب ترنگ* (the beautiful wave), and written originally in Hindi verses from sayings and traditions of Shaikh Kamāl Muḥammad, A.H. 984 (see fol. 7^a, ll. 13-15)=A.D. 1576, 1577; the commentary was composed A.H. 999 (A.D. 1590, 1591). It begins with a *فہرست کتاب خوب ترنگ من تصنیف میان خوب*.

The Hindi work itself with the paraphrase and commentary commences on fol. 8^a, first line: *آغاز کتاب خوب ترنگ با ترجمہ شرح نما کہ مسماست بامواج خوبی از بعضی منقولات حضرت شیخ کمال محمد رحمہم اللہ در معارف محمدیہ علیہ السلام الخ*.

This copy is dated the 28th of Rabi'-althānī, A.H. 1078 (A.D. 1667, Oct. 17), by Ḥasan Āḳā.

No. 460, ff. 179, ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

2007

Another copy of the same.

This copy is much older than the preceding one, being dated A.H. 1016, the 2nd of Šafar (A.D. 1607, May 29), but it is less satisfactory and somewhat confused in its arrangement. It begins with the same *فہرست*, but the wording is after the first line identical with the beginning of the Hindi work itself (on fol. 8^a there), viz.: *قصیدہ براعت 'ستہلال' اما بعد حکایت تمثیل عذرہای تاریخ کتاب آغاز کتاب خوب ترنگ با ترجمہ شرح نما کہ مسماست بامواج خوبی الخ*.

The work itself commences here on fol. 130^a; but the Hindi verses do not form part of the text, they are added separately on the margin. Moreover, the dates both of the original Hindi mathnawī and of the Persian paraphrase and commentary differ from those in the preceding copy; they are A.H. 986 (A.D. 1578, 1579) and 1000 (A.D. 1591, 1592) respectively.

No. 1055, ff. 126^b-212, ll. 22-23; Nasta'liq; size, 9½ in. by 4½ in.

Appendix: Treatises on Indian Music and other Arts of the Hindūs.

2008

Ghunyat-almunyat (غنیۃ المنیۃ).

The richness of desire, a treatise on Indian music, compiled by an anonymous author in the reign of Sulṭān Abū-almuẓaffar Firūzshāh (that is Firūz-aldin Tughluq, who reigned A.H. 752-790=A.D. 1351-1388), A.H. 776 (A.D. 1374, 1375), at the request of his learned patron, the governor of Gujarāt, Amir Shams-aldaulah wa-aldin Ibrāhīm Ḥasan Abūrajā (أَبُو رَجَا), who a short time before had induced him to translate from Arabic

into Persian the کتاب فرید الزمان فی معرفت الالحان on Persian music. This treatise, based on Indian sources, is divided into two kisms, four bâbs, and eighteen fašls.

Kism I, in two bâbs: 1. در معرفت سرود, on fol. 4^b, in four fašls. 2. در معرفت مزامیر, on fol. 42^b, in two fašls.

Kism II, in two bâbs: 1. در بیان رقص, on fol. 54^b, in four fašls. 2. در شرائط و آداب مجلس سرود و اصحاب, on fol. 86^b, in eight fašls.

Some illustrations on ff. 44-51. No date. The first leaf of this copy is missing; it begins abruptly in the preface thus: دارای هفت کشور انوشروان عهد و زمان اسکندر مکننت و جمشید امکان الوائق بتایید الرحمن ابو المظفر فیروزشاه السلطان الخ.

No. 1863, ff. 92, ll. 13; Naskhi; size, 9½ in. by 5½ in.

2009

Tarjuma-i-Pārijātaka (ترجمه پارچاتک).

The Persiau translation of a Sanskrit work on Indian music, styled Pārijātaka (belonging to the Pārijāta or tree of paradise), by اهویل, made from the original by Mirzā Rūshan Dāmīr, and beginning: سرود اثر آمود و اثر سرود نمود زمزمه حمد کارسازند (کارساز بنده نواز نیست که بآهنگ وجود صاحب مقام محمود ساز کالبد را نغمه بردار آواز ساخته و بلکن داودی روح را مؤنس و دمساز گردانیده الخ).

Rūshan Dāmīr, with the takhalluṣ Dāmīr, was a great musician who lived in the time of 'Ālamgīr, see fol. 2^a, ll. 10 and 11, and comp. Makhzan-algharā'ib, No. 1434 (col. 347 in the Bodleian Cat.). This copy, which is not dated, came into the possession of Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 808, ff. 189, ll. 12; Nasta'liq; large water-spots; size, 8½ in. by 5½ in.

2010

Another copy of the same.

Beginning as in the preceding copy, with the emendation of کارساز بنده, as noted there. As date appears the 29th of Jumādā-althāni only. The names of the author and translator (the former, as it appears, in the form of اهویل) are found on fol. 1^b, l. 9, and fol. 2^a, l. 5 respectively; the latter also appears in the colophon, where the fuller title of the work (see the same in the colophon of the preceding copy) is given as ترجمه کتاب پارچاتک.

No. 644, ff. 184, ll. 15; large Nasta'liq; size, 9½ in. by 5½ in.

2011

Tuhfat-alhind (تحفة الهند).

A rather rare work on the fine arts and sciences of the Hindūs, composed by Mirzā Muḥammad ibn Fakhr-aldin Muḥammad, in the reign of 'Ālamgīr, at the request

of Kūkultāshkhān for the emperor's son, prince Muḥammad Mu'izz-aldin Jahāndārshāh, see fol. 1^b, ll. 2 and 6, and fol. 2^a, l. 3 ab iufra, in a muḥaddimah, seven bâbs, and a khâtimah; comp. Rieu i. p. 62; Bodleian Cat., No. 1763; W. Pertsch, Berlin Cat., pp. 83 and 1019-1020; Cat. of King's College, Cambridge, No. 217.

Beginning: الحمد لله رب العالمين والصلوة بعد چنین گوید مست باده هذیان بيمحمد ميرزا محمد الخ Mukaddimah, on fol. 2^b: The Hindû system of writing در بیان مصطلحات حروف تهجیه هندی و علم خط و ذکر اشکال حروف مذکوره از مفردات و مرکبات (و بعضی قواعد کلیه بهاکها مشتمل بر چهار فصل).

Bâb I, on fol. 35^a: Prosody of the Hindūs (Pīngala) در علم پنکال یعنی علم عروض اهل هند مشتمل بر (سه فصل).

Bâb II, on fol. 92^b: Rhyme-system of the Hindūs در علم ثک (Tuk) یعنی علم قوافی اهل هند مشتمل (بر دو فصل).

Bâb III, on fol. 101^a: Hindû tropes and figures of speech در علم الکنکار (Alaṅkāra) یعنی علم بدیع و بیان (اهل هند مشتمل بر دو فصل).

Bâb IV, on fol. 113^a: Hindû love and lovers (در علم سینگار رس (Sringārarsa) یعنی عاشقی و معشوقی و بیان (احوال عاشق و معشوق مشتمل بر دو فصل).

Bâb V, on fol. 122^b: Hindû music (در علم سنگیت (Saṅgita) یعنی علم موسیقی اهل هند و غیره مشتمل (بر ده فصل).

Bâb VI, on fol. 165^b: Sexual intercourse (در علم کوک (Kok) یعنی معرفت اقسام زن و مرد و صحبت داشتن (و مباشرت کردن با زنان مشتمل بر پنج فصل).

Bâb VII, on fol. 181^a: Physiognomy (در علم سامدیریک (Sāmudrika) یعنی علم قیافه که علامات خیر (و شر در انسان از آن معلوم شود مشتمل بر دو فصل).

This bâb is incomplete at the end in consequence of a lacuna after fol. 189, which comprises the conclusion of bâb VII and the beginning of the khâtimah on Hindû terminology (در ذکر لغات و مصطلحات و کنایات اهل هند). This khâtimah is arranged alphabetically, so that the first letter forms the bâb and the last the faṣl; it begins abruptly on fol. 190^a with the faṣl ل of the bâb I.

Dated the 7th of Rajab, A. H. 1194 (A. D. 1780, July 9).

No. 1269, ff. 278, ll. 17; Nasta'liq, by different hands; illuminated frontispiece; size, 11½ in. by 6½ in.

2012

Another copy of the fifth bâb of the Tuhfat-alhind (باب پنجم تحفة الهند).

The fifth chapter of the same work, dealing with Indian music and beginning: باب پنجم در علم سنگیت.

یعنی موسیقی و آن مشتملست بر ده فصل فصل اول در تعریف علم سنگیت و بیان وضع آن الخ

No date. This *fifth* chapter of the *Tuhfat-alhind* forms the basis of Sir W. Jones' remarks on Indian Music in the *Asiatic Researches*, vol. iii. p. 325 sq. The author is called by him (just as by D. Forbes in his *Cat.*, p. 10, No. 30) Mirzâkhân instead of Mirzâ Muḥammad; in the first Berlin copy (No. 34 of W. Pertsch's *Cat.*) the name appears as Mirzâ Jân.

No. 1861, ff. 126, ll. 11; Nasta'lik, by two different hands, the second of which begins on fol. 38^a; size, 9 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

2013

Fragments of the *Tuhfat-alhind*.

This copy consists of two portions, written by different hands, viz.:

1. Ff. 1^b-45^a, containing *preface* and *muḥaddimah*; the latter begins on fol. 3^a. Beginning of the preface as in No. 2011 above.

2. Ff. 46^a-98^a, the first part of the *khâtimah*, going down to the end of the bâb پ. Beginning: در خاتمه علم لغت اهل هند، ببايد دانست که لغات هندی به ترتیب حروف تهجیه الخ

The abrupt beginning of No. 2011, viz. faṣl ل of bâb ا, is found here on fol. 58^a.

Bibliotheca Leydeniana.

No. 3407, ff. 98, ll. 16 in the first, ll. 13 in the second portion; Nasta'lik, by two different hands; worm-eaten; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

2014

Fragmentary remarks on Indian Râgs and Râginis, based on the *fifth* chapter of the *Tuhfat-alhind*; it comprises the larger part of the *third faṣl*, and the whole *fourth*, *fifth*, and *sixth faṣls*, opening with the second شعبه of the third faṣl on fol. 1^b, l. 1: در آگاهی در آگ و رگنی وتر بحسب کلناه مت: (Kulnah mutt, according to the English transliteration on the margin); the fifth faṣl on fol. 11^b; the sixth on fol. 14^a: در بیان رگ و رگنی . . . بحسب بهرت مت: (Bhert mutt, on the margin).

No. 1907, ff. 17, ll. 11; clear Nasta'lik; size, 10 $\frac{1}{2}$ in. by 6 in.

2015

Râghâi-hindî (رأگاهی هندی).

A collection of 1000 Dhurpads (دهرید, see Garcin de Tassy, *Histoire de la littér. hindouie*, etc. ii. préface, p. viii), i.e. songs in Hindi or Braj by the famous Bakshawa, who was horn in Gwāliyār, became attached to the court of Rājah Mân Singh (who died about A.H. 924=A.D. 1518), went after the capture of that town by Sikandar Lûdi (reigned A.H. 894-923=A.D. 1489-1517) to Kālinjar, where he joined the Zamindār of that place, and was afterwards called by Bahādur Shāh

(A.H. 932-943 = A.D. 1526-1537) to Gujarāt, where he remained. On account of the superiority of his compositions to those of all other musicians, the emperor Shāhjahân (A.H. 1037-1068 = A.D. 1628-1658) ordered all the genuine Dhurpads of this great master to be collected, and out of all thus brought together, 1000 were again selected as the most authentic and original ones; therefore this collection was styled سہسرس, or سہسرس, or even سہنسررس (Sahas ras, Sahasra ras, or Sahansar ras, a thousand sentiments); and also sometimes هزار دھرید (a thousand Dhurpads); and also sometimes رآگمالا (a chaplet of musical modes), see here on fol. 1^a, and fol. 6^a, ll. 10 and 11 in the following copy; it was arranged in four Râgs and forty-six Râginis, and introduced by a Persian preface, which begins thus, on fol. 1^b: چون نفوس مقدسہ تجرید نهاد را میل بلدات روحانی پیشتر و ادراک سرور از اموری الخ

Compare for a fuller description of this work, No. 1846 in the Bodleian *Cat.* The present copy is dated the 29th of Ramadân, A.H. 1066 (the thirtieth year of Shāhjahân's reign) = A.D. 1656, July 21, by 'Abd-alrahmân at Ahmadâbâd. It was written for Mirzâ Abû-alkâsim, and came ultimately into the possession of Mr. Richard Johnson.

No. 1808, ff. 197, ll. 10; large and distinct Nasta'lik; illuminated frontispiece; size, 11 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

2016

Another copy of the same.

Beginning as in the preceding copy. No date; the transcriber was, according to a note on the fly-leaves, Mirzâ Muḥammad 'Ali.

No. 1116, ff. 131, ll. 12; but there are left blank (for drawings to be filled in) ff. 7^a, 10^b, 11^b, 13^b, 18^a, 20^b, 23^b, 26^a, 29^b, 31^a, 33^b, 34^b, 37^b, 39^a, 40^b, 42^b, 44^b, 46^a, 47^b, 51^b, 53^a, 54^a, 56^b, 58^b, 62^a, 64^b, 66^a, 68^b, 69^b, 71^a, 74^b, 75^b, 79^a, 80^b, 82^a, 84^a, 86^b, 92^a, 97^b, 99^b, 101^a, 102^a, 103^b, 105^b, 116^a, 119^b, 120^b, 122^b, 128^a, 129^a, a portion of 130^a, 130^b, and 131; large and very distinct Nasta'lik, written on ground of different colours. The name شاهجهان throughout in gold; splendid frontispiece; the first two pages luxuriously illuminated; size, 13 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$ in.

2017

Râg darpan (رآگ درپن).

The mirror of the Râgs or musical modes and melodies of the Hindûs, with its full title رسالہ ترجمہ رآگ درپن, a Persian translation of an old Sanskrit hook on Indian music, by Faḳir-allāh, comp. Garcin de Tassy, *Histoire de la littér. hindouie*, etc., sec. ed., i. p. 15; iii. p. 412, etc.; and Sir W. Ouseley, *Anecdotes of Indian Music*, in 'Oriental Collections,' i. p. 75. The original Sanskrit work, which is styled here مانکتومل (Ouseley calls it 'Muncuttuhul'), was made at the request of Rājah Mân Singh (see the preceding work in No. 2015), the ruler of Gwāliyār, and A.H. 1073 (A.D. 1662, 1663) struck the eyes of Faḳir-allāh, who resolved upon translating it into his native Persian tongue. He undertook this work, but cannot have completed it before A.H. 1076 (A.D. 1665, 1666),

see this date in the tenth or last chapter of the work, which contains a list of fifty celebrated contemporaries, musicians, players, singers, etc., on fol. 45^a, l. 10, ۱۰۷۶ سنه که تاحال که سنه ۱۰۷۶; also on fol. 45^b, l. 9; fol. 48^a, l. 1; and in the Khâtimah, where the author says, that this treatise was finished ۱۰۷۶ سنه, which is clearly a mistake for ۱۰۷۶. There must be read likewise instead of the wrong ۱۰۸۳ and ۱۰۸۳ on fol. 45^a, l. 1; fol. 48^a, last line; and fol. 48^b, l. 4 ۱۰۷۶. The same year 1076 appears on fol. 51^b, l. 8, where it is called the eighth year of 'Ālamgir's reign, and on fol. 53^b, last line, and fol. 54^a, l. 1: ۱۰۷۶ سنه درین زمستان که سنه ۱۰۷۶.

The work is divided into the following ten chapters (باب), a short index of which is given on fol. 2^a, l. 5 sq.:

باب اول در سبب تألیف, on fol. 2^b.

باب دوم در باب دانستن راکها, on fol. 4^a.

باب سوم در تعیین هر موسم که در آن موسم کدام راک و راکنی خوانند و حرفها که منع کرده اند که در اول و راکنی خوانند, on fol. 15^a.

باب چهارم در دانستن سُرها و تصانیفات که در نغمه می بندند, on fol. 16^b.

باب پنجم در دانستن سازها و نایک و نایکه و سکھی, on fol. 25^a.

باب ششم در دانستن عیوب گوینده, on fol. 32^b.

باب هفتم در شناختن آوازها و رویت خنجرها, on fol. 34^a.

باب هشتم در دانستن اوستاد کامل, on fol. 36^a.

باب نهم در دانستن برنده و فائده برنده نمودن, on fol. 39^a.

باب دهم در باب گویندها و سازندها که در زمان ما بودند و هستند, on fol. 41^b.

Beginning: حمد و سپاس بیقیاس مر آفریدگاری را سزد که از حمد و سپاس بیرونست و نعت و محمدت مر پیغمبری را شاید الخ.

Dated the last of Jumâdâ-althânî, A. H. 1196 (A. D. 1782, June 11).

Another copy of this interesting work is fully described in No. 1847 of the Bodleian Cat.

No. 1937, ff. 55, ll. 11; large and distinct Nasta'lik; size, 9½ in. by 5½ in.

2018

Risâla-i-Râgmâlâ (رساله راکمالا).

Another tract on the Râgs and Râginis of India, by *نہاکر داس*, compiled in the month Muḥarram, A. H. 1188 (Bangālî era, 1181) = A. D. 1774, March-April, and beginning: در بیان راک و راکنی های نغمات و مقامات اهل هند الخ.

Dated the 25th of Rabi'-althânî, A. H. 1193 (Bangālî era, 1186) = A. D. 1779, May 12.

IND. OFF.

On the fly-leaf at the end, another short fragment dealing with the same subject.

No. 1739, ff. 14, ll. 16-17; Shikasta; size, 8½ in. by 5½ in.

2019

A small collection of Indian Râgs and Râginis in the Rekhta, Braj, and Panjâbi idioms, with one or two in Persian; it begins with a song in Braj راک در بهیدون. At the end, on fol. 31, a special little tract, styled قول در رامکلی راکنی.

No. 1906, ff. 31, ll. 11 (on fol. 31, ll. 17); Nasta'lik; size, 10½ in. by 6½ in.

2020

Another collection of Indian Râgs and Râginis, chiefly in Rekhta, incomplete both at the beginning and end. According to the Arabic paging, there are wanting in the beginning twenty-five leaves. It is styled on the fly-leaf راکهای هندی.

No. 3377, olim 14. J. 15, ff. 72, ll. 10; written for the greater part in diagonal lines; Shikasta; size, 8½ in. by 6 in.

2021

Kanz-almûsîkî (کنز الموسيقى).

The repertory of music, a collection of Râgs and Râginis and their respective Dohrâs (couplets or distichs) in Hindi, mixed with some Persian verses and preceded by a Persian introduction, on fol. 2^b, beginning:

آغاز صدای ستایش محمود بنام نغمه سرای کن الخ.

It is dedicated to Mu'azzazkhân; no date or author's name. The preface is styled دیباچه نوباوه گلشن خیال. Ff. 1^b and 2^a form a part of the text. Ff. 4^b-5^b contain an index of the Dohrâs, ff. 6^b-8^a an index of the Râgs and Râginis. The text itself begins on fol. 9^b. Many intervening leaves are left blank, some are filled in some parts only, an evident proof that this copy is a mere brouillon or first sketch of a more complete and exhaustive work. It is worn-eaten throughout. Sir Charles Wilkins.

No. 2365, ff. 130, ll. 13; written by different hands in Nasta'lik and Shikasta; size, 7½ in. by 4½ in.

2022

Shams-alaṣwât (شمس الاصوات).

A treatise on Indian music, compiled according to the chronogram on fol. 7^b, l. 10, and fol. 8^a, l. 1 (جای نغمه), A. H. 1109 (A. D. 1697, 1698), in the reign of 'Ālamgir. It is divided into the following six bâbs:

1. در کیفیت تفصل سُر که در اصطلاح هند آنرا سُر. ادھیای گویند, on fol. 10^a, in fourteen faṣls.

2. در ذکر راکهای که در اصطلاح هند آنرا راکدهیای گویند (i. e. راک ادھیای), on fol. 20^a, in two faṣls.

3. در شرح الپ یعنی بر داشتن و گردانیدن سُر در.

راگ و ذکر ارکان آن که آنرا پرزن ادهیای گویند
25^b, in seven fašls.

4. (Here wrongly styled the ninth fašl) در شرح تفصیل اقسام گیت که در اصطلاح هند آنرا پرندهای (پرنده گویند ادهیای) on fol. 30^a.

5. (Here simply styled فصل) در شرح قوانین دستک (فصل) on fol. 31^a.

6. (Here called the tenth fašl) در کلیات ساز و احوال (فصل) آن که آنرا ناد ادهیای گویند on fol. 32^b.

Beginning: قول اول که عبارتست از حمد مخصوص حکیمی مطلق است که چون الخ

Dated the 4th of Sha'bân, A.H. 1196 (A.D. 1782, July 15).

No. 1746, ff. 33, ll. 15; Nasta'lik; size, 8 in. by 4½ in.

2023

Uṣūl-alnaghmat (اصول النغمات).

A compendium of Indian music, written at the request of Mr. Richard Johnson (see fol. 6^a, l. 5) by an anonymous author. According to the index on fol. 7^a this book was to comprise five اصول, viz.: 1. در بیان سُر. 2. در بیان راگ ادهیا. 3. در بیان پرکیرن. 4. کادھیا (پرکیرنک ادهیا). 5. در بیان تار ادهیا. 6. در بیان ناد ادهیا. but only the first اصل is found here complete, in sixteen fašls, beginning on fol. 7^a, last line; all the rest is wanting.

Beginning: وجد انگیز ترتبی که شوران سینه ریشان محبت الخ

No date.

No. 2083, ff. 35, ll. 8; Nasta'lik, large and distinct on ff. 1-6 only, very careless and often resembling Shikasta on ff. 7-35; size, 8½ in. by 4½ in.

2024

Mufarrih-alkulub (مفرح القلوب).

A work on the music of Mysore and its different tunes and melodies, commenced under the direction of Tipû Sultân (A.H. 1197-1213 = A.D. 1783-1799) in the first year of his reign, A.H. 1197 (comp. fol. 4^a, l. 1; fol. 4^b, lin. penult., and fol. 7^b), by Ḥasan 'Alî of the Dakhan, with the takhalluṣ 'Izzat, and completed, according to the chronogram at the end, A.H. 1199 (A.D. 1785); comp. also Garcin de Tassy, Histoire de la littérature hindoue, etc., i. p. 188. It is interspersed with specimens of Persian and Reklita poetry and begins: حمد صانعی که چون آفتاب جهانتاب صبح صنعتش از افق مشرق الخ

The title مفرح القلوب appears on fol. 10^b, l. 7.

Index on fol. 15.

The work is divided into the following mukaddimah, six bâbs, and a khâtimah, viz.:

مقدمه در ذکر صدای مردنگ و آوازگردش زنگوله و آواز
صدای کرکر الخ on fol. 16^a.

باب اول در بیان نغمه ابيض (the white melody) و اصولها و ضربها و غناها و طرزهای ششگانه الخ on fol. 18^a.

باب دوم در بیان نغمه اصفر (the yellow melody) و وقت سرانیدن آن و اصولهای پنجگانه آن الخ on fol. 41^b.

باب سوم در بیان نغمه احمر (the red melody) و اصولها و ضربها الخ on fol. 64^a.

باب چهارم در بیان نغمه زبرجد (the jasper or emerald melody) و اصولها و ضربها الخ on fol. 91^b.

باب پنجم در بیان نغمه ورد (the rose melody) و ضربها و طرزهای ششگانه الخ on fol. 120^a.

باب ششم در بیان نغمه عباسی (the marvel of Peru or 'abbâsi, melody) و اصولها الخ on fol. 42^b.

خاتمه در بیان دو غزل فارسی و چندین رنخته هندی خارج از وزن ششگانه الخ on fol. 171^b.

At the end there are three additional ghazals, two of which contain the chronogram (mentioned above) for the completion of the work. No date.

Bibliotheca Leydeniana.

No. 2809, ff. 185, ll. 9; Nasta'lik, occasionally mixed with Shikasta (ff. 36-40, 60-63, 87-90, 115-118, 138-141, and 167-170 are by another hand entirely in Shikasta); size, 7½ in. by 5½ in.

2025

Another copy of the same.

Beginning as in the preceding copy.

Mukaddimah, on fol. 14^b; Bâb I, on fol. 17^a; II, on fol. 42^a; III, on fol. 67^a; IV, on fol. 96^a; V, on fol. 124^b; VI, on fol. 149^b; Khâtimah, on fol. 179^b. The work ends on fol. 194^b. Ff. 195-197 and the fly-leaf in the beginning are filled, partly by the same, partly by another hand, with additional Reklita poetry. No date.

No. 1235, ff. 197, ll. 9; careless Nasta'lik; ff. 35-38, 61-63, 90-92, and 143-145 supplied by another hand; size, 8½ in. by 5½ in.

2026

The same.

Mukaddimah, on fol. 13^b; Bâb I, on fol. 16^a; II, on fol. 42^a; III, on fol. 67^b; IV, on fol. 96^a; V, on fol. 126^b; VI, on fol. 151^b; Khâtimah, on fol. 182^a. No date.

No. 2189, ff. 198, ll. 9-10; Shikasta; ff. 35-38, 61-63, 87-89, 118-120, 145-147, 175-177, and 196 supplied by another hand; size, 7½ in. by 5½ in.

2027

The same.

Mukaddimah, on fol. 16^b; Bâb I, on fol. 19^a; II, on fol. 42^b; III, on fol. 69^a; IV, on fol. 98^b; V, on fol. 129^a; VI, on fol. 155^a; Khâtimah, on fol. 186^b. No date. College of Fort William, 1825.

No. 2273, ff. 201, ll. 9; Shikasta; ff. 38-41, 62-65, 90-92, 120-122, 148-150, and 180-182 supplied by another hand. ll. 9-17; size, 8½ in. by 5½ in.

2028

The same.

Muḳaddimah, on fol. 14^b; Bāb I, on fol. 17^a; II, on fol. 43^a; III, on fol. 69^a; IV, on fol. 99^b; V, on fol. 130^b; VI, on fol. 155^a; Khātimah, on fol. 187^a.

No date. College of Fort William, 1825.

No. 2278, ff. 202, ll. 9; Shikasta; ff. 35-38, 62-65, 90-93, 122-124, 149-151, and 180-182 supplied by another hand, ll. 7-15; size, 8 in. by 5½ in.

2029

A shorter redaction of the same.

The same Mufarriḥ-alkulūb, but in an ahridged form. Beginning as in the larger redaction.

Muḳaddimah, on fol. 13^a; Bāb I, on fol. 16^a; II, on fol. 20^a, first line; III, on fol. 23^a; IV, on fol. 27^a; V, on fol. 31^a; VI, on fol. 34^a; Khātimah, on fol. 37^b.

No date.

No. 2203, ff. 49, ll. 9; very careless Nasta'lik, sometimes quite like Shikasta; size, 7½ in. by 6¼ in.

2030

Two other copies of the same shorter redaction.

This MS. contains the shorter redaction of the Mufarriḥ-alkulūb twice, exactly in the same form.

The *first* copy goes from fol. 1^b to fol. 49^b, the *second* from fol. 50^b to fol. 99^a.

First copy: Muḳaddimah, on fol. 13^b; Bāb I, on fol. 16^b; II, on fol. 20^a; III, on fol. 23^b; IV, on fol. 27^b; V, on fol. 31^b; VI, on fol. 34^b; Khātimah, on fol. 38^a.

Second copy: Muḳaddimah, on fol. 63^a; Bāb I, on fol. 65^b; II, on fol. 69^b; III, on fol. 73^a; IV, on fol. 77^a; V, on fol. 81^a; VI, on fol. 84^a; Khātimah, on fol. 87^b.

No date.

No. 2190, ff. 99, ll. 9; Shikasta; size, 7½ in. by 5½ in.

2031

The same.

Muḳaddimah, on fol. 15^b; Bāb I, on fol. 17^b; II, on fol. 21^a; III, on fol. 25^a; IV, on fol. 28^a; V, on fol. 31^b. The sixth bāb and the Khātimah are not marked.

No date. The copyist was Sayyid 'Alī Ridā. At the end Tipū Sultān's own signature.

No. 1638, ff. 38, ll. 11; Shikasta; size, 7½ in. by 4½ in.

2032

A collection of odes in Rekhta, composed for Tipū Sultān's band, and apparently taken from the Mufarriḥ-alkulūb. It consists, like the original work, of six sections, dealing with the same six melodies, the white, yellow, etc., which have been noticed in No. 2024 above, the *first*, on fol. 1^b; the *second*, on fol. 8^a; the *third*, on fol. 15^b; the *fourth*, on fol. 25^b; the *fifth*, on fol. 35^b; the *sixth*, on fol. 42^b. Each section consists of sixteen Rekhta ghazals, and one introductory Persian one, which explains the melody used.

Heading of the *first* section: شانزده ریخته در نغمهٔ ابیض معه (مع) غزل گوشواره برای ساز صدر ببری مرقوم گشت.

Beginning of the introductory Persian ghazal: نغمهٔ ابیض که وقتش سحر باشد مطربا الخ

This copy belonged formerly to Sir J. Kennaway.

No. 3395, olim 19. J. 10; ff. 52, 2 coll., each ll. 11-12; Shikasta; size, 8½ in. by 5½ in.

2033

Tracts on Indian music.

1. Ilhām-ālṭarab (الهام الطرب), the inspiration of hilarity, on fol. 1^b, a general compendium of music, beginning: بعد نوای ترانهٔ مهر (؟ جهر) جزیل و پس صدای قوّال ثنای منعم جمیل که کیوتر جانرا الخ

2. Manfa'at-ālṭalibin (منفعت الطالبین), the profit of students, on fol. 33^b, in four bābs, viz.: (a) در شش راک, on fol. 34^a; (b) در بیان راک, on fol. 34^a; (c) در تفصیل راک و رآگنیها, on fol. 34^b; (d) در بیان راک و رآگنیها, on fol. 36^b. This treatise was copied in a village near Shāhjahānābād, from a MS. in the library of Miṣṣan Muḥammad Zāhid Ḥakīm.

3. Some Rāgs and Rāginis in Hindi verses, on fol. 39^a. The first is راک مالا بزبان هندی.

4. A list of names of Rāgs and Rāginis in Persian verses, and another incomplete one in prose, on fol. 41^a. Fol. 1 is greatly damaged.

No. 1245, ff. 42, ll. 23-24; careless Nasta'lik, mixed with Shikasta, the last leaves, ff. 39-42, written by another hand; size, 8½ in. by 5½ in.

IV. ORNATE PROSE, INSHĀS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC AND RIDDLES.

2034

Juz'iyāt u Kulliyyāt (جزئیات و کلیات).

A detailed description in prose and verse of the outer and inner human body as the noblest work of God, and an explanation of all its single parts and matters connected therewith, in their highest spiritual aspect, by Diyā-aldin Nakhshabi, the famous author of the Tūtināma (see Nos. 743-751 above), the Silk-i-Sulūk (see Nos. 1838 and 1839 above), and other works, who died A.H. 751 (A.D. 1350. 1351). It bears three titles, viz. جزئیات و کلیات, as given in the heading, see fol. 5^a, l. 12, and fol. 8^b, ll. 7 and 8; چل ناموس, see fol. 8^b, l. 11; and جزئیات و کلیات اکبر, from its division into forty chapters. The author's name is quoted several times, for instance, on fol. 5^a, l. 11; fol. 8^a, l. 2; fol. 10^a, l. 2; fol. 187^a, l. 6; and in the colophon. The work is divided into forty ناموس, each

giving the مناقب or excellent qualities of a special part of the human body, viz.: 1. موی, hair, on fol. 9^b; 2. سر, head, on fol. 15^b; 3. دماغ, brain, on fol. 19^b; 4. پیشانی, forehead, on fol. 23^b; 5. ابرو, eyebrow, on fol. 27^a; 6. بلك, eyelid, on fol. 31^a; 7. مزه, eyelash, on fol. 35^a; 8. چشم, eye, on fol. 37^b; 9. اشك, tear, on fol. 44^b; 10. بینی, nose, on fol. 50^b; 11. رخساره, cheek, on fol. 54^a; 12. گوش, ear, on fol. 58^b; 13. زلف, tress, on fol. 64^b; 14. خط, down on the face, beard, on fol. 68^a; 15. لب, lip, on fol. 71^b; 16. دهان, mouth, on fol. 74^b; 17. دندان, teeth, on fol. 78^b; 18. زبان, tongue, on fol. 84^a; 19. زنج, chin, on fol. 88^a; 20. روی, face, on fol. 91^b; 21. خال, mole or artificial spot on the face, on fol. 95^a; 22. گلو, throat, on fol. 98^a; 23. گردن, neck, on fol. 107^b; 24. پشت, back, on fol. 110^b; 25. استخوان, bones, on fol. 114^b; 26. بازو, arm, on fol. 118^a; 27. رگ, vein, on fol. 122^a; 28. خون, blood, on fol. 129^b; 29. دست, hand, on fol. 134^a; 30. انگشت, finger, on fol. 138^a; 31. ناخن, nail, on fol. 142^b; 32. سينه, hreast, on fol. 146^b; 33. دل, heart, on fol. 151^a; 34. روح, soul, on fol. 158^a; 35. پهلو, side, on fol. 164^b; 36. شکم, belly, on fol. 168^a; 37. کمر, waist or loins, on fol. 173^a; 38. زانو, knee, on fol. 175^b; 39. ساق, leg, on fol. 179^b; 40. پای, foot, on fol. 183^a.

Beginning: حمدی که از احصاء آن مخیلة قباض ارباب خیالات قاصر گردد مر قیومی را جلّ جلاله که قوت غاذیه و نامیه الخ.

An index is found on ff. 8^b-9^b. Dated the 19th of Shawwāl in the forty-first year (of Akbar's reign? that would be A.H. 1003=A.D. 1595, June 27); fol. 62 is greatly injured. Another copy of this highly interesting work, which must have been composed between A.H. 717 and 721 (A.D. 1317-1321), is noticed in Rieu ii. p. 740; but the beginning is different there.

No. 905, ff. 188, ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 4½ in.

2035

Anis-al'ushshâk (انيس العشاق).

The friend of the lovers, an explanation of all the metaphors, used by Persian poets, in the description of all the charms of female beauty, with numerous quotations from older ghazal-writers, by Hasan bin Muhammad al-Sharaf or rather Sharaf-al-din, generally called al-Râmi (see fol. 4^a, ll. 3 and 2 ab infra), who dedicated this work to Shaikh Uwais of the Ilkânî dynasty (who reigned A.H. 757-776=A.D. 1356-1375), see fol. 2^a, last line. Consequently the date assigned by H. Khalfa i. p. 487, No. 1414, to the composition of this work, viz. A.H. 826, is absolutely wrong, and so is the still later date, A.H. 878, Ramadân, given by the same H. Khalfa iii. p. 21, No. 4433, to another work of Hasan al-Râmi's, the حقائق الحقائق (wrongly styled sometimes حقائق الحقائق or حقائق السحر, a commentary on Rashid-al-din Waṭwât's السحر, comp. Bodleian Cat., No. 1340; Rieu, Supplement, p. 268^b, No. V;

W. Pertsch, Berlin Cat., p. 85, No. 1; Rosen, Persian MSS., p. 282, No. 4; Krafft, p. 21, No. 68; see also the مناقع بدائع, in E. G. Browne, Cambridge Cat., p. 274, No. III). Other copies of the انيس العشاق are described in Bodleian Cat., No. 1339 (where it is styled انيس العاشقين); Rieu ii. p. 814, No. XI, and Supplement, p. 268; W. Pertsch, Berlin Cat., p. 85, 2; G. Flügel i. p. 414; J. Aumer, p. 122, No. 8 (in the latter two the wrong date of H. Khalfa is repeated without any comment); E. G. Browne, Cambridge Cat., p. 273, No. II; and Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. It has been translated and annotated by Cl. Huart, Anīs-el'ochchâq, Traité des termes figurés relatifs à la beauté, par Cheref-eddin Râmi, in 'Bibliothèque de l'école des hautes études,' fasc. 25, Paris, 1875.

Beginning: حمد وثنا خالق را که مبداء خلقت وجود خاکیانرا بتشریف ولقد الخ (in the Bodleian copy the initial words are different).

This treatise is divided into the following nineteen bâbs, with an arrangement very similar to that in the جزئیات و کلیات, viz.: 1. در صفت مو, hair, on fol. 4^b; 2. در صفت ابرو, forehead, on fol. 8^b; 3. در صفت چشم, eye, on fol. 9^a; 4. در صفت مزه, eyelash, on fol. 12^b; 5. در صفت رو, face, on fol. 14^a; 6. در صفت خط, down, on fol. 16^a; 7. در صفت خال, mole, on fol. 19^a; 8. در صفت لب, lip, on fol. 21^a; 9. در صفت دندان, teeth, on fol. 23^a; 10. در صفت زبدهان, mouth, on fol. 24^b; 11. در صفت زنج, chin, on fol. 26^a; 12. در صفت گردن, neck, on fol. 27^b; 13. در صفت ساعد, breast, on fol. 28^a; 14. در صفت بر, fore-arm, on fol. 29^a; 15. در صفت انگشت, finger, on fol. 30^a; 16. در صفت قد, figure, on fol. 31^a; 17. در صفت کمر, waist, on fol. 33^a; 18. در صفت ساق, leg, on fol. 34^a.

Dated A.H. 1000 (A.D. 1592); the copy belonged formerly to Sir Charles Wilkins.

No. 2360, ff. 1-42, ll. 14; small, but clear Nasta'lik; illuminated frontispiece; size, 7 in. by 4 in.

2036

Jawâhir-alasrâr (جواهر الاسرار).

Gems of mysteries, a work on Muhammadan rhetoric both in theological and poetical works, and the esoteric meaning of traditions and sayings of holy and wise men, composed by 'Ali (probably Abû 'Ali) Hamzah bin 'Ali bin Malik bin Hasan altûsi, originally of Marw, later of Asfarâ'in, commonly styled Shaikh Âdhuri or Adharî (the author of the Mirât, see Nos. 709-711 above; Bodleian Cat., Nos. 402 and 403; A. Sprenger, Catal., p. 316; W. Pertsch, Berlin Cat., p. 161, etc.: of a diwân, see A. Sprenger, Catal., p. 315, and Bodleian Cat., No. 884; and other works, who died A.H. 866=A.D. 1461, 1462), A.H. 840 (A.D. 1436, 1437), after his return from a journey to Arabia, see fol. 4^b, last line; and fol. 5^a, first line. It is an abridgement from

the same author's larger work on the same topic, entitled *مفتاح الاسرار*, see fol. 4^a, ll. 11 and 12, which he composed on his return from Syria, A. H. 830 (A. D. 1427).

It begins, on fol. 1^b: *بسم الله الرحمن الرحيم وبه نستعين*, 'با مفتاح الابواب افتح ابواب قلبي و قلوب المسلمين وانت حير الفاجين'، حمد و ستایش آن علیی را که عنقای عقل علامه عالم کبیر انسانی را الخ and is divided into the following four bâbs:

باب اول در معرفت اسرار فواید کلام الله تعالی (or according to the index on fol. 6^b sq.: *در معرفت اسرار*, 'On the mysteries of the detached letters in the *Kurân*'), on fol. 10^a.

باب دوم در بیان اسرار احادیث نبوی صلی الله علیه و سلم, 'On the mysteries of traditions of the prophet,' on fol. 17^b, in nine *سُر*.

باب سوم در اسرار کلام مشایخ رضوان الله علیهم, 'On the mysteries of sayings of the *Sbaikhs*,' in *فصل اول در نشر* (prose and verse, on fol. 56^b, in two *faṣls*) *سُر* the first in twelve *سُر*, the second in thirty-five *سُر*.

باب چهارم در بیان اشکال کلام شعرا, 'On the figures of poetical speech,' on fol. 193^b, in ten *faṣls*. *بیان اشکال قصائد مشهوره* *فصل دوم در بیان قصائد مجهوله* *فصل سیوم در اشکال غزلیات مشهوره* *فصل چهارم در بیان اشکال غزلیات مجهوله* *فصل پنجم در بیان اشکال مقطعات* *فصل ششم در بیان اشکال مثنویات* *فصل هفتم در بیان اشکال رباعیات* *فصل هشتم در بیان اشکال شاعری* *فصل نهم در بیان اشکال معنیات* *فصل دهم در بیان اشکال لغز*.

Dated in the month *Ṣafar*, A. H. 1014 (A. D. 1605, June, July), by Jalāl-al-dīn bin Ḥasan al-ḥusaini.

With reference to the fourth and most important chapter Daulatshāh has bestowed great praise on this work, and A. Sprenger, Catal. pp. 316 and 317, where the same book is noticed, has endorsed Daulatshāh's remarks by saying that it is 'a most useful book for understanding Persian poetry.' Two other copies of the *Jawāhir-al-asrār*, with details of Ādhuri's life, are described in Rieu i. p. 43, and in the Bodleian Cat., No. 1269.

No. 27, ff. 256, ll. 17; Naskhi; size, 9½ in. by 6½ in.

2037

Shabistān-i-Khayāl (شبستان خیال).

The dormitory of fancy, also styled (as here on the fly-leaf and in the colophon) *شبستان نکات*, or with a fuller title: *شبستان نکات و گلستان لغات*, 'the dormitory of subtle thoughts and the rose-garden of idioms,' that well-known curious composition in prose and verse, chiefly in the form of puns, by Yahyā Sibak of Nishāpūr, usually styled Fattāhi (other takhalluses of his are Khumāri and Asrāri), who died A. H. 852 (A. D. 1448),

comp. Fleischer, Cat. Lips., p. 399; G. Flügel i. p. 587; Rieu ii. p. 741; Bodl. Cat., No. 1344; W. Pertsch, Berlin Cat., p. 986; A. F. Mehren, p. 31; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 18. This work was composed A. H. 843 (A. D. 1439, 1440), after the completion of the famous allegorical romance *حسن و دل* (see R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna, 1889, and H. Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 334 sq., 1896-1897). The first chapter of Fattāhi's *Shabistān-i-Khayāl* has been edited with Turkish commentary, German translation, and copious notes by H. Ethé, Leipzig, 1868.

Beginning: *حمد خدا را که چشم میم حمدش دریائست* *در حد کمال کرم و دائره میم نعمتش سفره ایست در نعت نوال قدم الخ*.

It is divided into eight bâbs and a *khātimah*, the contents of which have been stated by Fleischer, Cat. Lips., loc. cit.

Many marginal notes and additions, also interlinear paraphrases. Dated the 19th of Dhū-al-ḥijjah, A. H. 1090 (A. D. 1680, Jan. 21), by Nādirbeg.

No. 18, ff. 14-81, ll. 15; clear Nasta'liq; size, 12½ in. by 6½ in.

2038

Another copy of the same.

Beginning as in the preceding copy. The title given on the fly-leaf to the work is: *شبستان نکات در علم فارسی*.

Bâb I, on fol. 15^b; II, on fol. 27^a; III, on fol. 33^a; IV, on fol. 40^a; V, on fol. 45^b; VI, on fol. 57^a; VII, on fol. 66^b; VIII, on fol. 90^a; *Khātimah*, on fol. 98^a. Many interlinear and marginal glosses, together with Persian paraphrases of Arabic terms.

Dated the 16th of *Ṣafar*, A. H. 1143 (A. D. 1730, Aug. 31).

No. 2086, ff. 98, ll. 11; clear and distinct Nasta'liq; size, 7½-7¾ in. by 4½ in.

2039

The same.

The title, *شبستان نکات*, appears on fol. 1^a.

No date.

A few various readings and glosses on the first pages. The right order of ff. 7-18 is: 7, 16, 17, 8-15, 18.

No. 2209, ff. 71, ll. 15; Nasta'liq; size, 8½ in. by 5 in.

2040

Sharḥ-i-Shabistān-i-Khayāl (شرح شبستان خیال).

A detailed Persian commentary on Fattāhi's *Shabistān-i-Khayāl* (here again called *شبستان نکات*), composed by Hāji Muḥammad Bahram ibn Akhund Mullā Zāda, known as Mullā Zāda-i-Mullā Ghiyāth-al-dīn, and dedicated to Abū-al-muẓaffar Sayyid 'Abd-al'aziz Bahādurkhān.

It begins: *حمد بیکد ملکی را که توسن حرون افلاک را بدستیاری قدر کمله بی تازیانه در چرخ آورده الخ*.

The text of the preface of the *Shabistân* begins on fol. 3^b; the *first* bâb, on fol. 100^b; the *second*, on fol. 146^b; the *third*, on fol. 170^a; the *fourth*, on fol. 194^b; the *fifth*, on fol. 217^b; the *sixth*, on fol. 271^b; the *seventh*, on fol. 307^b; the *eighth*, on fol. 392^b.

No date. A better known commentary is the Turkish one by *Surûri*, see *G. Flügel* i. p. 588.

No. 484, ff. 432, ll. 16-17; Nasta'liq; size, 9 in. by 4½ in.

2041

Inshâ-i-Mu'in alzamajî (انشاء معين الزمجي).

A work on letter-writing, also called *Tarassul* (ترسل) or *Tarassuli* (ترسلی, see *Rieu* i. p. 206^a), with full specimens of notes, orders, issues, etc., composed at *Harât*, A. H. 873 (A. D. 1468, 1469), by *Mu'in-alzamajî* alafizârî alharawî, the contemporary and friend of *Jâmi* (to whom a letter on fol. 96^b is addressed), and author of the history and topography of *Harât*, styled *روضات الجنات*, and written A. H. 897 (A. D. 1492, see No. 570 above), at the request of *Shâh Sultân Husain Mirzâ*. It is divided into a *muḥaddimah*, four *manshâs*, and a *khâtimah*, see fol. 8^b sq.:

مقدمه در شرف ابن فن و ذکر بعضی آداب کتابت و اوقات و امکانه و مقامات آن از اصابت مشتمل بر دو فصل 'منشاء اول در مناشیر و احکام تفویض امور و مناصب و امثله و فرامین مطاعه علی حسب المراتب مشتمل بر سه فصل'

منشاء دوم در مکتوبات سلاطین و ایراد مکتوبات متنوعه محتوی بر صنائع عبارات و استعارات مخترعه مشتمل بر سه فصل'

منشاء سیوم در جواب مکاتیب بطریق مرغوب و اسلوب غریب مشتمل بر سه فصل'

منشاء چهارم در انواع رفاع و مقدمات و ابداع خوانیات متضمن صنائع مستطاع مشتمل بر دو فصل'

خاتمه در ذکر بعضی وقائع و ایراد هرگونه لطائف آثار و بدائع اشعار الخ

The *muḥaddimah* begins on fol. 9^b; the first *manshâ* on fol. 15^b, first line, and the *khâtimah* on fol. 169^b.

Beginning of the preface: چون رقم از مشک زنی بر حریر - حمد الهی بنگارای دبیر - فاتحه نامه بنام خداست - ختم رسالت بکلام خداست الخ

Compare on this *Inshâ*, *H. Ethé*, *Neupersische Litteratur*, etc., p. 339. This unique copy is dated the first of *Muharrir*, A. H. 1081 (A. D. 1670, May 21). On the fly-leaf this work is wrongly styled '*Inshâ-i-Âsafî*,' and said to be composed by *Muhammad Şafi*, son of *Sultân Muḥammad Mashhadi*.

No. 2982, ff. 174, ll. 15; Nasta'liq; size, 9½ in. by 6½ in.

2042

Manâẓir-alinshâ (مناظر الانشا).

A work on epistolography and elegant prose-composition, with special reference to rhetoric, prosody, and tropical figures, by the *Khwāja-i-Jahân* 'Imâd-al-din *Mahmūd* bin *Shaikh Muḥammad Gilâni*, usually known as *Khwājah Mahmūd Gâwân*, the famous wazir of *Sultân Muḥammad-shâh Bahmanî* (reigned A. H. 867-887 = A. D. 1463-1482), who was beheaded A. H. 886 (A. D. 1481) in his seventy-eighth, or according to others, in his eighty-seventh year of life; comp. on this work the full description given in *G. Flügel* i. pp. 237-240; *Rieu* ii. p. 528; *Bodleian Cat.*, No. 1348; and *H. Ethé*, *Neupersische Litteratur*, p. 339; see also *H. Khalifa* v. p. 138; and *Wiener Jahrbücher*, vol. 62, *Anzeigblatt*, p. 16 sq. It begins: نور الوجود و یا مجری الکلم والفلم علی الوجود والعدم الخ

The title appears on fol. 4^a, lin. penult. The work is divided into a *muḥaddimah*, two *maḥâmas*, and a *khâtimah*.

The *muḥaddimah* (فی بیان ماهیة علم الانشاء و) (موضوعه و غایت و غیرها ممّا یترتّب به حصول المقصود) contains eight *faṣls*, viz.: 1. فی ماهیة علم الانشاء, on fol. 4^b. 2. فی مفهوم الکلام و, on fol. 8^b. 3. فی بیان البلاغة والفصاحة, on fol. 13^a. 4. فی التشبيه, on fol. 17^a. 5. فی بیان الحقیقة والمجاز, on fol. 19^a. 6. فی الاستعارة و اقسامها, on fol. 29^a. 7. فی بیان کنایة, on fol. 32^a. 8. فی التعلیض والتلویح والرمز والایماء والاشارة, on fol. 33^a.

The *first maḥâmah* (فی تقسیم الکلام علی طریق اهل) (فی تقسیم (الانشاء و شرائط الکلمات المستعملة فی الانشاء) is subdivided into four *manẓar*, viz.: 1. فی التقسیم, on fol. 35^a. 2. فی شرائط الکلمة المستعملة فی تراکیب اهل, on fol. 52^a. 3. فی شرائط الکلام المستحسن عند, on fol. 54^b. 4. فی بیان ماهیة, on fol. 76^b.

The *second maḥâmah*, here styled (فی المقالة الثانية) (فی بیان الانقسام والارکان و شرائط ما یکتب الناس بعضهم) is subdivided into five *manẓar*, viz.: 1. فی بیان اقسام, on fol. 80^a. 2. فی بیان اركان کل واحد, on fol. 81^a. 3. فی بیان شرائط المنشور والفرمان و, on fol. 99^a. 4. فی بیان شرائط المکتوب, on fol. 105^b. 5. فی جواز الحذف والتعذیر والتأخیر فی اركان المکتوب, on fol. 109^a.

The *khâtimah* (فی بیان ماهیة الخط و ضوابطه) begins on fol. 110^b.

Dated A. H. 1161 (A. D. 1748) by 'Âdilbeg. College of Fort William, 1825.

No. 2179, ff. 116, ll. 17; Nasta'liq, the Arabic phrases and quotations in Naskhi; size, 9½ in. by 5¾ in.

2043

Another copy of the same.

Beginning as in the preceding copy; all the headings too are the same.

Mukaddimah in eight fasls, on ff. 7^a, 13^a, 21^a, 28^a, 31^b, 49^b, 55^a, and 57^a.

First makâmah in four manẓar, on ff. 60^b, 92^b, 97^a, and 137^a.

Second makâmah in five manẓar, on ff. 143^b, 145^b, 176^a, 187^a, and 193^b.

Khâtimah, on fol. 196^a.

No date. Many marginal glosses and explanations, especially in the beginning.

No. 1873, ff. 1-206, ll. 15; Naskhi; size, 8½ in. by 4½ in.

2044

Riyâd-alinshâ (رياض الانشا).

The gardens of letter-writing, a collection of eminent and exemplary letters, by the same Khwāja-i-Jahān, Maḥmūd Gāwān, who wrote the *منابر الانشا* (see fol. 9^b, l. 8), beginning: *يا من توحد ببدائع الابداع والانشاء* و تعقد باجراء قلم الاختراع الخ.

Other copies of the same collection are described in G. Flügel i. pp. 261-264; Rieu iii. p. 983; Cat. des MSS. et Xylographes, p. 416; Krafft, p. 26; Bodleian Cat., No. 1349.

Many valuable marginal glosses throughout. Dated the 5th of Dhū-alhijjah, A.H. 1120 (A.D. 1709, Feb. 15), at Aḥmadābād.

No. 1750, ff. 352, ll. 11 (on ff. 1-10), ll. 13 (on ff. 11-352); Nasta'liq; size, 9 in. by 4½ in.

2045

A defective copy of the same.

This copy is splendidly written, but has two large lacunas, one of seven leaves after fol. 28, and another of four leaves after fol. 31. Beginning the same as in the preceding copy. Partly collated.

No date. On fol. 1^a there are entries of former owners, viz. Abū Ḥamid bin Shaikh Maḥmūd, known as Shaikh Ḥamid Kātib; Muḥammad Taqī bin Muḥammad Shaff' algilāni; etc.

No. 1316, ff. 130, ll. 17; Naskhi; size, 9½ in. by 5½ in.

2046

'Arūd-i-Saifi (عروض سيفي).

The famous treatise on metrical science and the art of rhyming, by Maulānā Saifi of Bukhārā, also called 'Arūdi, who stayed for some time in Harāt under Sultān Ḥusain Mirzā, and died after A.H. 905, probably A.H. 909 (A.D. 1503, 1504). It was composed A.H. 896 (A.D. 1490, 1491), and is styled عروض فافيه, عروض سيفي, and even *ميزان الاشعار*, from one of the first phrases in the preface, comp. Rieu ii. p. 525^b; and W. Pertsch, Berlin Cat., p. 116, No. 5; p. 131; p. 142, No. 6; and p. 187; see also H. Khalfa iii. p. 419, where it is entitled *رسالة في العروض*; and Cat. of King's College,

Cambridge, No. 207. Beginning: الحمد لله الذي جعل لعلم العروض ميزان الاشعار والصلوة على صاحب ديوان الرسالة و اهل بيته الاطهار اما بعد بدان که باعث برين تأليف آن بود که گاهی که با اصحاب از کتب عروض مباحثه کرده می شد در هر دقیقه نکته می طلبیدند الخ.

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgūr, Abū Ḥaṣṣ Sughdi, or Rūdagi?

Published in Cawnpore, 1855; in Calcutta, 1865; best edition by H. Blochmann, text only, Calcutta, 1867, with English translation, 'Prosody of the Persians,' ib., 1872.

The present copy is dated in the year 1192 of the Bangālī era (A.D. 1784). A little worm-eaten; some remarks in English are written in pencil on the margin.

No. 2463, ff. 1-73, ll. 13; Nasta'liq; size, 9½ in. by 6½ in.

2047

Another copy of the same.

Beginning as in the preceding copy. Dated the 6th of Shawwāl, A.H. 1210 (A.D. 1796, April 14) by Muḥammad Muslim.

No. 1634, ff. 76, ll. 11; clear and distinct Nasta'liq; size, 7½ in. by 4½ in.

2048

The same.

No date.

No. 87, ff. 43, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

2049

Mu'ammā-i-Ḥusain (معما حسين).

The well-known treatise on riddles and logogriphs by Ḥusain (or Mir Ḥusain) bin Muḥammad alḥusaini alshirāzi alnashāpūri (died A.H. 904, the 9th of Dhū-al-kā'dah = A.D. 1499, June 18, see the following copy, fol. 257^a, ll. 9-11), who lived at the court of Sultān Ḥusain Mirzā of Harāt and composed this work at the request of the great Mir 'Abshir, see Rieu ii. p. 650^a, and Supplement, pp. 126^a and 127^b; Bodleian Cat., Nos. 1353-1355; W. Pertsch, p. 116, and Berlin Cat., p. 81, No. 3; J. Aumer, p. 43; Cat. Codd. Or. Lugd. Bat. i. p. 360; H. Khalfa v. p. 638, No. 12431; see also Ruckert in Wiener Jahrbücher, vol. 44, p. 89 sq.; and Garcin de Tassy in Journal Asiatique, 1847, vol. x. p. 357. The various titles given to this treatise are, besides the one quoted here, *رسالة في المعما*, *رساله*, *رساله مير حسين*; and *معمايات*; *رساله معما*; *در معما*. Beginning, on fol. 114^b:

بنام آنکه از تأليف و تركيب

معماي جهانرا داد ترتيب

This copy is incomplete at the end, and breaks off on fol. 135^b with the words *از ديدم* از ديدم.

... تحلیل. On fol. 136 some concluding lines (probably of another treatise) are found, dated the 22nd of Dhū-alhijjah, A. H. 1130 (the seventh year of Farrukhsiyar's reign)=A. D. 1718, Nov. 16.

No. 95, ff. 114^b-136^a, ll. 15; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 8¼ in. by 4¾ in.

2050

Sharh-i-Mu'ammayyât (شرح معنیات).

A commentary on the preceding treatise of Husain bin Muhammad alhusaini or Mir Husain alnīshāpūri, who is called here Amir Kamāl-al-din Husain, compiled by an enthusiastic pupil of his, Šādiq Ruknī 'Āshik (so correctly according to the Bodleian and British Museum copies, whereas he is called here Šādiq Rukn 'Āshik, see fol. 101^b, l. 7); comp. Bodleian Cat., No. 1356, and Rieu, Supplement, p. 126^a, No. V. The date of composition is contained in the chronogram at the end, which runs correctly thus, شرح رکنی بنویس = A. H. 916 (A. D. 1510, 1511), whilst here again, on fol. 257^a, ll. 4 and 3 ab infra, رکن appears instead of رکنی (against the metre of the verse, see Rieu, loc. cit.).

Beginning the same as in the original treatise: بنام آنکه از تألیف و ترکیب الخ

But before the commentator commences the interpretation of his master's work, he gives a very valuable addition to the original text itself, viz. Mir Husain's enigmatic verses on the ninety-nine beautiful names of God, with short explanations; the first of these is الله, the second الرحمن, the third الرحيم, the fourth الملك, the fifth القدوس, etc. On fol. 115^b the mukaddimah begins which contains the description of riddles, as given by Maulānā Sharaf-al-din 'Alī Yazdī, the author of the Zafarnāma (see Nos. 173-189 above), in his منتخب خلل مُطَرِّز (an extract from his own larger work خلل مُطَرِّز, see Rieu, Supplement, p. 126^b, and Bodleian Cat., No. 1345), and by Jāmi in his three treatises on the same subject, designated here as the larger (الکبير), i.e. the حلیة الخلل (likewise an extract from the خلل مُطَرِّز, see No. 1378 above, and Bodleian Cat., Nos. 894, 32, and 895, 28), the middle (المتوسط), see ib., Nos. 894, 31, and 895, 29), and the smaller one (الصغير), ib., Nos. 894, 30, and 895, 30). After that, on fol. 116^b, the commentary itself begins, with these words of the text: معنی کلامیست که بر وجه صحیح دال باشد بر اسمی از اسماء بطریق رمز و ایما الخ

Marginal glosses and additions; small blanks on ff. 254^a, 254^b, and 255^a. No date. Besides the present commentary of Šādiq Ruknī there exist four others, one by Diyā-al-din al-Urdūbādī, with the takhallus Shafikī; another by 'Abd-alwahhāb al-Šābūnī; a third by Jāmi (which, however, is not found in any copy of his prose-works); and a fourth by the well-known Turkish scholar Surūrī, see W. Pertsch, Berlin Cat., p. 884, and H. Ethé, Neupersische Litteratur, p. 345.

No. 1474, ff. 101-257, ll. 14-15; Nasta'lik; size, 6½ in. by 3¾ in.

2051

A small collection of riddles, styled رساله معنیا in the index on the fly-leaf, and beginning:

چو از حمد و تحیت یافتی کام
بدان ای در معنی طالب نام

On the last page, fol. 11^b, there appears the following *chronogram*:

بی تأریخ آن از عالم غیب - رسیده نسخه موزون بی عیب
giving as date A. H. 918 (A. D. 1512, 1513).

Many additions on the margin.

No. 18, ff. 1-11, ll. 17; Nasta'lik; size, 12½ in. by 7 in.

2052

Risālah dar 'ilm-i-kawāfi (رساله در علم قوافی).

A treatise on the art of rhyming, by Amir Burhān-al-din 'Aṭā-allāh bin Maḥmūd alhusaini, being an extract from the مقطع or last chapter of his own larger work, تکمیل الصنائع در فن شعر, and styled with its full title رساله وافى در قواعد علم قوافی; see another copy of the same in Rieu, Supplement, p. 125, No. III. The author, 'Aṭā-allāh, died at Mashhad A. H. 929 (A. D. 1523). It is divided into nine chapters or حروف (عدد حروف قافیه), as the author adds, the headings of which are as follows:

حرف اول در تعریف قافیه

حرف دوم در تعداد قافیه (as, حروف قافیه correctly in the following copy) و بیان حرف روی و حرفی که پیش ازوست, on fol. 4^a (in this chapter there is a very interesting discussion on the difference between the (یای و وای معروف and یای و وای مجهول).

حرف سوم در بیان حرفی که بعد از رویست, on fol. 11^b.

حرف چهارم در بیان حرکات قافیه

حرف پنجم در بیان انواع روی و اوصاف این انواع و القاب قافیه باعتبار این اوصاف, on fol. 19^a.

حرف ششم در بیان انواع قافیه باعتبار تقطیع, on fol. 22^a.

حرف هفتم در بیان عیوب ملقبه قافیه

حرف هشتم (حرف ششم so to be read instead of) در بیان عیوب غیر ملقبه قافیه, on fol. 28^a.

حرف نهم در تحقیق حاجب و ردیف

Beginning: سباس بی قیاس صانع را که تأسیس بدائع مصنوعات و نظم سلسله موجودات الخ

This treatise ends on fol. 34^a, and is dated the 10th of Jumādā-althāni, A. H. 968 (A. D. 1561, Feb. 26). On ff. 35^a-40^b a short anonymous Šūfic tract is added, beginning: تا پرده دار اساس قصر عباسی لباس خلیل خلعت مقام از صدر قدر الخ

No. 1093, ff. 1-40, ll. 12; Nasta'lik; worm-eaten; size, 5½ in. by 3¾ in.

Beginning: بعد از انشاء حمد و ثناء پادشاهی را که
از ازل تا ابد هر چه در ستر ملک عدم مستور بود الخ
Dated the 12th of Muḥarram, A.H. 1107 (A.D. 1695,
Aug. 23).

No. 1972, ff. 48, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2062

Another copy of the same.

The beginning here differs in two particular points from that in the preceding copy, viz.: بعد از انشای (omitted) و ثناء پادشاهی را که از ازل تا ابد هر چه در ستر ملک وجود مستور بود الخ.

Dated by Muḥammad (bin) Ibrāhīm of Lāhūr the 28th of Ramaḍān, A.H. 1144 (A.D. 1732, March 25).

No. 1743, ff. 53, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2063

Chāh Bāgh (چهار باغ).

A small portion of the Inshā or Maktūbāt (styled *Chāh Bāgh* or the four gardens) of Ḥakīm or Mir Masiḥ-aldīn Abū-alfath of Gilān, the patron of the poet 'Urfi (died A.H. 999 = A.D. 1591, see No. 1451 sq. above), comp. Rieu ii. p. 667^a and iii. p. 1090^b; and W. Pertsch, Berlin Cat., pp. 902 and 903, where a letter of 'Urfi to Abū-alfath is noticed. According to the Makhzan-algharā'ib, No. 66 (Bodleian Cat., col. 318), he was a son of Maulānā 'Abd-alrazzāq, whom the same 'Urfi praises in his poems. Abū-alfath died, according to the best authorities, A.H. 997 (A.D. 1589), but at the end of some letters in this small collection there appears, besides A.H. 992 (on fol. 5^b), 996 (on ff. 7^a and 10^a), and 997 (on fol. 20^b), also the date A.H. 999 (on fol. 15^a)! There is even (on fol. 22^a) a date ۱۰۸۷ (1087?), which must either be a mistake, or a later addition. The letters are addressed to different Shaikhs, for instance, Shaik Humām, Mir Ṣadr Jahān, Aṣafkhān Ja'far, and others.

Beginning: چهار باغ دنیا را حضرت حق سبحانه و تعالی چنانکه باید و شاید الخ.

No. 1971, ff. 29, ll. 13; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2064

Munsha'āt-alnamakīn (مُنشآت التَّمَكِين).

A large Inshā or detailed work on letter-writing in all its private and official forms, together with an elaborate treatise on the proper composition of prayers and invocations for all emergencies, illustrated throughout by numerous specimens, compiled by Abū-alkāsim-khān, called alnamakīn ('the witty') alhusaini, and dedicated to the emperor Akbar, in the forty-fourth year of whose reign (A.H. 1006) on the 23rd of Sha'bān (A.D. 1598, March 31) the book was completed. It is divided into eight bābs and a khātimah.

Bāb I: در ابتدای صنعت کتابت و ذکر ابتداء مکاتیب در ابتدا، باسماء الله تعالی

Bāb II: در ترسیم فرامین و مناشیر سلاطین عدالت و آکین و آجوبه لطائف تزیین آنحضرات on fol. 3^b, in fifteen faṣls.

Bāb III: در تحریر ادعیه و صفاتیّه و ائمه و فردیه و مکاتیب، on fol. 79^b, in thirteen faṣls.

After fol. 88 one leaf is missing.

Bāb IV: در ترسیم عرائض (سؤالیه و جوابیه)، on fol. 293^b, in two faṣls.

Bāb V: در تسطیر صحائف مرشد و مسترشدین و والدین و اساتید و اخوة و اخوات و اولاد و در گنجه مندی و شکایه و از عدم مراسله و ما یتعلق بها، on fol. 312^a, in three faṣls.

Bāb VI: در تنمیق صحائف نهانی و تعازی، on fol. 330^b, in two faṣls.

Bāb VII: در تصدیق قبالات و تمسکات و نکاح و طریق و بستن نکاح و سجات شرعیّه و غیر آن، on fol. 354^a, in two faṣls.

Bāb VIII: or according to the index) در بیان ارتسام (on fol. 2^b) اتسام صحائف قبل الملاقات و بعدیه و مطایبات، on fol. 382^a, in three faṣls.

Khātimah: در تنمیق مسائل بنای مسلمانی و سبب وجوب نماز و نیّة آن و آداب و قراءت آن و کیفیت نماز عیدین و خطبات جمعه و عیدین و نماز استسقا و خطبه و ادعیه کسوف و خسوف الخ، on fol. 389^a, in nine faṣls.

Beginning: زیباترین نگاری که منشیان فصاحت انتما خال چهره صیفه سخن گردانند و خوبترین نقشی که مترسلان بلاغت انتساب زیب رخسار مجموعه انشاء کنند الخ.

This copy is dated by Ibn Mūriyah 'Uthmān the 14th of Jumādā-alawwal, A.H. 1012 (A.D. 1603, Oct. 20). It was collated several times with the author's own copy, at first by Kādi Ja'far and Maulānā Isma'il Mufti in the same year 1012, the 17th of Jumādā-althāni (A.D. 1603, Nov. 22).

No. 1535, ff. 412, ll. 23; Naskhī; small illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 7 in.

2065

Zubdat-alinshā (زبدة الانشا).

Forms of letters, for the instruction of young people in the art of epistolography, by an anonymous author, beginning: آخر نامه بنام اولی نام ذوالجلال والاکرام الخ.

The first letter is headed نامه بحضرت پادشاه, the second نامه بحضرت استاد نشان, the third نامه بحضرت استاد بجانب شاگرد, the fourth نامه بحضرت استاد بجانب بدر, the sixth نامه بحضرت استاد بجانب بدر, and so on.

The date of the compilation is found on fol. 2^b, l. 4 in the following عهد شاه نور الدین جهانگیر: تأریخ جهانگیر = A.H. 1027 (A.D. 1618), in the reign of Jahāngir.

The last four short notes at the end are dated too, the second and fourth A. H. 1026 and 1024 (A. D. 1617 and 1615) respectively, the first and third however A. H. 1056 and 1066 (A. D. 1646 and 1656), which is either a mistake of the copyist, or due to a later addition. The title of the book appears twice, on fol. 2^a, lin. penult., and fol. 2^b, l. 2. An Inshâ of the same title is mentioned in J. Aumer, p. 125.

No. 1903, ff. 12, ll. 17; distinct Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2066

Three Inshâs by Nûr Muḥammad.

1. On fol. 46^b: Inshâ-i-ṭarab-alsabbân (انشاء طرب السببان), forms of letters, collected by Nûr-al-din Muḥammad, the nephew of Abû-alfadl, Akbar's prime-minister, and of his brother, the poet Faïdi, comp. Nos. 287 and 1479 above, where the correspondence of both, as edited by him, is noticed, comp. also his مراتب الوجود in No. 1925, 15. The present collection was made A. H. 1037 (A. D. 1627) in Jahângir's reign.

Beginning: بعد از حمد و ثنای مرحضرت واحد القصد الخ.

2. On fol. 60^a: Inshâ-i-Tyâr-i-dânish (انشاء عیار), another larger collection of the same kind, by the same Nûr-al-din Muḥammad, beginning: بعد از

انشاء حمد و ثنای مرحضرت خالقی را الخ.

Copied in the year 1191 of the Bangâli era (A. D. 1783).

3. On fol. 192^b: Inshâ yâ Ruka'ât-i-Abû-alfadl (انشاء یا رعات ابو الفاضل); another copy of Abû-alfadl's private letters to his friends, collected by Nûr-al-din Muḥammad, and beginning: بعد از حمد و ثنای حضرت خداوند واهب العطایات (!) الخ.

Copied in the year 1190 of the Bangâli era (A. D. 1782); another copy of the same is No. 287 above.

A similar collection of letters and short prose-compositions by Nûr-al-din Muḥammad is noticed in Rieu ii. p. 843^a.

No. 1966, ff. 46-81 and 192-219, ll. 10-13; unequal Shikasta; some interlinear glosses; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2067

Letters.

A very interesting and highly important collection of letters and historical documents of famous men, especially from and to Shâh Ṭahmâsp (A. H. 930-984 = A. D. 1524-1576), and Shâh 'Abbâs the Great (A. H. 996-1038 = A. D. 1588-1629), as well as of other eminent persons, for the greater part contemporaries of these Persian monarchs, intermixed with other elaborate tracts and elegant prose-writings. There are contained in it, for instance, letters from Shâh Ṭahmâsp to Sultân Sulaimân of Rûm (i.e. the Turkish emperor Sulaimân I, A. H. 926-974 = A. D. 1520-1566), and replies of the latter on ff. 1^b, 9^a, 63^b, and 147^a; from 'Abd-almu'minkhân bin 'Abdallâhkhân Uzbeg (died

A. H. 1006 = A. D. 1598) to Shâh 'Abbâs, and replies of the latter, on ff. 24^a, 29^a, 33^a, 35^b, and 39^b; from Shâh 'Abbâs to the emperor Akbar of India, on fol. 41^b; from Sultân Salim of India (i.e. Jahângir) to Shâh 'Abbâs, and from 'Abbâs to Salim, on ff. 54^b, 56^a, 58^b, 61^a, 76^a, 85^a, 88^a, 90^b, 94^a, 131^a, 133^b, 134^b, 136^a (the first a letter of condolence to Salim upon Akbar's death, the second a letter of congratulation upon Salim's accession), 141^b, etc.; from Shâh 'Abbâs to prince Khurram (i.e. Shâhjahân), and replies of the latter, on ff. 71^a, 74^b, and 88^b; from Sultân Muṣṭafâ of Rûm (i.e. the Turkish emperor Muṣṭafâ I, A. H. 1026 and 1031-1032 = A. D. 1617 and 1622-1623) to Shâh 'Abbâs, and reply of the latter, on fol. 80^a; from Shâh 'Abbâs to Sultân Muḥammadkhân ibn Sultân Murâdkhân of Rûm (i.e. the Turkish emperor Muḥammad III, A. H. 1003-1012 = A. D. 1595-1604); to Sultân Aḥmadkhân, Muḥammadkhân's son (i.e. the Turkish emperor Aḥmad I, A. H. 1012-1026 = A. D. 1604-1617), and replies of these as well as letters of Sultân Ibrâhîm of Rûm (i.e. the Turkish emperor Ibrâhîm I, A. H. 1049-1058 = A. D. 1640-1648), etc., on ff. 109^b, 115^b, 121^a, 124^b, 127^b, 138^a, 173^b, 229^a, 233^a, 242^a, 244^a, 248^b, 262^b, 280^a, etc.; from the Rûmîs (رومیان) to Shâh 'Abbâs, on fol. 104^a; from Shâh 'Abbâs to the grand-vezir Siyâwûsh Pâshâ (A. H. 990-1000 = A. D. 1582-1592), on fol. 241^b, and to 'Abdallâhkhân of Tûrân (A. H. 990-1005 = A. D. 1582-1597), on fol. 265^a; reply to a letter of the emperor Akbar, written in Shâh 'Abbâs' name by I'timâd-aldaulah, on fol. 269^a; a letter from the same I'timâd-aldaulah to the grand-vezir, on fol. 258^b; three firmâns of the emperor Akbar, on ff. 290^a, 293^b, and 375^b; a letter of Tîmûr to Yilderim Bâyezîd, pâdishâh of Rûm (i.e. the Turkish emperor Bâyezîd I, A. H. 791-804 = A. D. 1389-1402), on fol. 83^b; from the Khânkhânân to Maulânâ 'Urfî of Shirâz (see No. 2063 above), and reply of the latter, on fol. 106^a; from the same 'Urfî to Shaikh Faïd Fayyâd (or Faïdi Fayyâdi, the well-known Indian poet, see No. 1464 above), on fol. 108^b; another letter of (or to) the same Shaikh, with some other treatises, on fol. 215^b; a letter of Mirzâ Fasîḥî of Harât (died A. H. 1046 = A. D. 1636, 1637, see No. 1537 above), on fol. 153^a; letters from Maulânâ Âkâ Husain of Khwânsâr to Mirzâ Abû-alfutûḥ, and to Mir Dhû-alfakâr, on ff. 155^a, 157^b, 158^b, 159^b; and some treatises on wine, spring, etc., by the same Âkâ Husain, on ff. 161^a, 170^b, etc.; a document of the grand-vezir Muṣṭafâ Pâshâ (A. H. 1048-1053 = A. D. 1638-1643), on fol. 176^b; letters of Mas'ûdbeg; of Maulânâ Muẓaffar Husain Kâshî; of Mir Muḥammad Husain; of Ḥakîm Tufâilî Lâhijî and others, on ff. 287^b, 363^a, 376^a, 377^a, etc.; dibâca to Ḥakîm Tufâilî's diwân, on fol. 296^a; some dibâcas or elegant prose-writings by Maulânâ Żuhârî of Tarsbiz (see above, No. 1500 sq.), on fol. 179^b; Fatḥnâma-i-Sijistân by Khwâjah Sultân Muḥammad, on fol. 281^a; Fatḥnâma-i-Sind by Maulânâ 'Abdallâh Marwârûl (with the takhalluṣ Bayânî, died A. H. 922 = A. D. 1516), and a great number of other prose-tracts and Inshâs (for the greater part without headings), on fol. 298^a sq.; Fatḥnâma-i-Kandahâr by Mirzâ Muḥammad Kâzîm, on fol. 220^a; Fatḥnâma-i-

Kandahâr by *Mirzâ Muḥammad Tâhir* (i.e. Tâhir Wahid, see above, No. 555 sq.), on fol. 223^a; a letter to the prefecture of the Christian cemetery in Harât, written at the request of Sultân Ḥusain Mirzâ by *Mîr 'Alishîr*, on fol. 380^b; a letter of the 'Ulamâs of Transoxania to the 'Ulamâs of Mashhad, written at the request of 'Abdallâhkhân Uzbek, and reply of the 'Ulamâs, on fol. 384^a, etc.

Heading and beginning of the first letter, on fol. 1^b:
 نامه که ذواب غفران پناه جنت بارگاه علیین آشیانی شاه
 طهماسب در اول جلوس (i.e. A.H. 930-931) بسططان
 سلیمان خوندگار روم نوشته، اللهم خلد ظلال سلطنة
 سلطان اعظم السلاطین و ابد میامن معدلته و مرحمته
 و الطافه و احسانه علی مفارق کاکه الاسلام من العرب
 والعجم منشور رفیع اعلی و توقیع وقیع الخ

A large prose-treatise with Arabic introduction, on fol. 397^a, beginning: الحمد لله والمثنة فی اللطف والاکرام
 والجلود والاحسان والجبروت والعظمة الخ

This collection is styled (incorrectly, as is evident from the above-given contents) کتاب طهماسب نامه on fol. 1^a, and کتاب شاه طهماسب at the end (on fol. 431). No date. A seal from A.H. 1089 (A.D. 1678) at the end. A number of similar letters is included in Add. 7688 of the British Museum, see Rieu i. p. 390.

No. 379, ff. 1-431, ll. 15; large Nasta'liq; worm-eaten; size, 10½ in. by 6½ in.

2068

Maktûbât (مکتوبات).

Another large collection of forms of letters and answers thereto, showing the proper way of writing to all classes of society, intermixed with many historical specimens, similar to some in the preceding copy, for instance, a letter of Shâh 'Abbâs to 'Abd-almu'minkhân, on fol. 11^b; of Muḥammadkhân, governor of Balkh and Badakhshân, to prince Salim (afterwards the emperor Jahângir), on fol. 45^b; of 'Abd-almu'minkhân to Shâh 'Abbâs, on fol. 63^a; answer of the Shâh; letters of Shâh Tahmâsp, on ff. 99^a, 102^b, etc.; of Nawwâb Imâm Kulikhân to Nawwâb Shâh Salim Hindi, on fol. 320^b; of Mirzâ Badi'-alzamân to Rahmân Kuli Sultân, on fol. 343^b, and many others. There is no apparent arrangement, and fragments of several Inshâs, all incomplete and defective, seem to be put together in this copy. The first collection is styled: خلاصة حمد نامحدودی : 3^b المنشآت, and begins, on fol. 3^b:
 که منشبان فصاحت شعار انشا نمابند و سہاس نا
 معدودی الخ

In the greater part of this MS. even the margin is filled with Maktûbât.

No. 1753, ff. 350, ll. 19-24; written very unequally in careless Nasta'liq and Shikasta; size, 8½ in. by 4½ in.

2069

Inshâ-i-Harkarn (انشاء هرکرن).

Models of correspondence, composed by Harkarn, son of Mathurâdâs Kanbû Multâni, a munshi of I'tibâr-khân in Jahângir's reign, between A.H. 1034 and 1040 (A.D. 1625-1631), as it seems; comp. Rieu ii. p. 530; Bodleian Cat., No. 1384; W. Pertsch, Berlin Cat., pp. 124 and 129; Cat. Codd. Or. Lugd. Bat. i. p. 175; A. F. Mehren, p. 124; J. Aumer, p. 124 (with the headings of the seven bâbs given in full); E. G. Browne, Cambridge Cat., p. 280. Edited with English translation by F. Balfour, 'The Forms of Herkern,' Calcutta, 1781; new ed. 1831; lithographed in Lâhûr, 1869 and 1871.

Beginning: بعد از حمد و سنای (ثنای حضرت) ایزد متعال ذو الجلال الخ

Bâb I, on fol. 19^b; II, on fol. 23^b; III, on fol. 28^a; IV, on fol. 30^b; V, on fol. 32^b; VI, on fol. 42^a; VII, on fol. 44^a.

Dated in the year 1192 of the Bangâli era (A.D. 1784). Some interlinear glosses.

No. 1966, ff. 19-45, ll. 13; Shikasta; size, 9½ in. by 6½ in.

2070

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3^a; II, on fol. 13^b; III, on fol. 25^a; IV, on fol. 34^a; V, on fol. 52^a; VI, on fol. 85^b; VII, on fol. 90^b.

Dated by Sayyid Mahmûd bin Sayyid Bahâ-aldin at Bahrûj, the 24th of Dhû-alhijjah, A.H. 1207 (A.D. 1793, Aug. 2).

No. 2357, ff. 94, ll. 9; large and distinct Nasta'liq; size, 8½ in. by 5½ in.

2071

The same.

Bâb I, on fol. 32^a; II, on fol. 36^a; III, on fol. 42^a; IV, on fol. 46^b; V, on fol. 56^a; VI, on fol. 70^b (no heading); VII, on fol. 72^b or 73^a (no heading).

This very good copy is not dated.

No. 1837, ff. 31-75, ll. 15; Nasta'liq; size, 9½ in. by 6½ in.

2072

The same.

Beginning: بعد از حمد و ثنای مرحضرت ایزد متعال
 و قادر ذو الجلال الخ

Bâb I, on fol. 39^a (fol. 39^b is filled with a few verses and the initial words of a کتاب by Muḥammad Burhân-aldin Anṣâri); II, on fol. 43^b; III, on fol. 48^a (according to a later heading, written at the top of the beginning of this bâb was fixed on fol. 49^a); IV, on fol. 50^b; V, on fol. 61^a; VI, on fol. 73^a; VII, on fol. 75^a.

No date. The greater part of the colophon is blotted out.

No. 2394, ff. 38-76, ll. 12-13; Shikasta, the first two pages, written by another hand; size, 8½ in. by 5½ in.

2073

The same.

Beginning as in the preceding copy (except *مر* before *حضرت*).

Bâb I, on fol. 2^a; II, on fol. 7^a; III, on fol. 14^b; IV, on fol. 18^a; V, on fol. 30^a; VI and VII, not marked.

No date. This copy is collated with the printed edition, and contains a few letters more than that.

No. 3493, olim S. J. 10, ff. 43, ll. 13; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 6 in.

2074

The same.

Beginning as in the preceding copy.

Bâb I, on fol. 2^b; IV, on fol. 28^b; all the other bâbs not marked.

No date.

No. 3433, olim S. J. 11, ff. 65, ll. 11 (on ff. 1-48), ll. 13-14 (on ff. 49-65); large Nasta'lik, written by different hands; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

2075

A slightly defective copy of the same.

One or two pages are missing at the end. Beginning as in No. 2072.

Bâb I, on fol. 2^a; II, on fol. 6^a; III, on fol. 11^a; IV, on fol. 14^b; V, on fol. 22^b; VI, on fol. 36^a; VII, not marked, but seems to begin, according to the heading *دستک و غیره*, on fol. 38^b.

No. 685, ff. 41, ll. 13; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

2076

A more defective copy of the same.

Beginning is wanting, and so are all the chapter-headings. The first words, on fol. 2^b, are: *عظمی برخور لازم دانسته در رعایت احوال رعایا و برپا آید*.

It is wrongly styled *ارشاد الطالبین*, on fol. 2^a, and in the colophon. As date appears the 27th of Jumâdâ-alâkhar only.

On ff. 1^a and ^b, a fragment of the *Niṣâb-alṣibyân* (نصاب الصبیان), the famous metrical Arabic-Persian dictionary for young people, by Abû Naṣr Farâhi Mas'ûd bin Ḥasan (about A.H. 617 = A.D. 1220, see Bodleian Cat., Nos. 1638-1640), is found, viz. the ninth *kit'ah*, and the beginning of the tenth: *القطعة العاشرة: فی بحر الخفیف و هذا وزنه*.

No. 1602, ff. 38, ll. 10; Nasta'lik, very much damaged and effaced; large water-spots; size, 7 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

2077

Inshâ-i-Khânazâdkhân (انشاء خانزادخان).

A work on letter-writing with models, selected from the author's own correspondence, by Amân-allâh Ḥusaini, with the epithets of Khânazâdkhân Firûzjang, and later on of Khânzamân, and the poetical takhalluṣ of Amânî, who died A.H. 1044 or 1046 (A.D. 1634, 1635, or 1636, 1637), see Nos. 1763, 7, and 1893 above,

where his short notes on Ṣûfic questions, the *رقعات انشاء امان الله*, or, as they are also called, the *حسینی*, are described. There is apparently a certain confusion between these two collections of the same writer, the shorter one of distinctly Ṣûfic import, and the larger one of a purely epistolary character, which is preserved in the present copy and bears the above title at the end, while on fol. 1^a it is styled *رقعات خانه زاد خان*; whether the *رقعات امان الله*, which have been printed in Calcutta, and lithographed in Lucknow A.H. 1269, contain the former or the latter of these compositions, is impossible to say without an inspection of the Eastern editions themselves.

The present work is divided into four fasls, viz.:

1. *در عرائض مکاتبت*, letters to superiors and equals.

2. *در رقعات*, familiar letters.

3. *در حواشی*, glosses and notes.

4. *در متفرقات*, miscellaneous writings.

All the headings are left blank throughout. The first leaf is missing; the copy begins abruptly in the preface thus: *جهانگیر جهانیان نواز تصویر آن در جلوه آرند کام بخش چاره ساز و خالق خلایق نواز الخ*.

No date. The margin of the first six leaves, and some fly-leaves at the end are covered with scattered poetry, rubâ'is, etc.

No. 1070, ff. 105, ll. 13-14; large Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2078

Inshâ-i-Munir (انشاء منیر).

Letters, notes, and other writings of a refined prose-style, by Abû-albarakât Munir, the son of Mullâ 'Abd-almajid of Multân, usually called Munir of Lâhûr, who collected them A.H. 1050 (A.D. 1640, 1641), see fol. 1^b, ll. 5 and 6, and died the 7th of Rajab, A.H. 1054 (A.D. 1644, Sept. 9), comp. A. Sprenger, Catal., p. 129, ll. 3-5; Beale, Oriental Biogr. Dictionary, p. 196; H. Ethé, Neupersische Literatur, p. 341. He also wrote a preface to his friend Muhammad Ṣâlih Kanbû'i's letters, known as *بهار سخن*, see Nos. 2090-2092 below, and Rieu i. pp. 263 and 398. Another title of this collection, or at least of that portion of it which contains Saif Khân's letters (see below), appears to be *نگارستان منیر* or *نگارستان*, see Rieu iii. pp. 1035^b and 1048^a, No. II, 3.

Beginning: *بعد از حمد ایزد جل و علی و پس از درود سید المرسلین محمد مصطفی صلی الله علیه و سلم و علی آله و اصحابه اجمعین بر راز شناسان سخن نهفته مباد مکاتباتی که از زبان خدیو پاک روان سیف خان که به بعضی خوانین ستوده آئین نگارش الخ*.

This collection contains:

1. Forty-five letters and fourteen *ruka'ât*, which Munir composed in the name of Saif Khân (i. e. Saif Khân Mirzâ Ṣafi, who died as governor of Bengal, A.H. 1049 = A.D. 1639, 1640), beginning on fol. 2^a.

2. Thirty-eight other notes by Munir, beginning on fol. 56^b.

3. Three Munâzarât or poetical contests in prose, mixed with verse:

(a) مناظرهٔ اربع عناصر (the contest of the four elements), on fol. 69^a.

(b) مناظرهٔ تیغ و قلم (the contest of sword and pen), on fol. 77^b.

(c) مناظرهٔ روز و شب (the contest of day and night), on fol. 87^b.

4. Another prose-piece, entitled: سخن در ثنا و صفت: صاحب سخنان عصر خود, on fol. 91^b.

5. An elegy in prose, entitled: درماتم محمد شریف, on fol. 104^a.

Dated the 1st of Rabi'-alawwal, A.H. 12... (12...), the last two figures are blotted out.

No. 426, ff. 112, ll. 13; large and distinct Nasta'lik; size, 9½ in. by 5½ in.

2079

Naubâwa (نوباوه).

Another collection of letters and notes, comprising also some of Saifkhân's, compiled by the same Abû-albarakât Munir, one year after the completion of the preceding انشا or نگارستان, A.H. 1051 (A.D. 1641, 1642), at Jaunpûr, see title and date on fol. 2^a, ll. 1-5.

It begins, on fol. 1^b: این منتخب از بخت نکو - افتاد چو آغاز نکو انجامش - دیده بمذاق آشنا ایامش - نوباوه نهاد از لطافت نامش, برای فیض سرای چمن نشینان الخ.

After a دیباجه, called توحید, follows the same مناظرهٔ روز و شب, as in the preceding collection, fol. 87^b. A second part with a special نسم الله الرحمن الرحيم begins on fol. 65^b. Both on fol. 1^a and in the colophon it is incorrectly styled انشاء منیر; see another copy of the same in No. 1763, 16 above.

Dated the end of Rabi'-alawwal, A.H. 1110 (or 1101? = A.D. 1698, Oct. 6, or 1690, Jan. 11).

No. 537, ff. 95, ll. 12-13; the first twenty-two leaves, written on whiter and more modern paper, seem to have been supplied later; Nasta'lik; a little injured here and there; size, 8½ in. by 4½ in.

2080

A shorter copy of the same.

Beginning: این منتخب از بخت نیکو فرجامش الخ.

The title is found here on fol. 1^b, l. 3, and l. 5 ab infra; the date on fol. 1^b, l. 8.

Dated the 6th of Safar, A.H. 1107 (A.D. 1695, Sept. 16).

No. 2031, ff. 1-36, 13-14 diagonal lines in a page; Shikasta; size, 7½ in. by 4 in.

2081

Another short copy of the same.

Beginning (with the omission of the usual initial words): برای فیض سرای چمن نشینان معنی پوشیده: نمائد الخ.

The مناظرهٔ روز و شب appears here on fol. 167^b. The نوایه ends on fol. 189^a, and is dated by Shaikh Bahâ-aldin the 27th of Muḥarram, A.H. 1122 (A.D. 1710, March 28). On ff. 189^b-190^b there is written by another hand a letter of Mir Murtaḍā Šāhib to Ghulām Murtaḍākhân, and dated the 22nd of Rabi'-althâni, A.H. 1146 (fifteenth year of Muḥammadshâh's reign = A.D. 1733, Oct. 2).

No. 450, ff. 164-190, ll. 15; careless Nasta'lik; size, 8½ in. by 4½ in.

2082

A very defective copy of the same.

Beginning: ای (این) منتخب از بخت نکو: فرجامش الخ.

The دیباجهٔ توحید begins here on fol. 9^a, last line, the مناظرهٔ روز و شب on fol. 13^b. The copy breaks off with the words: ... سیاهی چه ظلمها که نکرده است.

No. 2095, ff. 8-23, ll. 14; large Nasta'lik; size, 9 in. by 4½ in.

2083

Kâristân (کارستان).

Kâristân or Kârnama (کارنامه), an Indian story of the exploits and adventures of Wâlâ Akhtar (والا اختر), the prince of Hurmûz, composed in a very flowery style, interspersed with verses, by the same Munir at Jaunpûr, A.H. 1050 (A.D. 1640, 1641), and dedicated to the emperor Shâhjahân.

Beginning: سپاس گوناگون پادشاهی را سزاوار است که پادشاهان روی زمین بر آستانهٔ کبریا بش الخ.

Dated the 6th of Muḥarram, A.H. 1107 (A.D. 1695, Aug. 17).

No. 2091, ff. 37-148, 13-14 diagonal lines in a page; Shikasta; size, 7½ in. by 4 in.

2084

Another copy of the same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان روی زمین بر آستانهٔ کبریا بش الخ.

Dated by Shaikh Bahâ-aldin the 18th of Rabi'-alawwal, A.H. 1122 (A.D. 1710, May 17). Many marginal explanations.

No. 450, ff. 75-162, ll. 15; very careless Nasta'lik; size, 8½ in. by 4½ in.

2085

The same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان روی زمین بر آستانهٔ کبریا بش الخ.

The date of composition, A.H. 1050, appears here on fol. 111^a, l. 3; the dedication to Shâhjahân, on fol. 6^a,

l. 5 sq.; as title appears on the top of fol. 1^b: کارستان منیر; on fol. 9^a, l. 6 کارنامه; and on fol. 9^a, l. 8 the fuller heading: داستان شاه والا اختر.

Dated by Sadānand (سد آنند) the 23rd of Shawwāl, A. H. 1142 (eleventh year of Muḥammadshāh's reign = A. D. 1730, May 11). Occasionally notes on the margin.

No. 3347, olim 19. J. 7, ff. 111, ll. 11; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 in.

2086

The same.

Beginning as in the preceding copy.

No date.

No. 3078, ff. 125-224, ll. 15; Shikasta, by different hands, mixed now and then with some more careful Nasta'liq; size, 7 $\frac{1}{2}$ in. by 3 $\frac{3}{4}$ in.

2087

The same.

Beginning: ستایش گونان گون (sic!) مرپادشاهی را الخ.

As date appears the 5th of Jumādā-alawwal only; the rest of the colophon is illegible. The fly-leaves in the beginning are filled with fragments of Rekhta poetry, those at the end with a letter (رتعه) and the fragment of a mystical treatise in questions and answers, each question beginning: سؤال عزیز.

This copy belonged formerly to Mir Ghulām Aḥmad-khān. Bibliotheca Leydeniana.

No. 2806, ff. 110, ll. 13; Nasta'liq; illuminated frontispiece; size, 7 $\frac{5}{8}$ in. by 4 $\frac{1}{2}$ in.

2088

Majma'-al-ṣanā'ī' (مجمع الصنائع).

A work on tropical figures in Persian poetry, with numerous specimens selected from the best older and more modern poets, by Nizām-al-dīn Aḥmad bin Muḥammad Ṣāliḥ al-siddīqī al-ḥusainī (in one British Museum copy, Rieu iii. p. 999^b, al-ḥishti), completed A. H. 1060 (A. D. 1650), see the chronogram:

این نامه که دور باد از آسیب
در سال غنی غنی شد از رب

comp. Rieu ii. p. 814^b, No. XIII.

It begins: الحمد لله الذی انعم علینا و هدانا الی الاسلام. and is divided into four faṣls and a khâtimah, viz.:

فصل اول در تقسیم کلام.

فصل دوم در بیان بدائع لفظی.

فصل سیوم در ذکر صنائع معنوی.

فصل چهارم در سرقات شعری پاری.

خاتمه در بیان بعضی از الفاظ که بدین ف مناسب دارد (مناسبتی دارند در این). This khâtimah is not marked here and seems to be missing.

Dated the 5th of Dhû-al-kā'dah, A. H. 1199 (A. H. 1785, Sept. 10).

No. 65, ff. 112, written by four different hands, the first and last of which (ff. 1-87 and 105-112) a careless Nasta'liq, ll. 13, the second and third (ff. 88-104) a more careful one, ll. 13-17; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

2089

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2^a, first line; the chronogram on fol. 2^a, ll. 7 and 8; and the title on fol. 2^a, l. 9.

Faṣl I, on fol. 3^a, last line; II, on fol. 16^a; III, on fol. 52^b; IV, on fol. 84^a. In this fourth faṣl the copy breaks off on fol. 91^b. The khâtimah is consequently missing here too. Ff. 92^b and 93^a contain in another handwriting a جواب رتعه عزیزی برهمنی.

This copy belonged formerly to Mr. Richard Johnson.

No. 3505, olim 9. J. 6, ff. 93, ll. 15; Nasta'liq, ff. 92^b and 93^a in Shikasta; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

2090

Bahâr-i-sakhun (بهار سخن).

A collection of letters and other refined prose-writings by Muḥammad Ṣāliḥ Kanbû'î of Lâhûr, the author of the 'Amal-i-Ṣāliḥ or detailed history of Shâhjahân (completed A. H. 1070 = A. D. 1659, 1660, see Nos. 332-336 above), and the preface to his elder brother Shaikh 'Inâyat-allâh Kanbû'î's Bahâr-i-dânish (composed A. H. 1061 = A. D. 1651, see Nos. 806-817 above). The introduction to this collection, which contains official and private letters, the former written in the names of Shâhjahân, 'Âlamgîr and other royal and princely personages, as well as descriptions of Shâhjahânâbâd, Âgra, Kashmir, and other localities in ornate prose, and is subdivided into four چمن, was written by his friend Maulânâ Abû-albarakât Munir, see above, No. 2078. The date of completion is given in the two British Museum copies (see Rieu i. p. 398) as A. H. 1074 (A. D. 1663, 1664); but in the present as well as the following copy it is distinctly stated, that the work was finished by the author the 16th of Shawwâl, A. H. 1065 (A. D. 1655, Aug. 19), the twenty-ninth year of Shâhjahân's reign, in Shâhjahânâbâd; we have therefore here an earlier redaction of Muḥammad Ṣāliḥ's letters.

Beginning: ایند سخن آفرین را سباس که چراغ گفتار
را از تاب خرد روشن گردانیده الخ.

This copy is collated, but not dated. As the transcriber calls himself Shaikh Muḥammad, it is not unlikely that he is identical with the author himself. Fol. 191 must be placed before fol. 190.

No. 1396, ff. 227, ll. 19; careless Nasta'liq, sometimes approaching Shikasta; size, 11 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2091

Another copy of the same.

Beginning as in the preceding copy. The same date of completion, viz. A. H. 1065, 16th of Shawwâl. The copy itself is not dated.

No. 18, ff. 162-256, ll. 31; careless Nasta'liq; size, 12 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2092

The same.

A more modern, but excellent copy of the same, dated A.H. 1198 (A.D. 1784). A complete index of contents on ff. 1-4^a; the collection itself begins on fol. 4^b.

No. 3154, ff. 259, ll. 15; beautiful Nasta'lik; size, 8 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2093

Čahâr Čaman-i-Brahman (چهار چمن برهمن).

A description of Shâhjahân's court, with its splendours and festivals, and of the principal cities of his realm, beginning with Shâhjahânâbâd, followed by a memoir of the author's own life, by Čandarbhân Brahman of Patyâla or Lâhûr, who was one of the most famous munshis of the emperor as well as of prince Dârâ Shukûh, see the description of his diwân in Nos. 1074 and 1075 above, and an account of the contents of the present work in Rieu ii. p. 838^b; comp. also A. Sprenger, Catal., p. 376. It is written in highly embellished prose, intermixed with numerous poetical specimens and letters, and divided into four چمن (like the immediately preceding بهار سخن of Muḥammad Šâlih), wherefore it is styled چهار چمن, انشاء چهار چمن, or چار چمن.

Beginning: چمن آوّل مشتمل بر سیرانی و شادابی دولت ابد پیوند و بیان خصوصیات مجلسها و جشنها الخ. The fourth چمن begins on fol. 95^b.

This copy was written for the Governor-General of India, Warren Hastings, and finished the ninth of Rabi'-althâni, 1186 of the Faṣli era = A.H. 1193 (A.D. 1779, April 26).

No. 920, ff. 116, ll. 13; Nasta'lik; worm-eaten throughout; size, 8 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

2094

Munsha'ât-i-Brahman (منشآت برهمن).

A collection of letters, addressed to Shâhjahân, to Wazirs, Amirs, and other distinguished persons, by the same Candarbhan Brahman. In the preface he enumerates many earlier works of his, viz. his دیوان, تحفة گلدهسته (see the preceding copy), چهار چمن, مجمع الفقرا, تحفة الفصحا, کارنامه, انوار, etc.; the title منشآت برهمن appears on fol. 2^a, l. 10.

Beginning: چون از عنوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقایق شعرو انشا الخ.

It is apparently divided into several kisms, but only the first is marked by a heading, on fol. 2^a: قسم آوّل مشتمل بر نقل عرضداشت‌های (که) بدرگاه آسمان جاه ارسال داشت.

The collection ends on fol. 48^a, and is followed, on ff. 48^a-62^b, by another shorter collection of letters and notes from the same period, and probably by the same Candarbhan Brahman, styled in a vague way متفرقات

IND. OFF.

and beginning: برادر من جانمن عمر من درین هنگام غم الخ.

Other copies of these Munsha'ât are described in Bodleian Cat., Nos. 1385 and 1386 (the latter styled (رقعات چندر بهان); Rieu i. p. 397 sq. (with a full biographical account of the author); and W. Pertsch, Berlin Cat., p. 1017. The beginning of the main portion of this MS. agrees with that in the first Bodleian copy, but is different from that in Rieu, loc. cit.

No date.

No. 1395, ff. 62, ll. 17; Nasta'lik, some pages seem to have been supplied by another hand; worm-eaten; size, 11 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

2095

Khâṣṣ-alinshâ (خاص الانشا).

Forms of letters for various occasions and on various topics, collected in 'Ālamgir's reign, A.H. 1074 (A.D. 1663, 1664; the title forms the chronogram). The whole book is intermixed with verses, and exhibits throughout the highest style of refined prose-writing. The compiler's takhalluṣ is, according to No. 2120, 18 below, Mullâ Jâmi'i. On fol. 62^a it is stated, that here ends the first volume (دفتر آوّل) of the collection; but the following pages belong undoubtedly to the same Inshâ. An index of the contents on ff. 1^b-2^b.

Beginning, on fol. 3^a:

این نامه که عنوان وی از حمد خداست
چون نامیه مخصوص بمقد نشو و نماست

Dated the 17th of Ramadân, in the first year of Jahândârshâh's reign (A.H. 1124 = A.D. 1712, Oct. 18).

No. 1858, ff. 67, ll. 19-21; Shikasta; size, 9 in. by 4 $\frac{1}{2}$ in.

2096

Another copy of the same.

This copy is slightly incomplete at the end. No index. Beginning as in the preceding copy.

No. 1187, ff. 105, ll. 19; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

2097

Jâmi'-alkawânin (جامع الفوائین).

Specimens of letters to illustrate the various branches of epistolography, composed A.H. 1085 (A.D. 1674; the chronogram is مجموعه فضایل) by Khalifah Shâh Muḥammad of Kannûj, and styled both جامع الفوائین and انشاء خلیفه (the former appears here in the colophon, the latter in the text). It contains four faṣls, the first, on fol. 3^b; the second, on fol. 31^a; the third, in two kisms, on fol. 44^b; the fourth, on fol. 48^a; and a khâtimah, on fol. 52^b.

Beginning: ستایش و نیایش احدی را که کاتب فصاحت بیان خرد الخ.

Other copies are described in Bodleian Cat., Nos. 1391-1394 (with a complete index of the headings); Rieu i. p. 414 (with biographical remarks); J. Aumer.

p. 123 (likewise with headings); Cat. Codd. Orient. Lugd. Bat. i. p. 176; A. F. Mehren, p. 27; W. Pertsch, Berlin Cat., pp. 72, 1; 126, 8; 146, 1 (No. 79); 1008, 2; E. G. Browne, Cambr. Cat., pp. 283 and 284. The work has been printed as انشای خلیفه in Calcutta, 1834; and lithographed in Lucknow, 1846, and in Cawnpore, A. H. 1280.

This copy is dated the 11th of Jumâdâ-alâkhar, A. H. 1177 (A. D. 1763, Dec. 17).

No. 1967, ff. 54, ll. 13-17; Nasta'lik, mixed with Shikasta; size, 8½ in. by 5 in.

2098

Another copy of the same.

Beginning: ستایش و نیایش مراحدی را که کاتب الخ.

Dated the 27th of October, 1773 (1180 of the Bangali era=A. H. 1187).

No. 1765, ff. 64, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

2099

The same.

Beginning as in the preceding copy.

Faṣl I, on fol. 132^b; II, III, and IV not marked.

Dated 1190 of the Bangali era=A. H. 1197 (A. D. 1783). A few interlinear glosses.

No. 1966, ff. 129-191, ll. 10-12; unequal Shikasta; size, 9½ in. by 6½ in.

2100

The same.

Beginning: ستایش و نیایش احدی را الخ.

Faṣl I, on fol. 47^a; II, on fol. 61^a; III, on fol. 68^a; IV, on fol. 71^b; khâtimah, on fol. 73^b.

Dated the 9th of Rabi'-alawwal, in the third year (of whose reign, is not stated).

No. 1083, ff. 45-75, ll. 12-15; Shikasta; size, 8½ in. by 5½ in.

2101

The same.

Beginning: ستایش و نیایش مراحدی را الخ.

The chronogram مجموعه فضایل appears here on fol. 3^b, l. 4. The work concludes on fol. 59^b, and is dated the 15th of Safar, A. H. 1215 (A. D. 1800, July 8). Bound together with it on ff. 61-66 and 70-86 are several other letters, notes, traditions, and historical specimens, written by different hands, and without any value whatever.

No. 2980, ff. 1-59, ll. 12; large Nasta'lik; size, 9½ in. by 7½ in. Ff. 61-66, turned upside down; Shikasta; size, 8½ in. by 5½ in. Ff. 70-86, ll. 14-16; Nasta'lik, by different hands; size, 9½ in. by 7½ in.

2102

The same.

Beginning: ستایش و نیایش مرخدایرا که کاتب الخ.

No divisions marked; no title or author's name anywhere.

No date.

The copy belonged formerly to Sir Charles Wilkins.

No. 2536, ff. 41, ll. 13-15; Shikasta; size, 10½ in. by 6½ in.

2103

A defective copy of the same.

Faṣl I, on fol. 167^b; II, on fol. 216^b, last line; III, on fol. 194^a; IV, on fol. 199^b; khâtimah, on fol. 221^b. The leaves are misplaced in a rather perplexing manner; their proper order is: ff. 164-179, 182 (lacuna, comprising parts of the twelfth and thirteenth (مکتوب), 180, 183 (here بانزدهم must be read instead of بانزدهم), 184, 181 (lacuna, comprising parts of the sixteenth and seventeenth (مکتوب), 185, 210-217, 202-209, 186-201, 218-224. Many pages injured.

No date. Bibliotheca Leydeniana.

No. 2556, ff. 164-224, ll. 11; large Nasta'lik; size, 9½ in. by 6½ in.

2104

A still more defective copy of the same.

Faṣl I, on fol. 3^a, breaks off in the twenty-fifth (مکتوب); II, beginning missing in consequence of a large lacuna after fol. 18; fol. 19^a begins in the middle of the twenty-fifth (مکتوب), so that the first twenty-four are wanting; III, on fol. 26^b; IV, on fol. 30^b; the beginning of the khâtimah is not marked.

As date appears the 29th of Sha'bân only, without a year. The transcriber was Muḥammad Burhân-al-din Anṣârî.

Bibliotheca Leydeniana.

No. 2394, ff. 1-37, ll. 9-15; written by various hands, partly in a peculiar kind of Naskh, mixed with Shikasta, partly in pure Shikasta; size, 8½ in. by 5½ in.

2105

A fragment of the same.

The fourth faṣl of the الفوائین در: جامع الفوائین فصل چهارم در: جامع الفوائین عرضہ داشت کمترین فدوی بندگی منقوش آداب و القاب، عرضه داشت کمترین فدوی بندگی منقوش داشت الخ.

This faṣl ends on fol. 138^a; ff. 138^b-149^a are filled with another fragment of a similar character, containing forms of notes and letters, and beginning: العاطی چند در: تعریف ورود نامه که بجانب مکتوب الیه میتوان نوشت الخ.

No. 2173, ff. 132-149, ll. 15; the last pages partly in diagonal lines; Shikasta; size, 8½ in. by 6 in.

2106

Husn u Dil (حسن و دل).

Beauty and heart, an allegorical romance in ornate prose, undoubtedly based on the older story of the same name by Fattâhî of Nishâpûr (who died A. H. 852=A. D. 1448, see No. 2037 above, and comp. Bodleian Cat., No. 1343; Rieu ii. p. 741; W. Pertsch, Berlin Cat., p. 34, 8 etc.), and composed, according to the chronogram, داغ دلبند, on fol. 45^b, ll. 9 and 10, A. H. 1095 (A. D. 1684), in the reign of 'Ālamgir, to whom it is dedicated. The author is called, on fol. 2^b, l. 9, Khwâjah Muḥammad, but in the colophon with the fuller name Khwâjah Muḥammad Bidil. Whether he

can be identified with the well-known poet 'Abd-alkādir Bidil (died A. H. 1133=A. D. 1720, see No. 1676 above and Nos. 2115-2117 below) is doubtful; the date of composition and the dedication to 'Ālamgir would favour such a supposition, but on the other hand no biographical account of Bidil mentions a story of the above title, and the poet is never called Muḥammad.

Beginning of the story, which is interspersed with many poetical specimens : گوهر بحر حمد و ثنا و جوهر معدن شکر عطائش بارگاه آن پادشاه کشور حسن و جمال الخ.

Copied in Bahādurshāh's reign (A. H. 1119-1124=A. D. 1707-1712); as date appears the 7th of Rajab only, without a year.

No. 1623, ff. 46, ll. 13; Nasta'lik; size, 8 $\frac{7}{8}$ in. by 6 in.

2107

Inshā (انشاء).

An anonymous treatise on epistolography, beginning : سپاس بی قیاس و اجناس ستایش قدیم الاساس قادری را سزاوارست که زبان صنائع الخ.

Dated the 4th of Dhū-alkā'dah, A. H. 1100 (A. D. 1689, Aug. 20), by Alfārūḳi al'āshiti.

No. 18, ff. 126-160, ll. 31; Nasta'lik; size, 12 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2108

Shauḳ-angiz (شوق انگیز).

Forms of letters to parents, relations, friends, superiors, together with answers from the same, interspersed with many ḳaṣidas and other pieces of poetry, by an anonymous author, who praises in the introduction his spiritual guide, Shaikh 'Abd-alsubḥān (see fol. 3^b, ll. 1 and 2). The title appears on fol. 5^a, l. 7.

Beginning: بعد از ادای وظائف ثنای ربّانی که نخلبند نجم افشای قدرت سبحانی الخ.

Dated the 16th of Dhū-ahjijah in the thirty-eighth year of والا, i. e. 'Ālamgir=A. H. 1105 (A. D. 1694, Aug. 8).

No. 1896, ff. 66, ll. 11; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

2109

Khulāṣat-almakātib (خلاصة المکاتیب).

A rich collection of specimens of refined prose-style intermixed with verses, on all possible topics, by Sujān Singh or Sujān Rāi Munshi of Patyāla, the author of the خلاصة التواريخ or general history of India (completed A. H. 1107=A. D. 1695), see Nos. 362-364 above. It was apparently compiled as a guide for the author's sons, see fol. 3^b, lin. penult. sq., and begins: مبدع جهان آفرین و مخترع آسمان و زمین بقدرت و حکمت ابدائی خویش الخ.

From an English note affixed to the fly-leaf we learn, that this 'esteemed collection of letters is looked upon as a model of epistolary style by the learned of the

Punjab;' and besides that it was 'sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' The note is signed by 'C. Raiques, Commissioner and Superintendent;' and the MS. was received from Dr. Royle, July, 1856. The headings of the innumerable short epistles and tracts contained in this collection are left blank, but on the first sixty or seventy leaves they are supplied in a very small and often scarcely legible handwriting on the margin, together with many various readings and glosses. But the greater portion of the MS. is unprovided with either. Fol. 65 is left blank.

No date. Modern handwriting. The copyist was Nadhar Muḥammad.

No. 3233, ff. 279, ll. 15; very distinct and fine Nasta'lik; size, 10 in. by 5 $\frac{3}{8}$ in.

2110

Kārnāma-i-wāḳi'ah (کارنامه واقعه).

A collection of firmāns, letters, and other specimens of a highly refined style in prose and verse, together with a great number of chronograms (تاریخات), elegies (مرثیات), etc., composed by Hindū, who calls himself. on fol. 196^a, l. 5, the author and transcriber of this copy (راقم و مصنف این صحیفه), and dated the 24th of Sha'bān, A. H. 1116 (the forty-ninth year of 'Ālamgir's reign, more correctly the forty-eighth)=A. D. 1704. Dec. 22. It ends on fol. 277^b, and is followed by a few other specimens in prose and verse by the same Hindū, whose original name is given here as چشمل منشی.

Beginning, on fol. 193^b: بعد از لوائی حمد خالق ذو الجلال الخ.

No. 2007, ff. 193-279, ll. 15; very unequal Shikasta; size, 9 $\frac{1}{8}$ in. by 5 in.

2111

Inshā-i-Faiḍbakhsh (انشاء فیض بخش).

A collection of letters, as introduction to the study of epistolography, compiled by Shir 'Alī, usually styled Shir Ḥamlah, who resided at قیصر برنور in Lāhūr and was the disciple of Ḥājī Muḥammad Yūsuf Naḳshbandī. in the fifty-first year of 'Ālamgir's reign, A. H. 1118 (in the text is written by mistake و یکصد only)=A. D. 1706, 1707, and beginning: الحمد لله رب العالمین . . . بدانکه انسانرا دیده بینا و گوش شنوا بخشیده الخ.

Copied in 1190 of the Bangālī era (A. H. 1197=A. D. 1783), by Ḳuṭb-aldin. Some letters at the end bearing the dates 1180 and 1190 must have been added by the copyist.

No. 1966, ff. 82-128, ll. 11; unequal Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2112

Two treatises on Persian metres.

1. Risāla-i-jāmiyah dar 'arūd (رساله جامعہ در عروض). on ff. 1^b-15^a, in Persian, beginning: سپاس وافر قادریرا : که حرکت سریع دوائر افلاک سبب ازدواج اصول و امتزاج ارکان گردانید الخ.

2. Risalat Abû 'Abdallâh Andalusi (رسالة ابو عبد الله), on ff. 15^b-18, in Arabic; a short tract on metres by Abû 'Abdallâh Muḥammad Abû-aljaish-alansâr alandalusi, beginning: احمد الله تعالى واتوكل عليه واصلى على نبيه.... قال الفقير الى الله عز وجل ابو عبد الله الخ.

Both tracts are copied in the same year, A. H. 1128 (A. D. 1716), by the same scribe, 'Abd-alwâhid ibn 'Abd-almu'min.

No. 1212, ff. 18, ll. 17; Nasta'liq; size, 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

2113

Muntakhab-i-wâlâ (منتخب والا).

Models of poetical epistles in forty chapters (called «عنوان»), compiled from other Inshâs and poetical works by 'Alî Akbar bin Muḥammad Amin Bâkharzî, called Akâbirkhân, A. H. 1130 (the title is a chronogram)= A. D. 1718.

Beginning: انتخاب هر کتاب مستطاب حمد صانعی تواند بود که شاه بیت آفتاب الخ.

No date.

No. 549, ff. 172-278, ll. 11 (mostly in 2 coll.); Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 in.

2114

Inshâ-i-Zarbakhsh (انشاء زربخش).

Collection of official letters, firmâns, notes, and similar documents, written in the emperor 'Âlamgir's reign and dealing with affairs in Bengal and Bihâr especially. The collector is Sayyid Muḥammad Diyâi Ḥaḳḳâni, and the date of the collection A. H. 1130 (A. D. 1718), see fol. 3^a, last line, and fol. 3^b, ll. 14-16. It is divided into two kisms; the first contains imperial and princely correspondence (خطاب سلطان بسلطان), on fol. 4^a; the second, firmâns, decrees, orders, and other royal issues (فرامین شاه و نشان شاهزادها و عرضه داشت پروانه خدمات الخ).

Beginning: بعد از انشاء سناء (ثناء) حکیمی که این عالم تعلق و اسباب را که مکان هر کسب الخ.

Copied A. H. 1172 (A. D. 1758, 1759). A few inter-linear glosses, especially on the first pages.

No. 1837, ff. 1-30, ll. 15-16; Shikasta; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

2115

Çahâr 'Unşur (چهار عنصر).

One of the refined prose-writings, interspersed with numerous specimens of poetry, of Mirzâ 'Abd-alkâdir Bidil, whose lyrical and epical works have been described in Nos. 1676-1688 above, and who died A. H. 1133 (A. D. 1720). The present work is styled چهار عنصر or the four elements, and begins, on fol. 1^b: خداوندا زبان: معذور بصره سرائی عذر هرزه دریاں بپذیر و بیان مجبور آشفته نوائی الخ.

First 'Unşur: ابجد اشتعال شعله مقال و گرمیهای مقصد: صحبت ارباب فضل و کمال

تحریر این کلمات توضیح عبارات صفحه اتفاق است و مدعای ترتیب این سطور تصریح تعجبات حقیقت وفاق الخ.

Second 'Unşur: روائع شگفتگی بهار عالم منظوم و نسائم فیض غنائم فوائد معلوم, on fol. 63^b.

Third 'Unşur: طراوت شبنمستان مراتب منشور و آبشاری نخلستان کیفیات شعور, on fol. 121^b. This 'Unşur is dated the 22nd of Ramadân, A. H. 1160 (the thirtieth or rather twenty-ninth year of Muḥammad-shâh's reign)= A. D. 1747, Sept. 27.

Fourth 'Unşur: غبار نشانی بساط عجائب و رنگ زدائی آئینه نقوش غرائب, on fol. 154^b. This 'Unşur is dated the 1st of Dhû-alka'dah in the same year 1160 (A. D. 1747, Nov. 4).

On fol. 197^b sq. an appendix to this work appears as fifth 'Unşur, styled طور معرفت (exactly as the short mathnawî by Bidil, noticed above in No. 1686), and dated by another transcriber the 1st of Dhû-alhijjah, A. H. 1163 (A. D. 1750, Nov. 1), at Aḥmadâbâd. The lithographed کليات بیدل, 4 parts are included in the چهار عنصر A. H. 1287 at Lucknow.

No. 1849, ff. 250, ll. 17; written by different hands in various styles of difficult Shikasta, partly in diagonal lines; size of the first four 'Unşurs, 9 $\frac{1}{2}$ in. by 4 $\frac{7}{8}$ in.; of the fifth, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

2116

Munsha'ât-i-Bidil (منشآت بیدل).

The correspondence of the same 'Abd-alkâdir Bidil, containing chiefly letters addressed to Shukr-allâhkhân and his two sons, 'Âkîlkhân and Shâkîrkhân, beginning: عجز مراتب حمد و ثنا تسلیم بارگاه صمدی که خامه را در معرکه آغاز الخ.

No date. Other copies of the same or parts of the same are described in Rieu ii, p. 811^a; W. Pertsch, Berlin Cat., p. 147, No. 2; and E. G. Browne, Cambridge Cat., p. 284. These letters are also included in the کليات mentioned above; their usual title is انشاء بیدل or simply بیدل. The copy is collated.

No. 1687, ff. 103, ll. 12; Shikasta; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2117

A fragment of the same Munsha'ât.

The proper order of the leaves is: ff. 86 (first words, on fol. 86^a: دست دعائی که از دور الخ, corresponding to fol. 6^a, l. 4 ab infra in the preceding copy), lacuna (the last words of fol. 86^b=fol. 8^a, l. 5 in the preceding copy), 87 (first words here: مژده فتی که پیوسته = fol. 11^a, last line there), 84, 85, lacuna (last words of fol. 85^a=fol. 16^b, l. 5 ab infra there), 81-83 (first words, on fol. 81^a: اندیش کاشته = fol. 26^a, l. 6, middle there), 68-80, 67 (at the end of fol. 67^b the fragment breaks off, last words here = fol. 51^a, lin. penult. there).

No. 2420, ff. 67^a-87^b, ll. 15-19; Nasta'liq; occasional glosses on the margin; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2118

Miscellaneous letters and other specimens of refined prose-writing.

This incomplete collection contains :

1. A long series of letters, like all the other letters in this collection from the period of Akbar's reign to that of 'Ālamgir, for instance, a letter of Mahābatkhān to the Khānkhānān and answer (on fol. 72^a), to I'timād-aldaulah, etc.; a letter of Shaikh 'Abd-alrahmān (on fol. 73^a), of Nawwāb Sa'd-allāhkhān to Shaikh 'Abd-almu'min (ib.), of 'Umdat-almulk Wazirkhān (ib.), etc.

2. Ta'rif-i-Mathurā (تعریف متهر), a description of Mathurā (in the province of Āgra on the river Jumna), by Harbans Munshi (هربنس منشی), on fol. 75^a.

3. Tausif-i-dār-alkhilāfat Shāhjahānābād (توصیف دار الخلافه شاهجهان آباد), description of Shāhjahānābād (Dibli), by Hāji Khair-allāh Diwān, Sarkār of Rustamkhān, on fol. 75^b, last line. Copied A. H. 1134, the 28th of Shāhān (A. D. 1722, June 13), at Shāhjahānābād.

4. Another series of letters, for instance, to Mukhlis-khān, Nawwāb Fādilkhān (on fol. 77^b), to Nawwāb Jāfarkhān (on fol. 79^b sq.), to Bakhshi-almulk Muḥammad Aminkhān (on fol. 83^a sq.), to Shāh Saḥikhān (on fol. 86^a), to 'Ābidkhān (on fol. 86^b), to Iftikhārkhān (on fol. 89^b), to Asadkhān (ib.); a letter of Shaikh Farid Shakarganj (on fol. 92^a).

5. Extract from the Jāmi'-alkawānin (جامع القوانين), by Miyān Shaikh Muḥammad (so is the name given here), that is Khalifah Shāh Muḥammad of Kānnūj, composed A. H. 1085, see Nos. 2097-2105 above (on fol. 92^b); a Faraq-nāmeh (ib.). Letters to Nawwāb Jāfarkhān (on fol. 93^b). Letters to friends, to a son, etc. (on fol. 94^b); a Tazhib (ib.).

6. A third series of letters, for instance, of Mahābatkhān to 'Ālamgir (on fol. 96^a), of Rustamkhān (on fol. 97^a), of Kāsimkhān (on fol. 97^b). A lacuna after fol. 97. Letters of Abū-alfadl (on fol. 98^a sq.), for instance, to Sultān Salim (on fol. 99^a), to Akbar (on fol. 102^a), to prince Dāniyāl (on fol. 104^b), etc. Letters of Munsbi Candarbān Brahman of Patyāla, see Nos. 2093 and 2094 above (on fol. 107^a sq.). A letter to Jāfarkhān (on fol. 109^a). Dated on fol. 113^b, A. H. 1134 (A. D. 1722).

7. Risāla-i-nāz u niyāz (رساله ناز و نیاز), correspondence between lover and beloved in poetical prose, intermixed with verses, by Majnūn Rafīkī, and dedicated to Abū-almuẓaffar Ḥusain Bahādurkhān (on fol. 114^a) in thirteen bābs, viz. :

(1) در نیاز عاشق پیش از ملاقات و ناز معشوق در جواب.

(2) در نیاز عاشق در جواب نامه معشوق و ناز معشوق.

(3) در نیاز عاشق بعد از ملاقات اول و ناز معشوق در جواب.

(4) نیاز عاشق در اشتیاق.

(5) نیاز عاشق در شکایت نامه فرستادن و ناز معشوق در جواب.

(6) نیاز عاشق در التماس آمدن معشوق و ناز معشوق در جواب.

(7) نیاز عاشق در اظهار عاشق شدن و ناز معشوق در جواب.

نیاز عاشق در شکر قدوم مخدوم و خط غلام دادن (8) و ناز معشوق در جواب.

نیاز عاشق در اظهار عاشق شدن معشوق و ناز معشوق در جواب.

نیاز عاشق در مفارقت و الم التفات معشوق (10) بدیگران و ناز معشوق در جواب.

نیاز عاشق در عذر خواهی گناه و ناز معشوق در جواب.

در رسوا شدن و ناز معشوق در جواب.

نیاز عاشق در سفر کردن خود و ناز معشوق در جواب.

ای عاشق ناز ارجمندان معشوق نیاز مستمندان الخ.

Dated the 20th of Dhū-alkā'dah, A. H. 1132 (A. D. 1720, Sept. 23).

8. A fourth series of letters of Mirak Mu'in (on fol. 119^a), of Maulānā Nau'i to 'Isābeg of Hamadān (on fol. 119^b), of Hakim Rashidi to Mirzā Ibrāhīm (ib.), of Naṣirā of Hamadān to Mirzā Rafī Kabir (ib.), of Kāsimkhān to Mullā 'Abd-allatīf Sultān and Mullā Maḥabbat 'Alī (ib. and fol. 120^a), of Maulānā 'Alī Naḳī Kādī of Shirāz to Kādī Kīr, and answer of the latter (on fol. 120^a), of Kādī Mir Ḥusain to Mullā Jalāl-aldīn Muḥammad Dawānī (on fol. 120^b), of Mirzā Faṣīḥ to Nawwāb I'timād-aldaulah of India on behalf of his pupil Darwish Ḥusain, with the takhalluṣ Wāliḥ, and answer of the Nawwāb (on ff. 120^b and 121^a), of Mirzā Rūzbahān to Hakim Nizām-aldīn Aḥmad and answer of the latter (on fol. 121^b).

9. Extracts from the Ruḳ'at-i-Inshā-i-Munir (رقيات انشاء منیر) or Munir's Inshā (on ff. 122^a-128^b), incomplete. On Maulānā Munir of Lāhūr, the author of the انشاء منیر, collected A. H. 1050, and the توبایه, collected A. H. 1051, comp. Nos. 2078-2082 above.

No. 2678, ff. 72-128; written in diagonal lines, in Shikasta; size, 11 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

2119

Dastūr-alnaẓm (دستور النظم).

A tract on Persian prosody and metres, compiled by Muḥammad Mūsawī Wāliḥ (see fol. 2^a, last line) A. H. 1140 (A. D. 1727, 1728), and styled دستور النظم (see fol. 2^b, last line).

Beginning: مر جسته مصرعی که از رنگینی و رسائی : چوں سرو قامت موزون گلشن خیال الخ.

It is divided into a muḳaddimah (در صفت سخنوری).

فصل اول (و بیان طریقه اکتساب آن), on fol. 3^a, two fanns (در بیان قواعد و ضوابط بحار و اوزان و اسامی اشعار فن دوم), on ff. 5^b and 8^b respectively, and a khātimah (در بیان بحر رباعی), on fol. 25^a. Copied A. H. 1164 (A. D. 1751).

Another copy of this little tract, where the name of the author is given in the fuller form of Sayyid Muḥammad bin Muḥammad Bākir Mūsawī Wāliḥ and the contents are stated to consist of a muḳaddimah, three bābs (instead of two fanns), and a khātimah, is noticed in Rieu ii. p. 859^a, No. III.

No. 779, ff. 27, ll. 15; large Nasta'lik; size 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

2120

Dakā'ik-alinshā (دقائق الانشا).

A compendium of rhetoric, prosody, and the whole art of refined writing in prose and verse, compiled A. H. 1145 (see fol. 2^b, l. 5) = A. D. 1732, 1733, by Ranjhūrdās, son of Ranjit Rāi Kāyath (راجهورداس ولد رنجیت رای) of Jaunpūr, and styled دقائق الانشا (comp. fol. 2^a, last line, and fol. 3^b, l. 12). It is based upon the following authorities:

1. دستور الکتاب, by Abū-albarakāt of Nishāpūr.
2. ریاض الانشا, by Maḥmūd bin Shaikh Muḥammad Gilāni (see above, Nos. 2044 and 2045).
3. بدائع الانشا (see above, Nos. 2057-2060).
- 4-8. رفعات, by Khusrau (see above, No. 1219 sq.), Jāmi (see above, Nos. 1387-1389), Amān-allāh Ḥusaini (see above, No. 2077), 'Abd-alwāsi' aljabali (died A. H. 555), and Kāsim Kāhi (died A. H. 988).
- 9-11. منشآت, by Mullā Tughra (see above, No. 1586, XXIII; 1587, XVII and XVIII; 1588, XVI; and 1589, X), Żuhūrī (see above, Nos. 1509, 4, and 1510, 5), and Naṣīrāi of Hamadān (about A. H. 1015 = A. D. 1606).
12. بهار سخن, by Shaikh Muḥammad Ṣāliḥ, the author of the تاریخ شاهجهانی, i. e. the عمل صالح (see above, Nos. 2090-2092).
- 13-16. منشآت, by Candarbhan Brahman (see above, Nos. 2093 and 2094), Mullā Abū-albarakāt Munir of Lāhūr (see above, Nos. 2078-2082), Mirzā Mu'izz Fitrat (died A. H. 1106) and Mirzā Muhammad Khalil (about A. H. 1100, see Rieu ii. p. 826^b, No. VI).
17. گلزار دانش, by Nawāzishkhān.
18. خاص الانشا, by Mullā Jāmi'i (see above, Nos. 2095 and 2096).
19. رقعات, by Mullā Muḥammad Muḥsin Dhū-alqadr and others.

Beginning: (read متکثر) حمد وافرو ثنای متطائر (متکثر) است که شاهدان معانی را یکسوت
نثار بارگاه صانعی
الفاظ آراسته الخ

The work is divided into a muḥaddimah, eight dakīkas and a khātimah:

Muḥaddimah: در بیان انشا و اقسام آن, on fol. 4^a.

Dakīkah I, on fol. 7^a, in three faṣls, viz.: 1. در بیان در بیان اعداد حروف تهجی و اختصاص 2. حد حرف آن در لغت عرب و عجم و شرح اعراب و اقسام آن 3. در بیان اقسام پارسی.

Dakīkah II, on fol. 11^a, in ten faṣls, viz.: 1. در بیان کیفیت حروف تهجی و کمیت آن در تداول محاوره 2. در بیان نسبت کلیات خمس 3. در بیان حروف یعنی ادات 4. در بیان کلمه 5. در شرح دلالت 6. در بیان اسم 7. در بیان فعل 8. در بیان تعریف شیء 9. الفاظ مفردة بر معانی 10. در بیان لفظ مرکب یعنی کلام.

Dakīkah III, on fol. 44^b, in two faṣls, viz.: 1. در تحریر کلام نظم 2. تعبیر کلام نظم

Dakīkah IV, on fol. 64^b, in two faṣls, viz.: 1. در بیان اسقام عارضی کلام 2. بیان اسقام ذاتی کلام.

Dakīkah V, on fol. 68^a, in two faṣls, viz.: 1. در بیان حسن عارضی کلام 2. حسن ذاتی کلام.

Dakīkah VI, on fol. 106^b, in two faṣls, viz.: 1. در بیان قواعد مکتوبی 2. بیان قواعد ملفوظی.

Dakīkah VII, on fol. 112^a, in three faṣls, viz.: 1. در شرح 3. در آداب مناظره 2. بیان آداب سخن گفتن آداب نوکری.

Dakīkah VIII, on fol. 116^a: در اصطلاحات و کنایات. This last chapter is said to contain twenty-three faṣls alphabetically arranged according to the *second* letter of the words, but only the first five جله (arranged according to the *first* letter) of the first فصل are found here; all the rest is missing. Probably the author had not yet finished the whole work when this copy was made, only one year after the date of the composition, in A. H. 1146, the 17th of Shawwāl (A. D. 1734, March 23), by Shaikh Mihtāb 'Uthmānī, an inhabitant of 'Azimābād.

Other copies of the دقائق الانشا are described in the Bodleian Cat., No. 1403 (likewise unfinished), and in W. Pertsch, Berlin Cat., p. 1013 (which from the analysis given seems to be complete).

No. 1556, ff. 120, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

2121

The same.

Another, but defective copy of the Dakā'ik-alinshā, and very incorrect besides, as the spelling of the title: دقائق الانشا (sic!) on fol. 3^b, l. 7, and on fol. 1^a proves. Both the careless handwriting and the absence of many headings make it rather difficult to decide how much is missing. According to the index, on ff. 4^a-5^b, the work contains in this copy only seven dakīkas, and of these there can be traced only the first five.

Muḥaddimah, on fol. 5^b.

Dakīkah I, in three faṣls, on fol. 8^a.

Dakīkah II, in eight faṣls, on fol. 12^a. These eight correspond to the ten of the preceding copy in the following way: 1 = 1-3 there; heading: در بیان در بیان حروف تهجی و کیفیت آن الخ 2 = 4. 3 = 5, 4 = 6. 5 = 7. 6 = 8. 7 = 9. 8 = 10.

Dakīkah III, in two faṣls, on fol. 39^a.

Dakīkah IV, in two faṣls, on fol. 58^b.

Dakīkah V, in two faṣls, on fol. 62^a.

The second faṣl of Dakīkah V begins on fol. 63^a. There are no further headings to be found, except on fol. 78^b, lin. penult.: فصل سیوم در آداب گوهری. If this were a mere mistake for آداب نوکری, we should have here the third faṣl of the seventh Dakīkah, but in that case the second faṣl of the fifth, the whole sixth, and the first two faṣls of the seventh Dakīkah would comprise an infinitely smaller number of pages than in the preceding copy.

Beginning: حمد وافر و ثنای متکاتر نثار بارگاه
مانعیست الخ

No date. Sir Charles Wilkins.

No. 2574, ff. 80, ll. 13-14; Shikasta; size, 9 $\frac{3}{8}$ in. by 7 $\frac{7}{8}$ in.

2122

Majma'-al-inshā (مجمع الانشا).

A vast collection of refined prose-writings, intermixed with verses, chiefly letters, compiled by Muḥammad Amin-i-Banī Isrā'īl (see fol. 1^b, l. 5), who was first in the service of Rāi Dakhnī Rām (fol. 1^b, l. 6), afterwards in that of Rāi Budhchand (fol. 1^b, l. 9, but wrongly spelt here بدسچند instead of the correct بدھچند, which appears in other places), a vassal of Nizām-al-mulk Āsafjāh of the Dakhan, who died A.H. 1161 (A.D. 1748). According to the only other copy extant, viz. Rieu iii. p. 1067^b, this collection was made at the request of Rāi Budhchand A.H. 1146 (A.D. 1733, 1734), the chronogram being سلك جيد از جواهر منشور; but the present copy has left out از and reads (fol. 1^b, ll. 6 and 5 ab infra) سلك جيد جواهر منشور (the last word incorrectly spelt here منشور), which would give as date A.H. 1138 (A.D. 1725, 1726).

Beginning: منشاء منشور (نشو نمای نهال انشا)
انشای (correctly انشای alone) ثنای انشا طراز الخ

It is divided into the following thirty faṣls (the headings of which are given here according to the wording of the index on fol. 2^a):

1. در تعجید توحید قادر وحید, on fol. 2^a.
2. مناجات بجانب موجب الدعوات, on fol. 5^b, lin. penult.
3. نعت حضرت رسالت و منقبت اصحاب و لدیت, on fol. 9^b.
4. در عنوان بیاض, on fol. 11^b, lin. penult.
5. رقائق نصائح شعائم, on fol. 15^a.
6. خطوط و فرامین سلاطین, on fol. 24^a.
7. در تقدیم مراسم تهنیت, on fol. 34^a.
8. در شکر عطایا بوجوه شتی, on fol. 45^b, l. 3 ab infra.
9. گذارش سفارش, on fol. 58^a, first line.
10. در استدعای اشیای متنوعه, on fol. 66^a.
11. سباس وصول رسل و رسائل, on fol. 75^a.
12. در بیان شدائد اشتیاق, on fol. 90^b.
13. اسلوب طلب احیای محبوب, on fol. 101^a.
14. جواب طلب احیای محبوب, on fol. 107^b, last line.
15. تمنای طلب, on fol. 109^a.
16. ذریعہ ملازمت, on fol. 111^a.
17. عذر زارساتی خطوط, on fol. 112^b, lin. penult.
18. شکایت نارسائی صحائف, on fol. 118^a.
19. جواب شکوه نارسائی صحائف, on fol. 124^b, last line.
20. در سؤال و جواب احباب, on fol. 131^a.
21. در اجوبہ موجہ, on fol. 133^b.

22. در ارسال تحف و هدایا, on fol. 138^a, last line but two.

23. عبارت عیادت, on fol. 142^b.

24. لوازم تعزیت, on fol. 145^a.

25. شکوه ارباب سخن بر از فن, on fol. 154^b.

26. صحائف پر ظرائف, on fol. 159^b.

27. در مناظرات, on fol. 163^a.

28. بدائع بر صنائع, on fol. 171^b.

29. استعفای خطایا, on fol. 173^b.

30. در غمخواری و غمگساری, on fol. 175^a.

A large percentage of the letters are written by the compiler himself in the names of Rāi Dakhnī Rām, Rāi Budhchand, Fadl-allāhkhān (the son of Siyādatkhān, died A.H. 1088=A.D. 1677, 1678), and especially of Sa'adat-allāhkhān (the governor of the Carnatic, who died A.H. 1145=A.D. 1732, 1733). There are also a number of letters written by the author's grandfather (جد امجد), Shaikh Muḥammad Ashraf. The chief contributors besides are: 'Abdallāh Anṣārī, Ghauth-al-azam, i. e. Shaikh 'Abd-alkādir Jilānī, the poets Sa'di and Jāmi, Abū-alfadl, the prime-minister of Akbar, Amīr Khusrau of Dihli, Mullā Tughrā of Mashhad, Mir Husaini Sādāt, Muḥammad Rafī Wā'iz, Mu'in-al-din Jām'i, Munir of Lāhūr, Shaikh Abū-albara' at, Nāzim of Harāt, the poets Sā'ib, 'Urfi, and Faizi, Bidil, Tāhir Wahid, Muḥammad Kāzim, Naṣir 'Alī, Mu'izz Fitrat called Mūsawikhān, Muḥammad Sa'id Ijāz, Mullā Sa'd-aldin, Nī'matkhān 'Alī, Tāhir Ghani Kashmiri, Amān-allāh Husaini, Mir Nizām-al-din, known as Mir Junūn, a naukār of Nawwāb Zain-al-dinkhān, Khalifah Shāh Muḥammad, Naṣirā, Muḥammad 'Adil Waḥdat, Ghālibkhān, Kizilbāshkhān, Nawwāb 'Aqilkhān, Hidāyat-allāhkhān, Luṭf-allāhkhān, Shukr-allāhkhān, etc. The official documents and firmāns in the sixth faṣl include orders and notes by Akbar, Shāhjahān, 'Ālamgir, Muḥammadshāh, Shāh 'Abbās I, Shāh 'Abbās II, etc. Among the congratulatory letters in the seventh faṣl there appear: one on the accession of 'Ālamgir by Shaikh Mu'in-al-din, one on the conquest of the Dakhan, two on the wedding of Nawwāb Mubārizkhān by Sa'adat-allāhkhān and by Dakhnī Rām, also letters by Akbar, etc. The Munāzarāt in the twenty-seventh faṣl consist of the following specimens:

مناظره شیخ فیروز با ملا شیدا
مناظره طالب علم با کبوتر داز
مناظره اربع عناصر
مناظره تسع و قلم
مناظره بخت و عقل

The last three are by Munir of Lāhūr, comp. above, No. 2078, where two of them are found. دستور العمل by Abū-alfadl and other elegant prose-writings by the same are found in the fifth faṣl, on fol. 18^b sq.

The copy is not dated.

No. 2894, ff. 177, ll. 23; Shikasta; size, 11 $\frac{1}{4}$ in. by 7 $\frac{3}{8}$ in.

2123

A collection of letters, notes, short orders, etc., written by Rājah Rām Kunt in the reign of Muḥammadshāh and partly in his name. The latest date which appears in this collection is the twenty-first year of Muḥammadshāh's reign=A. H. 1152, A. D. 1739 (for instance, on ff. 90^b, 93^a, 93^b, etc.); other dates, often returning, are the sixth year of the same reign=A. H. 1137, A. D. 1724, 1725 (on fol. 70^a), the fifteenth year=A. H. 1146, A. D. 1733, 1734 (on fol. 57^a), the seventeenth=A. H. 1148, A. D. 1735, 1736 (on fol. 22^b, last line), the eighteenth=A. H. 1149, A. D. 1736, 1737 (on fol. 27^a), etc.

Beginning of the *first* note, on fol. 1^b: عرضه داشت: فدوی عبودیت فرجام رام کنت آداب کورنشات فراوان و قواعد تسلیمات بی کران الخ.

No date. Fol. 73^b left blank. This copy belonged formerly to Sir Charles Wilkins.

No. 2535, ff. 94, ll. 9-10; large Shikasta; size, 10 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

2124

Ruḡa'at-i-Khâtim-alkalâm (رقعات خانم الکلام).

Specimens of letters for manifold occasions in life, compiled by Maulânâ Mir Kamâl-al-din Muḥammad, who died the 7th of Rabi' I, A. H. 1132 (A. D. 1720, Jan. 18), see fol. 2^a, last line, fol. 2^b, last line, fol. 3^a, first line sq., and fol. 70^a, and edited by one of his disciples, Lâchirâm, the son of Hardâs (هرداس), see fol. 3^a, l. 10, A. H. 1155 (A. D. 1742, 1743), comp. the chronogram on fol. 8^b, ll. 4 and 3 ab infra, and آمد و آمد بهار. This collection is divided into nine fasls, see fol. 4^a, ll. 8 and 9, but of these only the fourth is indicated by a heading on fol. 103^a. This copy is besides incomplete at the end.

Beginning, on fol. 1^b: بعد از حمد موفور و ثنائی: نامحصور حضرت آفریننده بیچون که بیک کاف و نون الخ.

No. 2758, ff. 160, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{7}{8}$ in.

2125

Dastûr-al'amal (دستور العمل).

The writer's manual (در نویسندگی و حساب دانی), a treatise on the divisions of time, on numerals, weights, measures, but chiefly on the numeral notation, called Siyâk, together with a great number of models and specimens of official accounts, an extract from a larger work, styled سیاق نامه, by Ânand Râm, the recipe-writer (نسخه نویس) of Kurrâ (کُرّاء), in the Sûbah of Allahâbâd, who is undoubtedly identical with Ânand Râm, son of Rājah Mardi Râm, who died A. H. 1164 (A. D. 1751), and is the author of the مرآت الاصطلاح, of a Persian diwân, Hindûstânî poems, a collection of letters and a history of the war between Muḥammadshāh and Nâdirshāh, see Rieu iii. p. 997; A. Sprenger, Catal., p. 262; Beale, Orient. Biogr. Dictionary, p. 195, etc. His takhalluṣ was Mukhlîṣ and his spiritual guide

and teacher Mirzâ Bidil, whom he quotes frequently in this treatise, see, for instance, ff. 22^a, 29^a, 34^b, etc. Most of the official accounts given as specimens are dated A. H. 1142 (A. D. 1729, 1730), the twelfth, or rather eleventh, year of Muḥammadshāh's reign, see, for instance, ff. 133^b, 136^a, 146^b, etc. (some also A. H. 1137=A. D. 1724, 1725, see ff. 135^a and 144^a). The last chapter, on fol. 170^a, is headed: شرح قبض الوصول.

Beginning: انتخاب از کتاب سیاق نامه ساخته و پرداخته بهیه (بهیا) آنندرام نسخه نویس ساکن بلده حویلی کُرّاء سرکار مذکور مضاف صوبه اله آباد در علم الخ.

The first subject treated is 'بیان نامه‌ای یوم هفته'.

The contents are partly in tabulated form, as in a very similar, but shorter manual, described by Rieu in his Cat. ii. p. 804.

No date.

This copy belonged originally to Mr. Richard Johnson.

No. 2932, ff. 176, ll. 13; clear Nasta'liq; size, 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

2126

Two Inshâs.

1. Khulâṣat-almunsha'ât (خلاصة المنشآت), on ff. 1^b-31^a, specimens and formulas of letters for all relations and conditions in life.

Beginning: حمدی که در هیچای ادای آن جناح الخ.

It contains the following subdivisions:

- (a) سلاطین با سلاطین, on fol. 2^b.
- (b) امرا با امرا, on fol. 8^a.
- (c) صدر بصدر, on fol. 9^b.
- (d) عزیز بیک بیکی عزیز بیک بیکی, on fol. 11^a.
- (e) بافضی العضا, on fol. 12^a.
- (f) بمفتی, on fol. 13^b.
- (g) بعلماء و فضلا, on fol. 15^a.
- (h) بمعجم, on fol. 17^b.
- (i) بمشایخ, on fol. 17^b.
- (k) بشعرا, on fol. 18^a.
- (l) بقراء و حقا, on fol. 18^b.
- (m) بدوستان عزیز, on fol. 19^b.

Dated the 20th of Ramaḍân, A. H. 1165 (A. D. 1752, Aug. 1).

2. Inshâ-i-Nî'mati (انشاء نعمتی), by Nî'mat-allâh, a Jew, identical with the انشاء نعمت, noticed in No. 1768, 1 above, on ff. 32^b-40^b, and beginning: الحمد لله... بنده درگاه بلا اشتباه نعمت الله بنی اسرائیل الخ.

Another copy of this small collection which contains formulas of letters to parents, children, relations, friends, etc., is noticed in W. Pertsch, Berlin Cat., p. 1009, No. 4. Written by the same hand as the former treatise.

No. 1197, ff. 1-40, ll. 13; large Shikasta; size, 9 in. by 4 $\frac{7}{8}$ in.

2127

Inshâs.

Two small collections of letters, the first on ff. 1^b-4^b, the second on ff. 5^b-20^a.

The first bears the vague title of Majmû'at-almusawwadât (مجموعۃ المسودات), and contains letters from A. H. 1156, 1162 and 1166 (A. D. 1743, 1749 and 1753).

The first begins: بخدمت فرزند عزیز شیخ محمد فیاض الحج. The last is written by Bahâ-aldin bin Sayyid Muhammad Ashraf.

The second contains chiefly letters on Sûfic topics, headed: ذلك من فضل الله علينا وعلى الناس.

No date.

No. 1970, ff. 20, ll. 21; careless Nasta'liq; size, 9 in. by 5½ in.

2128

Dastûr-alinshâ (دستور الانشا).

Letters, dealing with transactions in Bengal during the years A. H. 1151-1170 (A. D. 1738-1757), compiled by Munshi Shaikh Yâr Muhammad Kalandar for his patron Fidâ'ikhân, i. e. Sayyid Ghulâm Husainkhân, and beginning: ثنای آفریننده نور در چشم و روح در جسم که مردم دیده مردم والد نظر الحج.

This collection was printed in Calcutta A. H. 1240.

Another copy of the same is noticed in Rieu iii. p. 1031^a, No. IV.

As date appears the 9th of Şafar, A. H. 1201 or 1210? = A. D. 1786, Dec. 1, or 1795, Aug. 25).

No. 2984, ff. 156, ll. 16-17; Shikasta; size, 9½ in. by 6½ in.

2129

Çâr Çaman-i-Faid (چار چمن فیض).

A collection of letters from Firûzjang and Muhammad Fâdil to Nizâm-almulk Âsafjah of the Dakhan, who died A. H. 1161 (A. D. 1748), as well as from the collector himself, the Munshi of the late Nawwâb Firûzjang, Âsafjah's son (usually called Ghâzî-aldin-khân II, who died A. H. 1165 = A. D. 1752), to Firûzjang, Muhammad Mir with the epithet Arshadkhân, etc., see fol. 1^b, ll. 2-4. It is divided into four çams, the first on fol. 2^a, the second on fol. 65^a, the third on fol. 93^a, the fourth on fol. 153^b.

The whole copy is written in the worst style of Shikasta and almost illegible in many places. This edition was made in the reign of Shâh 'Âlam (A. H. 1173-1221 = A. D. 1759-1806) at Shâhjahânâbâd and copied there by Muhammad Akbar.

Beginning: بعد حمد احد الله الصمد و درود نا محدود احمد مصطفى محمد صلی الله الحج.

No. 2006, ff. 201, ll. 16; Shikasta; many pages written in diagonal lines; size, 9¼ in. by 5 in.

2130

Takmilat-alfârsi (تکملة الفارسی).

A treatise on prosody, metres and rhyme, composed by Kutb 'Ali, a pupil of Sayyid Ghulâm 'Umari alhusaini al-kâdiri, and divided into seven bâbs.

IND. OFF.

Beginning: بس از تحمید خدای جل و علا و نعت سرور انبیا محمد مصطفی صلی الله علیه و علی آله الحج.

This treatise was finished A. H. 1175 (A. D. 1761. 1762); the copy is dated the 17th of Muḥarram, A. H. 1185 (A. D. 1771, May 2), at Barili.

No. 419, ff. 67, ll. 16; Shikasta; size, 9½ in. by 6½ in.

2131

Majmû'a-i-Khutûṭhâ (مجموعۃ خطوطها).

A collection of official letters, similar to those described in Rieu i. pp. 407^b and 408^a, addressed to the governor of Bengal (Mr. Vansittart) by the Nâzims of Bengal and other native princes, chiefly Mir Kâsim 'Alikhân, Mir Muhammad Ja'farkhân, Shitâb Râe, the wazir Shujâ'-al-daulah, Mirzâ 'Îrickhân, the Pâdishâh (i. e. Shâh 'Âlam), etc., with occasional answers of the governor, together with orders of the council. The letters bear no date, but belong evidently to the same period as those described in Rieu, loc. cit., viz. A. H. 1173-1178 (A. D. 1760-1764).

Beginning: خط میر قاسم خان بنام کورنر صاحب مهربانی نامه خیرت شامد مرقمہ بیست و ششم شهر رجب الحج.

No date.

No. 1925, ff. 74, ll. 15; many leaves are left blank on one side: Nasta'liq; size, 9½ in. by 6½ in.

2132

Inshâ-i-majmû' al-kawâ'id (انشاء مجموع القواعد).

A very large collection of chiefly historical and official letters from the time of the emperor Shâh 'Âlam (who ascended the throne the 4th of Jumâdâ I, A. H. 1173 = A. D. 1759, 25th of December, and died the 7th of Ramadân, A. H. 1221 = A. D. 1806, 19th of November), compiled by Râm Nârâyan (Râma Nârâyana), see fol. 2^a, lin. penult., no doubt the same writer who is mentioned in W. Pertsch, Berlin Cat., p. 146, No. 2, as author of a treatise on arithmetic in seven fasls (composed A. H. 1186 = A. D. 1772, 1773). The present collection was completed A. H. 1190 (chronogram ظریف, see fol. 6^a, l. 5 ab infra) = A. D. 1776, and entitled انشاء مجموع القواعد, see fol. 5^b, l. 3 ab infra, not مجمع الفوائد, as is stated on a piece of paper pasted to the fly-leaf. It is divided into four fasls, see the index, on fol. 5^b, lin. penult. to fol. 6^a, l. 9. viz.:

1. فصل اول مشتمل بر مسودات که در ایام طفولت از استادان (از خدمت استادان) اصلاح گرفته بود و on fol. 6^b, containing specimens of general letters, both familiar and official, from the earliest years of the compiler, together with a treatise on computation or keeping accounts. This treatise, begins on fol. 79^b and contains three bâbs, viz.: (a) در بیان دستور و دستورات دفاتر, on fol. 79^b. (b) در دستور حسابات (در دانستن طریقه حسابات), on fol. 84^a. (c) دستور سررشتجات (در بیان دانستن شرح سررشتجات), on fol. 101^a.

2. فصل دوم مشتمل بر عرائض و خطوط که از طرف شهامت جنگ بهادر و نواب حسین قلیخان بهادر و نواب حسین الله‌دینخان بهادر و نواب جاسراتخان بهادر در مبارکباد، on fol. 146^a, comprising letters of congratulation (مبارکباد) and condolence (تعزیت, see fol. 181^b sq.). by Shahâmatjang Bahâdur, Nawwâb Husain Kulikhân Bahâdur, Nawwâb Husain Allâhdinkhân Bahâdur, Nawwâb Jasâratkhân Bahâdur, etc., beginning with one by Shahâmatjang to Mahâbatjang (i.e. Allâhwirdikhân, the usurper of the government of Bengal, who died the 9th of Rajab, A.H. 1169 = A.D. 1756, April 10th); on fol. 154^b an interesting document is preserved, a letter of Nawwâb Jasâratkhân to Nawwâb Sirâj-aulah (the successor of Mahâbatjang in the government of Bengal) congratulating him on his capture of Calcutta (20th of June, 1756).

3. فصل سیوم مشتمل بر عرائض و خطوط از طرف مهاراجه مهاسنکه بهادر و راجه همت سنکه بهادر بجناب نواب مبارز الملک معلى الدولة خان خانان سيد محمد رضاخان بهادر مظفر جنگ و راجه امرت سنکه بهادر و از طرف راجه مشار اليه بخدمت مهاراجه مهاسنکه بهادر و بعضی مرسولات الهی، on fol. 189^a, containing letters of similar contents by the Mahârâjah Mahâsingh Bahâdur (a Sikh Râjah of Lahore and father of Mahârâjah Ranjît Singh, died 1792) and the Râjah Himmatsingh Bahâdur (who died 1814) to Sayyid Muḥammad Ridâkhân Bahâdur Muẓaffarjang (the Nâ'ib Nizâmat of Bengal, who was chosen by the English in 1765 to act as minister to the Nawwâb Najm-aulah and died A.H. 1206 = A.D. 1791, 1792), and to Râjah Amritsingh, also letters by the said Râjah to the Mahârâjah Mahâsingh Bahâdur, etc.

4. فصل چهارم در ضابطه اسناد دېوانی و دستکات خدمت، عمل سابق و حکمنامه عملداری و دستک دیگری الهی، on fol. 360^a, containing ordinances of the diwân, warrants, writs, government decrees, and other official documents.

A great number of dates appear, especially in the third fasl, viz.: 1160 of the Bangālî era, on fol. 148^b; 1173 of the same era, on fol. 285^b; 1175 and 1176 of the same, on fol. 304^a; the first year of Shâh 'Âlam's reign, 3rd of Muḥarram = A.H. 1174 (A.D. 1760, Aug. 15), on ff. 359^b and 360^a; 28th of Muḥarram = A.D. 1760, Sept. 9, on fol. 360^a; 19th of Rabî' II = A.D. 1760, Nov. 28, on fol. 190^a; the seventh year of the same reign, 25th of Shawwâl = A.H. 1179 (A.D. 1766, April 6), on fol. 349^b; the ninth year, 6th of Şafar = A.H. 1182 (A.D. 1768, June 22), on fol. 329^a; the tenth year, 16th of Muḥarram = A.H. 1183 (A.D. 1769, May 22), on fol. 359^a (twice); 5th of Ramadân = A.H. 1182 (A.D. 1769, Jan. 13), on fol. 323^a; 12th of Ramadân = A.D. 1769, Jan. 20, on fol. 322^b; the eleventh year, 6th of Muḥarram = A.H. 1184 (A.D. 1770, May 2), on fol. 356^a; 9th of Şafar = A.D. 1770, June 4, on fol. 321^b; 13th of Jumâdâ II = A.H. 1183 (A.D. 1769, Oct. 14), on fol. 350^b; 29th of Jumâdâ II = A.D. 1769, Oct. 30,

on fol. 223^b; 24th of Rajab = A.D. 1769, Nov. 23, on fol. 332^b; 7th of Shawwâl = A.D. 1770, Feb. 3, on fol. 327^b; the twelfth year, 5th of Dhû-alka'dah = A.H. 1184 (A.D. 1771, Feb. 20), on fol. 328^b; the fifteenth year, 22nd of Muḥarram = A.H. 1188 (A.D. 1774, April 4), on fol. 292^a.

Beginning of the preface, on fol. 1^b: حمد و سپاس قدسی اساس مبدی را سزد که وجود الهی.

No date.

No. 1448, ff. 383, ll. 15-16; a number of the last pages written in diagonal lines; Shikasta; size, 9½ in. by 5½ in.

2133

القاب نامه قدیم (Alḡabnâme-i-ḡadim).

A list of titles and forms of addresses for the time of Haidar 'Alikhân of Mysore (who died in the beginning of Muḥarram, A.H. 1197 = A.D. 1782, Dec., see No. 516 sq. above), by Muḥammad A'zam and Kâẓim 'Ali Munshi. Many leaves are left entirely blank. On fol. 25 a new series of titles and names begins, arranged in alphabetical order, but only portions of the letters ا, ب, گ, د, ر, ق, ی, ع, and ن are filled in.

No. 2104, ff. 44; Shikasta; size, 7½ in. by 3½ in.

2134

انشاء مطلوب (Inshâ-i-maṭlûb).

Forms of letters for students of the art of epistolography, by Shaikh Muḡarak Farshi (شیخ مبارک فرشی), beginning : بعد از ادای شکر آفریدگار بس از ابلاغ درود الهی.

Some interlinear glosses. Dated 1191 of the Bangālî era (A.D. 1783).

No. 1966, ff. 1-18, ll. 10-11; unequal Shikasta; size, 9½ in. by 6½ in.

2135

غزلان الهند (Ghazalân-alhind).

A book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian women, on Indian love and matters connected therewith, by Mir Ghulâm 'Alikhân Ḥusaini Wâsiṭi Balgrâmî, with the takhalluṣ 'Âzâd, the author of the مآثر الکرام (see above, Nos. 682-684), the سرو آزاد and تاریخ بلگرام (ib.), the خزائن عامره (see above, Nos. 685-690), the روضة الاولیا (No. 655 above), etc., and the first editor of the مآثر الامرا (see above, Nos. 622-626), who died towards the end of A.H. 1200 (A.D. 1786, Sept.). He compiled in A.H. 1177 (A.D. 1763, 1764, chronogram: نجلو الصيرة سبعة المرجان) an Arabic work on India and Indian matters in all their aspects under the title of سبعة المرجان فی آثار الهندستان (see a fragment of it noticed in Rieu iii. p. 1022^b, No. II), divided into the following four مقصد, viz.: 1. ذکر هندوستان احوال علماء. 2. بهشت نشان از کتب تفسیر و حدیث

فرت. 4. بعضی صنائع علم بدیع هندی. 3. هند. نایکابیهید (Sanskrit: nāyikhābheda). At the request of two of his friends, 'Abd-alkādir Mihrbān of Aurangābād and Lāchmī Narāyan, with the takhalluṣ Shafīk of the same place (the author of the حقیقتهای بساط الغنائم, the تنمیی شگرف, هندوستان, شام غریبان and گل رعنا tadhkiras, the two tadhkiras, a description of Haidarābād, and other works, see above, Nos. 426, 447, 448, and 468), he translated in A. H. 1178 (A. D. 1764, 1765) the last two volumes of his original Arabic work into Persian, and styled this paraphrase of the latter half of his 'coral rosary' غزلان الهند, which is a chronogram for 1178.

It is divided into two maḳālas, viz.:

1. در بیان صنائع, on rhetorical figures and other artifices of poetry, richly illustrated by examples taken from Persian writers both of Persia and India, in four faṣls:

- (a) در بیان تفریش صنائع هندی, on fol. 28^a.
- (b) در بیان صنائع مختلعة مؤلف, on fol. 38^a.
- (c) در بیان صنعتی از امیر خسرو, on fol. 49^b.
- (d) در بیان سه صنعت قدیم, on fol. 50^a.

2. در بیان اسرار نسوان, i. e. the mysteries of women, their doings, love-affairs, social and sexual intercourse, etc., likewise in four faṣls, viz.:

- (a) در بیان معشوقات مستخرجة هندیان, on fol. 52^b.
- (b) در بیان معشوقات مستخرجة مؤلف, on fol. 61^b.
- (c) در بیان اقسام عشاق, on fol. 62^b.
- (d) در بیان عشاق, on fol. 63^a.

At the end a biographical account of the author.

Beginning: سر آمد محسنات کلام ستایش صانعی که خلوتکده تنزیه را وجود او نواخت آن.

No date. Another copy of the same work, which, however, seems incomplete, is noticed in W. Pertsch, Berlin Cat., pp. 1001 and 1002.

No. 1814, ff. 23^b-68^b, ll. 21; clear Nasta'liq; size, 9½ in. by 5½ in.

Inshās and other Prose-writings of uncertain date.

2136

Haft Dābiṭah (هفت ضابطه).

The seven rules for proper letter-writing, also styled ضوابط الانشا (see another copy of the same with this title in Rieu ii. p. 530^b), by Sayyid 'Alī Naḳīkhān bin Sayyid Hishmat 'Alī, a resident of the town of Sāndi (ساندی, in Oude). The seven regulations deal with the following points:

I. در کیفیت تحریر خط و کمیّت مراتب و اسباب تفاوت مراتب, on fol. 1^b.

II. در تفصیل مراتب باعتبار هر یک از اسباب, on fol. 2^b.

III. در العاب و معدّمه العاب و ادعیه و خاتمه, on fol. 4^b.

IV. در تحییّت و اشتیاق و غیره نمهد قبل مطلب مع. بعضی تکلفات, on fol. 6^b.

V. در کنایت ذکر مکتوب البه و مکتوب منه و غیرهما, on fol. 9^a.

VI. در استعاره بعضی افعال به نسبت مکتوب البه. و منه که در میان خط آید, on fol. 11^a.

VII. در الفاظ متعلّقه لفافه و تنبیه بر فوائد جدول. و غیره, on fol. 13^b.

Beginning: الحمد لله . . . چنین میگوید احقر العباد . . . سیّد علی نقی خان الخ.

On ff. 16 and 17 several tables are added. Copied by Sayyid Abū-alkhaikhān Bahādur.

No date.

No. 1948, ff. 17, ll. 11; large Nasta'liq; size, 8½ in. by 5½ in.

2137

Another copy of the same.

Dābiṭah I, on fol. 2^a; II, on fol. 2^b; III, on fol. 3^b; IV, on fol. 5^a; V, on fol. 6^b; VI, on fol. 8^a (here is written الفاظ instead of افعال, both in text and index, but in the latter there is marked on the margin as various reading افعال); VII, on fol. 9^b.

Tables, on ff. 11^a-14. No date.

No. 1555, ff. 14, ll. 15; Nasta'liq; size, 9¼ in. by 6 in.

2138

Dastūr-i-Shigarf (دستور شگرف).

Introduction into the art of composition, dealing especially with syntactical matters and rhetorical figures and illustrated by numerous specimens of the higher or refined style of writing in prose and poetry. The author's name (which is not given here) appears in the British Museum copy (Rieu iii. p. 1043^b, No. V) as Bhūpat Rāi; when he lived is not known, but he must be later than Zuhūrī (who died A. H. 1025 = A. D. 1616, see above, No. 1500 sq.), since he quotes that poet and prose-writer on fol. 77^b, ll. 5; the title appears on the same page, ll. 8 and 10.

Beginning:

ای از تو بر اهل صنعت آمد توفیق
گر معنی نازکست و رهست دقیق

The first paragraph is styled بیان ماهیّت منشی. On fol. 2^a the author divides the Persian language into seven groups or dialects, four of which, he says, are now abandoned or obsolete (متروک), viz. سکرزی, زاولی, سغدی, and هروی, and three still current (متداول), viz. زبان, پهلوی, and باریسی. زبان is explained thus: اهل لزم و تکلم ملائکه چهارم آسمان زبان متوطنان پهلوی که شهرست بنا کرده پهلوی پسر سام بن نوح.

No date. Bibliotheca Leydeniana.

No. 2467, ff. 78, ll. 13; Shikasta; size, 8½ in. by 6 in.

2139

Another copy of the same.

No date. Beginning as in the preceding copy.

No. 1955, ff. 30, ll. 24; Nasta'lik, mixed with Shikasta; worm-eaten throughout and injured besides in several places; size, 11 in. by 6½ in.

2140

Two treatises on Persian metrical art.

1. Ff. 21^b-31^a: a treatise on the rhyme, extracted from the book المعجم في معايير الاشعار (read اشعار العجم) (one of the older standard works on Persian metres, rhyme and poetical figures, by Shams-i-Kais, composed shortly after A. H. 628=A. D. 1231, see Rieu, Supplement, p. 123^b sq.), and divided into a mukaddimah, three bābs, and a khātimah:

باب اول حروف قافیه, on fol. 22^b.

باب دوم در اقسام روى, on fol. 25^b.

باب سوم حدود قوافى, on fol. 28^b.

خاتمه عيوب قوافى, on fol. 29^b.

Beginning: جواهر محامد منظوم متكلمى را كه دهان شیرین لبانرا بسخن دلپذیر زبان داد الخ

2. Ff. 31^b-40: Minhāj-al'arūd (منهاج العروض), a treatise on Persian metres, beginning: الحمد لله الذى ابتدى واستهدى الخ

No date.

No. 1074, ff. 21-40, ll. 13; distinct Nasta'lik; size, 9 in. by 5½ in.

2141

Inshā-i-Tayammuni (انشای تیمنی).

Forms of notes and letters, compiled by an anonymous author, with the takhalluṣ Tayammunī of Iṣfahān (see the colophon: تَمَتَّ الكتاب انشاء تیمنی اصفهانی), and beginning: تَمَنَّا بذكر من جرا بامر القلم - و بحكمة كل الامور قد انتظم, چون محرر ابن وثیفه الخ. It begins with letters from kings to Sultāns (از ملوک), on fol. 1^b, lin. penult.

Collated. Occasionally marginal and interlinear glosses.

No date.

No. 1047, ff. 60, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

2142

Tuḥfat-alsultāniyyah (تحفة السُلْطَانِيَّة).

An Inshā or collection of specimens of letters and notes in refined prose-style, compiled by Ḥasan ibn ʿAlī Muḥammad and divided into three bābs, viz.:

1. در مکتوبات سلاطین بسلاطین الخ.

2. در احکام حکام.

3. در مکاتبات شرعیة.

Beginning: اول نامه بنام کردگاری که نگارنده لوح الخ.

Incomplete at the end. All headings left blank in the second half of the copy.

No. 1065, ff. 55, ll. 11; careless Nasta'lik, mixed with Shikasta; size, 7½ in. by 4½ in.

2143

Inshā.

Two collections of letters, notes, etc. (خطوط و رقعات), the first on ff. 136^b-174, the second on ff. 177-202^b (ff. 175 and 176 are left blank).

Beginning of the first: در مبارک با حال کره فرخنده جشن سال کره مبارک که چار چمن گیتی گلشن و هفت انجمن آسمان روشن گردانیده الخ

Beginning of the second: مرزا محمد منشی برای شاه طالبها نوشته همیشه بلبل طبع آن نکته پرداز معنی طراز گل سرسبز بوستان دانش همیشه بهار گلستان الخ

No. 95, ff. 136^b-202^b, ll. 11-15; written by different hands, partly in Shikasta, partly in Nasta'lik; many additions on the margin; size, 8½ in. by 4½ in.

2144

Munshā'at-i-'Abd-alrazzāk (منشآت عبد الرزاق).

Specimens of refined prose-composition, by a certain 'Abd-alrazzāk, beginning with a preface, which he had written as introduction to his own poems (دباجه که گوهر گرانهای سخن که بمیزان طبع: بر اشعار خود نوشته موزون شود شایسته الکلیل حمد شهریار بست الخ

No. 18, ff. 262-267, ll. 31; Nasta'lik; size, 12½ in. by 6½ in.

2145

Inshā.

Fragment of a treatise on letter-writing, with specimens showing the proper form, address, title, etc., of letters to persons in different ranks and stations in life. It begins abruptly: (read بگذار) گشادگی بگذار و حرفها بمکدیگر نزدیک نویس الخ

The first leaf is missing. Copied by Dā'ūd.

No date.

No. 1216, ff. 23, ll. 15; Naskhi; size, 7½ in. by 4 in.

2146

Two short tracts on matters connected with letter-writing:

1. Alkābāt (القابات), instructions, how to address in proper form relatives, friends, learned men, etc., on ff. 122^a-125^a.

2. Sharḥ-i-tamassukāt (شرح تمسکات), forms of promissory notes, receipts, and similar documents, on ff. 125^b-126^a.

No. 2173, ff. 122^a-126^a, ll. 15; Shikasta; size, 8½ in. by 6 in.

2147

Darb-almathal (ضرب المثل).

A short tract on some proverbial sayings, beginning :
آلو جو بالو نگر ورتک بر آورد الخ

No. 18, ff. 259^b-261^a, ll. 31; careless Nasta'lik; size, 12½ in. by 6¾ in.

2148

Miscellanies.

1. Ff. 1-8: fragment of an anonymous collection of letters and specimens of refined prose, among them a description of chess (در تعریف شطرنج), on fol. 1^b.

2. Ff. 9^a-10^b: a short grammatical treatise in form of a *ḥaṣidah*, on the grammatical functions of the *ḡāmil* or regent; it is divided into two *kisms*, the first being called *سماعی*, the second *قیاسی*; the present copy contains only the *first* which consists of thirteen *نوع*, each in form of a quatrain or a *fard*. Beginning:

بعد توحید خداوند و درود مصطفی
نعت آل پاک پیغمبر رسول مجتبی

3. Ff. 11^a-16^b: fragment of a second collection of *رقعات*.

4. Ff. 225^a-232^b: letters on *Ṣūfī* matters, styled *Ruḡa'āt-i-shauḡ* (رقعات شوق); among them a *نامه*, *انشاء همدانی*, on fol. 228^b, taken from the *انشاء همدانی*.

5. Ff. 233^a-240^a: other letters and detached prose-pieces.

No. 3078, ff. 1-16 and 225-240, ll. 13-18, partly in diagonal lines; *Shikasta*, by various hands; size, 7½ in. by 3½ in.

C. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

I. PHILOSOPHY: LOGIC, PSYCHOLOGY, ETHICS, POLITICS, NATURAL PHILOSOPHY, COMPENDIA OF SCIENCES, AND ENCYCLOPÆDIAS.

2149

Dar taḥḥīq-i-māhiyyat-i-nafs (در تحقیق ماهیت نفس).

This treatise on the essence of the soul is the Persian paraphrase of the Arabic original of 'Abū 'Alī Ibn Sīnā (Avicenna, who died A. H. 428=A. D. 1037), made by the author himself at the request of 'Alā-aldaulah, the Amir of Iṣfahān, see Bodleian Cat., No. 1422, II, where it appears under the title of *ترجمة رسالة النفس*, and Rieu ii. p. 439^a, No. VI, where it is described as a shorter Persian version of Ibn Sīnā's *كتاب المعاد* or *رسالة في المعاد*; comp. on the Arabic original, H. Khalfā iii. p. 442; Cat. Codd. Or. Lugd. Bat. iii. p. 326, No. 3; M. Steinschneider, *Al-Fārābī*, St. Petersburg, 1869, p. 36, note, etc.

On the various psychological works of Ibn Sīnā, see also Z. D. M. G., vol. 29, p. 335 sq.; and No. 1922, 28 above.

The headings of the sixteen *babs* are as follows:

1. در بیان حدّ نفس, on fol. 2^a, last line.
2. در بیان قوّتهای نفس, on fol. 3^b.
3. در سبب اختلاف افعال قوّت دریافتن از نفس, on fol. 6^b, last line.

4. در بیان آن قوّتی که صورت چیزی در یابد که این, on fol. 7^a. دریافتن خبر بآلت جسمانی نتواند بود last line.

5. در ذکر قوّتی که صورت کلی در یابد که دریافت با آن, on fol. 8^a. دریافتن خبر بآلت جسمانی نتواند بود

6. در بیان کیفیت استعانت نفس ببدن و شرح آن قوّت (? وقت) که ویرا حاجت باین استعانت و آن, on fol. 9^a. وقت که مستغنی باشد ازین استعانت الخ

7. در درست کردن ثبات نفس مردم بذات خویش و الخ, on fol. 10^a. مستغنی شدن او از بدن الخ

8. در تصحیح حدوث نفس با حدوث بدن, on fol. 11^b.

9. در ذکر برهان بر بقاء نفس و نا مردن نفس بمردن بدن, on fol. 12^b.

10. در بیان امتناع انتقال نفس از بدن بدن دیگر, on fol. 13^a.

11. در ذکر آنکه آلتها (? قوّتهای) نفسانی جمله آلت در نفس, on fol. 13^b. واحدست

12. در بیان عقل نظری (عملی in index) و کیفیت, on fol. 14^a. بیرون آمدن او از قوّت بفعل

13. در بیان نبوّ (correctly موت in index) و احوال خواب, on fol. 15^a.

14. در غایت رتبی که در حقّ نفس مردم ممکن باشد (Bodleian copy علم), on fol. 16^a.

15. در دلالت حال نفس چون از بدن مفارقت کند و شرح اصناف سعادت و شقاوت, on fol. 17^b.

16. در ختم این فصول, on fol. 19^b.

Beginning: الحمد لله... حضرت افضل المناظرین شیخ ابو علی بن سینا رحمة الله الخ
No date.

No. 1175, ff. 19, ll. 15; large Nasta'lik; size, 9½ in. by 5½ in.

2150

Sharḥ-i-risāla-i-ḥairat u risāla-i-tāir (شرح رسالة حیرت و رسالة طیر).

A Persian commentary on two philosophical treatises of allegorical tendency by the same Ibn Sīnā, viz.:

1. Sharḥ-i-risāla-i-ḥairat (شرح رسالة حیرت), on ff. 1^b-10^b, beginning: ساس و ستایش ابنزد را عزّ و جلّ. چنانکه سزاوار آنست درود و تحیات بر جملة انبیاء الخ

The treatise itself is in Persian.

2. Sharḥ-i-risāla-i-tāir (شرح رسالة طیر), on ff. 11^b-47^b, beginning: کثرت التماس دوستان مرا دلبر گردانیده. بر شرح کردن رسالت طیر از املاء شیخ رئیس ابو علی ابن سینا الخ. The treatise itself is in Arabic.

According to the two copies of the same little work in Bodleian Cat., No. 1422, I, and Rieu ii. p. 439^b, this commentary is due to 'Umar bin Sahlân, who flourished in the reign of Sulţân Sanjar (A. H. 511-552 = A. D. 1117-1157); comp. on him, Rieu iii. p. 1087^b; H. Khalfa ii. p. 108; iii. pp. 412 and 418; Cat. Codd. Or. Lugd. Bat. iii. p. 392, No. 10, etc.

No date.

No. 1215, ff. 47, ll. 19; Nasta'lik; a small illumination on fol. 1^b; size, 7 $\frac{3}{4}$ in. by 3 $\frac{3}{4}$ in.

2151

Żafarnāma (ظفرنامه).

The same version of the 'book of victory,' or short collection of ethical and political maxims, which Ibn Sinā is stated in H. Khalfa iv. p. 175, No. 8015, to have translated from Pahlawi into Persian at the request of the Sāmānide prince Nūḥ bin Maṣṣūr (A. H. 366-387 = A. D. 976-997), and which, according to the usual version, contains questions put by king Nūshirwān to his wise vizier Buzurjmihr, together with the answers of the latter, as in No. 1762, 18 above, i. e. the questions are put here by Buzurjmihr himself, and the answers given by Aristotle (ارسطاطاليس)!

Beginning: الحمد لله رب العالمين . . . بدانکه آورده اند که روزی نوشیروان عادل که خواجه بزرجمهر حکیم او بود طلب کرد و فرمود الخ

The colophon runs thus: تمام شد کتاب تصنیف: خواجه ارسطاطاليس و بزرجمهر که نامش ظفر نامه نهاده شد والسلام.

Modern copy, not dated. For copies of the common version see Bodleian Cat., No. 1241, 43; No. 1476, 6; and No. 2019 (where it is styled *کتاب المظفر*); Rieu i. p. 52, No. VII; and G. Flügel iii. pp. 493 and 494. It is edited in Schefer's *Chrestomathie Persane*, I (1883), pp. 1-7, and 3-5.

No. 2173, ff. 126^b-131, ll. 15; Shikasta; size, 8 $\frac{1}{2}$ in. by 6 in.

2152

A defective copy of the same.

The text differs slightly from that in the preceding copy, but is in substance the same, ascribing the debate to Buzurjmihr and Aristotle, as there.

Beginning: الحمد لله رب العالمين . . . بدانکه آورده اند که روزی نوشیروان عادل (که) بزرجمهر وزیر او بود طلب کرد و فرمود که برای من کتابی بردار الخ

This copy breaks off with the words: رسید کدام خانه است که در وی همیشه . . . corresponding to fol. 128^b, l. 10 in the preceding copy.

No. 2053, ff. 144-146, ll. 13; Nasta'lik; size, 9 in. by 5 $\frac{1}{2}$ in.

2153

Kābūs-nāma (قابوس نامه).

The original Persian Kābūs-nāma, on ethical precepts and rules of conduct for a prince, which was composed by Kaikā'us bin Iskandar bin Kābūs bin Washmgir,

A. H. 475 (A. D. 1082, 1083), for his son Gilāushāh; some Turkish translations give, by mistake, A. H. 473 as date of composition.

Beginning: الحمد لله رب العالمين و الصلوة على خير: خلفه محمد وآله اجمعين، چنین گوید جمع کنندۀ این کتاب امیر نصیر عنصر المعالی کیکاوس بن اسکندر بن قابوس بن وشمه گبر مولای امیر المؤمنین با فرزند خویش گیلان شاه که بدان ای پسر الخ

It contains forty-four chapters, the *first* (در شناختن) beginning on fol. 5^a, the last (در جوانمردی و اهل تصوف و طریق اهل صنعت) on fol. 186^b.

No date.

Other copies of the Persian original are found in Rieu, Supplement. p. 105; W. Pertsch, Berlin Cat., p. 302; Cat. Codd. Or. Lugd. Bat. iv. p. 207. Eastern text editions, Teheran, A. H. 1275 and 1285, the latter by Ridā Kulikhān; French translation on the basis of the former by A. Querry, Paris, 1885.

For the two Turkish versions by Marjumak Ahmad bin Ilyās (completed the 23rd of Sha'bān, A. H. 835 = A. D. 1432, April 25, for Sulţân Murād II), and Naẓmī-zāda Murtadā (who re-wrote the preceding translation in a more modern style for Ḥasanpāshā, the governor of Baghdād, A. H. 1117 = A. D. 1705, 1706), comp. Rieu, Turkish Cat., pp. 116 and 117; Bodleian Cat., No. 2190; W. Pertsch, Berlin Turkish Cat., pp. 276 and 277; Krafft, p. 186, No. 486; J. Aumer, Turkish Cat., No. 59, etc.

German translation, chiefly based on these two Turkish versions, by Diez, 'Das Buch des Kabus,' Berlin, 1811; extracts from Marjumak's translation are also found in Wickerhauser's *Chrestomathy*, pp. 262-265; see also H. Ethé, *Neupersische Litteratur*, pp. 347 and 349.

No. 79, ff. 184, ll. 12; clear Nasta'lik; illuminated frontispiece; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

2154

Kitāb-i-siyāsāt u siyar-almulūk (کتاب سیاست و سیر الملوك).

The famous work on politics and the maxims of good administration and government by the renowned vizier of the Saljūk rulers Alp Arslan and Malikshāh, Nizām-almulk, with his real name, Abū 'Alī al-Ḥasan bin 'Alī, who was born A. H. 408 (A. D. 1017, 1018) and assassinated by the Bāṭinis on his journey to Baghdād, A. H. 485 (A. D. 1092). For a detailed account of the origin of this work see the description of the Bodleian copies in Bodleian Cat., Nos. 1424 and 1425, and Rieu ii. pp. 444-446, and iii. p. 994^b; comp. also W. Pertsch, Berlin Cat., p. 320; *Mélanges Asiatiques* v. p. 236, and vi. p. 114, etc. H. Khalfa iii. pp. 638 and 639, gives A. H. 469 (A. D. 1076, 1077) as date of composition; in the Bodleian and British Museum copies, A. H. 484 (A. D. 1091) is distinctly mentioned as the year in which Nizām-almulk's work was produced, in consequence of a competition with other state dignitaries

like Sharaf-almulk, Tāj-almulk, Majd-almulk, etc., to do justice to Malikshāh's demand for a standard treatise on the best methods of governing the Saljūq empire. The present copy simply states, that Nizām-almulk originally composed his book extempore in thirty-nine chapters, to which he added afterwards eleven more on account of the distress which the enemies of the empire caused him; when he was about to start on his last fatal journey in A.H. 485, see fol. 1^b, l. 4 sq., he confided his work to his private secretary and librarian, Muḥammad, for copying it out neatly. The latter, however, did not publish it, as he himself states in the preface, 'till now, when justice and religion have gained strength through the long life of the lord of the world,' that is till after the accession of Malikshāh's second son Ghiyāth-aldīn Muḥammad, who began to reign after the death of his brother and rival Barkiyārūq, A.H. 498 (A.D. 1104, 1105). The whole work has been edited (text and French translation) by Ch. Schefer, 'Traité de Gouvernement, etc.,' Paris, 1893, in the 'Publications de l'École des Langues orientales vivantes,' série III, vol. viii.

Beginning: ابن کتاب بنجاء فصل است که نظام الملك رحمه الله ترتيب کرد و بر بديهة سى و نه باب گفته الخ. Then follows a fihrist of the whole work, and on fol. 3^a the first of the fifty chapters (the headings of which are given in full in Rieu, loc. cit.; the Berlin copy has fifty-six chapters; in Flügel's edition of H. Khalfā the number thirty is substituted for the thirty-nine of the original sketch of the author), beginning: اندر حال گردش روزگار و مدح خداوند عالم الخ.

Dated the 21st of Rabi'-althānī, A.H. 1198 (A.D. 1784, March 14).

No. 648, ff. 130, ll. 15; distinct Na-ta'lik; size, 8½ in. by 7½ in.

2155

Akhlāq-i-Nāṣiri (اخلاق ناصري).

The famous work on ethics or practical philosophy by the great philosopher and astronomer Nāṣir-aldīn Muḥammad bin Muḥammad bin al-Ḥasan al-Ṭūsī (born A.H. 597=A.D. 1201, died A.H. 672=A.D. 1274), who has been mentioned already as author of various Sūfic treatises in Nos. 1807-1810 above, and of a metaphysical tract in No. 1922, 23 (col. 1070 in this Cat.); see also Haft Iklim, No. 1007 (col. 451 above). It is based on the Arabic work طهارة النفس or تهذيب الاخلاق, by Abū 'Alī Aḥmad bin Muḥammad Miskawīh, commonly called Ibn Miskawīh (who died A.H. 421=A.D. 1030), see above, No. 1922, 7 (coll. 1067 and 1068 in this Cat.), and Bodleian Cat., No. 1417, and written at the request of Nāṣir-aldīn bin 'Abd-alraḥīm bin Abi Maṣūr Muḥtasham (governor of Kūhistan under the Isma'ili ruler 'Alā-aldīn Muḥammad), after whom the work is named. It was completed, according to a statement in the modern edition of this work, described further down in No. 2172, A.H. 633 (A.D. 1235, 1236). There exist two prefaces to this work, an earlier one, in which it is dedicated to Nāṣir-aldīn of Kūhistan with eulogies pronounced on him and his sovereign (only

found in one of the Brit. Mus. copies, see Rieu ii. p. 856^b, and in the Cambridge copy, Add. 308), and a later one, which is found exclusively in the usual copies, where he withdraws his former praises of those infidel rulers and orders the former preface to be cancelled.

Beginning of the usual (second) preface, on fol. 1^b:

حمد بحد و مدح ببعده لائق حضرت عزت مالک الملکی باشد که همچنانکه در بدو فطرت اولی الخ.

The complete fihrist or index of the work is found on fol. 11^a sq. (half of fol. 10^a from the words ان تفصیل in l. 8, and the whole of fol. 10^b are a mere repetition of fol. 11, only a few lines between افتد, on fol. 10^a, l. 8, and the beginning of fol. 11^a being omitted). The three maḥālas, into which the book is divided, are found here as follows:

Maḥālah I (در تهذيب اخلاق, 'on the cultivation of character') begins on fol. 13^a, and contains two kisms; first kism subdivided into seven faṣls, on ff. 13^a, 14^a, 20^a, 22^a, 27^b, 30^b, and 39^b; the second into ten faṣls, on ff. 57^b, 61^b, 63^a, 66^a, 70^b, 74^b, 81^b, 96^b, 101^a, and 111^a.

Maḥālah II (در تدبير منازل, 'on family and household management') begins on fol. 141^a, and contains five faṣls, on ff. 141^a, 145^a, 150^a, 155^b, and 171^a.

Maḥālah III (در سياست مدن, 'on the management of cities and states') begins on fol. 174^a, and contains eight faṣls, on ff. 174^a, 183^b, 202^b, 221^a, 233^a, 239^a, 251^a, and 256^b.

Dated the 7th of Dhū-alḥijjah, A.H. 1041 (A.D. 1632, June 25); for other copies see Bodleian Cat., Nos. 1435-1443; Rieu ii. pp. 441 sq. and 856^b; Supplement, p. 107; W. Pertsch, Berlin Cat., p. 49, No. 71, and p. 304 sq.; Fleischer, Dresden Cat., No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216, No. 3, etc. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865; comp. also H. Khalfā i. pp. 205 and 287; E. Frissell in 'Bombay Transactions,' i. pp. 17-40; Schier, Specimen editionis libri, اخلاق ناصري, Dresden, 1841; A. Sprenger in Z.D.M.G., xiii. pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous Persian commentary on this work is noticed in the Bodleian Cat., No. 1443; another, quite modern one, by Kabūl Aḥmad is mentioned by Sprenger.

No. 3349, olim S. J. 21. ff. 259, ll. 17; Na-ta'lik, ff. 1-10 and 67-74 supplied later by another hand; size, 6½ in. by 3½ in.

2156

Another copy of the same.

This copy is forty years older than the preceding one, being dated the second of Rajab, A.H. 1001 (A.D. 1593, April 4), but it is a rather unsatisfactory one, as it has been much spoiled by water and is besides injured here and there. The greater number of the headings are not marked; between ff. 27 and 28 the last fly-leaf must be inserted, which by mistake has been put at the end, but it must be read from the reverse side backwards.

Makālah I, on fol. 9^a; *II*, on fol. 90^b; *III*, on fol. 106^a (the headings of the last two are forgotten).

Occasionally various readings and short additions on the margin. The transcriber and first owner of this copy was Sayyid Najib, the son of Sayyid Faïd-allāh.

No. 3428, olim S. J. 19, ff. 149, ll. 16 (except the first few leaves, ll. 12-16; Nasta'lik; size, 8½ in. by 4¾ in.

2157

The same.

This copy, only five years later than the preceding one, being dated the 15th of Ramadān, A. H. 1006 (A. D. 1598, April 21), is likewise utterly deficient in headings; only *Makālah I*, which begins on fol. 49^a, is marked. The leaves besides are strangely misplaced; their right order is: ff. 1-5, 48-95, 7-47, 96-132, 6, 133. It belonged to Sir Barry Close (date, 14th May, 1813).

No. 3434, olim S. J. 18, ff. 133, ll. 20; small Nasta'lik; illuminated frontispiece; size, 7¼ in. by 4¼ in.

2158

The same.

This copy is dated the 25th of Dhū-alḥijjah in the thirty-fourth year of 'Ālamgir's reign (= A. H. 1101, A. D. 1690, Sept. 29).

Makālah I, on fol. 7^b; *II*, on fol. 92^b; *III*, on fol. 115^b.

Collated throughout, with many marginal notes, written in red ink.

No. 3363, olim S. J. 16, ff. 167, ll. 17; Nasta'lik; size, 8½ in. by 5 in.

2159

The same.

Dated the 20th of Rabi'-alawwal in the forty-fourth year of 'Ālamgir's reign (= A. H. 1112, A. D. 1700, Sept. 4). The fihrist or index, on ff. 7^b-8^b.

Makālah I, on fol. 8^b, last line; *first kism*, on fol. 9^a; *second kism*, on fol. 39^b.

Makālah II, on fol. 96^b; the five faṣls are found here on ff. 96^b, 99^a, 102^a, 106^a, and 116^b.

Makālah III, on fol. 118^b; the eight faṣls, on ff. 118^b, 125^a, 137^b, 149^b, 157^b, 162^a, 170^b, and 174^a. Many valuable marginal glosses and notes.

No. 786, ff. 176, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

2160

The same.

Dated in 'Ālamgir's reign, the 23rd of Dhū-alḥa'dah, but the year is omitted.

Makālah I, on fol. 6^b; *II*, on fol. 80^a; *III*, on fol. 99^b. The first fourteen pages and a few later on are collated.

No. 1167, ff. 149, ll. 17; Nasta'lik; ff. 133-149 written by another hand, ll. 14; a little worm-eaten; size, 9¾ in. by 5¾ in.

2161

The same.

Dated in the month of Muḥarram, A. H. 1127 (A. D. 1715, January), by 'Abd-alḥa'if Muḥammad Raḥim of Bukhārā.

Makālah I, on fol. 5^b; *first kism* in seven faṣls, on ff. 7^a, 7^b, 11^a, first line, 12^a, 14^b, 16^a, and 21^a; *second kism*, in ten faṣls, on ff. 30^a, last line, 32^b, 33^b, 35^a, 36^b, 39^a, 43^a, 51^a, 53^b, and 59^b.

Makālah II, in five faṣls, on ff. 75^b, 78^a, 80^b, 83^a, last line, and 91^a.

Makālah III, in eight faṣls, on ff. 92^b, 97^b, 107^b, 117^a, 123^b, 126^b, 133^a, and 136^a.

No. 823, ff. 1-137, ll. 19; Nasta'lik; illuminated frontispiece; size, 8½ in. by 5 in.

2162

The same.

Dated by Mir Muḥammad Yūsuf Anṣārī at Haidarābād in Muḥammadshāh's reign, the 21st of Rabi'-alawwal, A. H. 1151 (A. D. 1738, July 9).

Makālah I, on fol. 10^b; *first kism*, in seven faṣls, on ff. 10^b, 11^b, 16^b, 18^b, 22^b, 25^a, and 32^a; *second kism* (here styled by mistake فصل دوم), in ten faṣls, on ff. 43^b, 47^a, 47^b, 49^b, 51^a, 54^a, 68^b (فصل نهم instead of هفتم). 70^b (فصل هشتم باب هشتم instead of فصل هشتم), and 80^a (the ninth faṣl between fol. 70^b and fol. 80^a is not marked).

Makālah II, in five faṣls, on ff. 100^a, 103^a, 106^a, 110^a, and 118^b.

Makālah III, in eight faṣls, on ff. 121^a, 127^a, 138^b, 149^b, 156^b, 160^b, 170^b, and 174^a.

The last thirty leaves are greatly damaged. College of Fort William, 1825.

No. 2127, ff. 175, ll. 16-18; written very unequally in Nasta'lik; size, 8½ in. by 5½ in.

2163

The same.

Dated the 27th of Dhū-alḥa'dah, A. H. 1177 (A. D. 1764, May 28).

Makālah I, on fol. 4^b; *II*, on fol. 54^a; *III*, on fol. 66^a.

Collated. Marginal additions, and interlinear paraphrases (in red ink) of the more difficult words and passages in the text. Besides, on the first twenty-one or twenty-two pages English translations (in pencil) of some words on the margin.

No. 3253, olim S. J. 1; ff. 95, ll. 21; clear and distinct Nasta'lik; size, 12½ in. by 7¼ in.

2164

The same.

Good copy, written by Aḥmad of Salzwär, without date.

Makālah I, on fol. 5^b, margin; *II*, on fol. 66^a, last line; *III*, on fol. 82^a.

No. 885, ff. 124, centre-col., ll. 13, and margin-col., ll. 28; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5¼ in.

2165

The same.

The date is torn away.

Makālah I, on fol. 6^b; *II*, on fol. 80^a; *III*, on fol. 98^b.

The first and still more the last leaf damaged by worms.

No. 3364, olim 8. J. 17, ff. 145, ll. 17; small, but clear Nasta'lik; size, 8½ in. by 4½ in.

2166

The same.

No date. Several pages slightly injured.

Maḳālah I, on fol. 12^b; *II*, on fol. 167^a; *III*, on fol. 209^a. A few various readings on the margin.

No. 3345, olim 8. J. 20, ff. 299, ll. 15; Nasta'lik; size, 7¼ in. by 3½ in.

2167

The same.

No date.

Maḳālah I, on fol. 8^b; *II*, on fol. 94^b; *III*, on fol. 116^a.

No. 81, ff. 170, ll. 15; Nasta'lik; ff. 1-8, 25, 169, and 170 seem to be written by a more recent hand; size, 8½ in. by 4½ in.

2168

The same.

Excellent copy, collated throughout; no date.

Maḳālah I, first *kism*, in seven faṣls, on ff. 9^a, 10^a, 15^a, 16^b, 20^b, 23^a, and 30^a; second *kism*, in ten faṣls, on ff. 42^b, last line, 46^a, 47^a, 49^a, 52^b, 55^b, 61^a, 72^b, 76^a, and 84^b.

Maḳālah II, in five faṣls, on ff. 106^b, 109^b, 113^a, 117^b, and 129^a.

Maḳālah III, in eight faṣls, on ff. 131^b, 138^b, 151^b, 164^a, 172^b, 176^b, lin. penult., 185^a, and 189^b. The leaves from 1 to 81 are misplaced; their right order is: ff. 1-72, 74, 75, 80, 76, 77, 73, 78, 79, 81.

College of Fort William, 1825.

No. 2297, ff. 191, ll. 17; Nasta'lik; size, 9 in. by 5½ in.

2169

The same.

No date. All the headings are omitted.

No. 2981, ff. 234, ll. 13; clear and distinct Nasta'lik; size, 9¼ in. by 6½ in.

2170

A defective copy of the same.

This copy is defective at the beginning, one leaf missing according to the Arabic paging. It opens abruptly in the preface thus: *كه وينزل الروح من امره*: *بيك دفعه الى*, corresponding to fol. 1^b, lin. penult. in No. 2168 above. Another lacuna between ff. 250 and 251, corresponding to fol. 152^b, l. 4, to fol. 153^b, l. 9 in the same copy.

Maḳālah I, first *kism*, in seven faṣls, on ff. 13^a, 14^b, 23^a, 25^b, 32^b, 36^b, and 48^b; second *kism*, in ten faṣls, on ff. 70^b, 75^b, 77^b, 81^a, 86^b, 91^b, 100^b, 118^b, 124^b, and 137^b.

Maḳālah II, in five faṣls, on ff. 173^b, 179^a, 184^b, 191^b, and 211^a.

IND. OFF.

Maḳālah III, in eight faṣls, on ff. 214^b, 226^b, 249^a, 269^a, 283^b, 290^b, 305^a, and 312^a.

Dated the 5th of Rabi'-ulawwal, A. H. 1113 (A. D. 1701, Aug. 10), at Lâhûr. Worm-eaten. Collated and annotated throughout.

No. 2968, ff. 315, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

2171

Another defective copy of the same.

There is a lacuna between ff. 313 and 314, comprising the greater portion of the seventh and the eighth faṣl of the *third maḳālah*, and corresponding to fol. 144^b, l. 7, to fol. 148^b, l. 9 in No. 2160 above.

No date.

No. 1160, ff. 315, ll. 11; very large and distinct Nasta'lik; ff. 300-305 supplied by another hand; illuminated frontispiece; ff. 1^b and 2^a neatly adorned; size, 10½ in. by 5½ in.

2172

A modern edition of the same work.

A modern revised and annotated edition of the *اخلاق نامہ*, made by 'Abd-alrahmân bin 'Abd-alkarim 'Abbâsî Burhânpûrî, who had already in A. H. 1085 (A. D. 1674, 1675) compiled an alphabetical glossary to the same work, styled *مفتاح الاخلاق* (see Rieu ii. p. 836^b, II), in the twenty-ninth and thirtieth years of 'Ālamgir's reign, and completed the 6th of Jumâdâ-althâni, A. H. 1098 (A. D. 1687, April 19). It is full of very interesting marginal notes, Persian paraphrases of occurring Arabic phrases, etc., and introduced by a preface of the editor on ff. 1^b-2^b, styled *خطبه كه فقيه مجموعه محمد حكيم*, and beginning: *حقيقى از آن مغلق تراست الى*. At the end a khâtimah and a short essay on the life and works of the author of the *اخلاق نامہ*, on ff. 178^b-180^a. In the preface the date of composition, A. H. 633 (see No. 2155 above) appears.

No date.

Maḳālah I, on fol. 10^a; *II*, on fol. 98^a; *III*, on fol. 120^b.

No. 917, ff. 180, ll. 17; clear Nasta'lik; size, 8½ in. by 5 in.

2173

Dānismāma-i-Jahân (دانشنامه جهان).

A work on the different branches of physical science, i. e. natural history, meteorology, mineralogy, botany, physiology, psychology, and anatomy, by Ghiyâth-al-din 'Alî bin Amirân (so here on ff. 2^a, ll. 7 and 8), or, according to Rieu's copy, bin 'Alî Mirân, or, as W. Pertsch gives his name in the Berlin Cat., bin 'Alî 'Amrân, alḥusainî alishfahânî, whose life-time is not known, but who, from internal evidence, cannot have lived later than the seventh or eighth century of the Hijrah, comp. Rieu ii. pp. 439 and 440; W. Pertsch, Berlin Cat., pp. 372 and 373; and Bodleian Cat., No. 1456 (in the latter two a more detailed index is given). It is divided here into eleven faṣls (the usual copies only number

ten, as the index here states too), twenty asls, four natijas, and one khâtimali.

فصل اول در بیان اجمالی پدید شدن عمل کل و نفس کل, on fol. 3^b.

اصل اول در بیان استحالت عناصر یعنی مبدل شدن عنصری, on fol. 10^b.

نتیجۀ اول در بیان علم معادن و کانهها

خاتمۀ در نشریح اعضا, on fol. 94^b.

سزاوار ستایش و سپاس مبدعست که: Beginning: بافتضاء الخ

This copy is dated by Ghulâm Ahmad the 21st of Ramaḍān, A. H. 1077 (A. D. 1667, March 17).

No. 619, ff. 121, ll. 17; Shikasta; size, 9 in. by 5½ in.

2174

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 71^a, and is dated the 7th of Rabi'-althāni, A. H. 1153 (the twenty-third, more correctly the twenty-second year of Muḥammad-shāh's reign)=A. D. 1740, July 2, at Shāhjahanābād. On ff. 71^b-74^a there is an extract, written by the same hand, from one of the Persian versions of the عجائب المخلوقات (see Nos. 712-714 above): در بیان عرض و طول و عمق نهار و بحار و مساحت روی زمین و مسافت بین البلاد. The last three pages (ff. 74^b-75^b) are filled with rubā'is by Mas'ūd-i-Bak (see No. 1854 above), in alphabetical order, beginning: ای غافل محروم ز اسرار خدا الخ.

No. 653, ff. 75, ll. 21-25; written very unequally and badly in Shikasta; size, 8½ in. by 5½ in.

2175

Ṣaḥā'if-i-Shaikh Ṣadr-al-din Ḥakīm dar 'ilm-i-akhlāk (صحائف شیخ صدر الدین حکیم در علم اخلاق).

Sixty tracts on ethical and religious questions by Shaikh Ṣadr-al-din Ḥakīm, the pupil and Khalfah of Shaikh Naṣir-al-din Maḥmūd Ġirāgh of Dihli (who died the 18th of Ramaḍān, A. H. 757=A. D. 1356, Sept. 14, see Safinat-alauliyā, No. 116, col. 287 above, and Sawāṭi'-alanwār, No. 22, col. 331 above), according to a note on fol. 1^a. Ṣadr-al-din Ḥakīm is mentioned in col. 332 above under *d*. There is neither preface nor introduction. The collection begins at once with the first Ṣaḥīfah عهد در وفاء, followed on fol. 3^a by the second مدافع عقبا, and on fol. 5^a by the third در نبیت, etc.

Beginning of the first Ṣaḥīfah: برادر دینی و محبت حقیقی خواجه خیر الدین ادام الله بقاءه را توفیق اعمال خیر رفیق باد الخ.

The fifty-fourth Ṣaḥīfah is left blank (see fol. 172^a). No date.

No. 158, ff. 196, ll. 15-17, written by many different hands in Nasta'liq on different paper; size, 10½ in. by 6 in.

2176

Dhakhīrat-almulūk (ذخیره الملوك).

A work on ethics and politics, composed by Mir Sayyid 'Alī bin Shihāb of Hamadān, who died the 6th of Dhū-alhijjah, A. H. 786 (A. D. 1385, Jan. 19), comp. No. 1850 above, where details of his life and works are given; Majālis-almu'minin, No. 36 (col. 1037 in this Cat.); and H. Khalfa iii. p. 329, No. 5792. Other copies of this work are described in Bodleian Cat., Nos. 1451-1453; Rieu ii. p. 447; W. Pertsch, Berlin Cat., p. 17, No. 5, and pp. 321-323; G. Flügel iii. p. 284; Fleischer, Dresden Cat., No. 5; Rosen, Persian MSS., p. 291; C. J. Tornberg, p. 290; Cat. Codd. Or. Lugd. Bat. iv. p. 320; etc.

Beginning: حمد بسیار و ثناء بی شمار مر حضرت ملکی را که اسباب معاش سگان خطۀ ملک دنیوی را بتمهید قانون سیاست الخ.

It is divided into the following ten bābs:

باب اول در شرائط و احکام ایمان و لوازم کمال آن الخ (on faith), on fol. 2^a.

باب دوم در حقوق عبادت (on the duties of worship), on fol. 9^a.

باب سوم در مکارم اخلاق و حسن خلق الخ (on noble character), on fol. 22^b.

باب چهارم در حقوق والدین و زوج و زوجه والاولاد الخ (on the rights and duties of parents, children, etc.), on fol. 27^b.

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرائط حکومت الخ (on the laws of state), on fol. 36^b.

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی الخ (on spiritual government), on fol. 47^a.

باب هفتم در بیان امر معروف و نهی منکر الخ (on obedience), on fol. 55^a.

باب هشتم در بیان فضیلت شکر و حقیقت اقسام آن الخ (on gratitude), on fol. 66^b.

باب نهم در فضیلت صبر (supply from the following copy) و صفت حققت آن الخ (on forbearance), on fol. 80^b.

باب دهم در مذمت تکبر و غضب و فضیلت تواضع الخ (on pride, hatred, humility, etc.), on fol. 92^b.

Many marginal and interlinear glosses.

Copied A. H. 1037 (A. D. 1627, 1628).

The second half of the last page is filled with a مناجات, beginning: اللهم صل علی محمد و علی آل محمد الخ.

College of Fort William, 1825.

No. 2169, ff. 106, ll. 23; small and close, but clear Nasta'liq; size, 9½ in. by 5½ in.

2177

Another copy of the same.

Beginning as in the preceding copy.

Bâb I (در بیان شرائط و احکام الخ), on fol. 2^b.

Bâb II (در آداب حقوق عبودیت الخ), on fol. 16^b.

Bâb III, on fol. 43^b.

Bâb IV (در حقوق والدین و زوج و زوجه و اولاد الخ), on fol. 53^a.

Bâb V (در احکام ولایت و سلطنت و امارات الخ), on fol. 72^a.

Bâb VI, on fol. 95^a.

Bâb VII (در بیان وجوب امر معروف الخ), on fol. 111^b.

Bâb VIII (در بیان فضیلت شکر و حقیقت و اقسام الخ), on fol. 135^b.

Bâb IX (در فضیلت صبر و شکر و حقیقت آن الخ), on fol. 163^b.

Bâb X (در مذمت کبر و غضب الخ), on fol. 188^a.

The copy ends on fol. 214^b and is dated the 11th of the month of غوت اعظم (Shaikh 'Abd-alkâdir Jilâni), i. e. Rabi'-alâkhar (see col. 278, last line, and col. 279, first line, above), A. H. 1135 (A. D. 1723, Jan. 19); the last page of this MS. (215^a) contains a few mathnawî-baits, beginning:

اشقیا را دیده بیا نمود
نیک و بد در دیدشان نکسان نمود

No. 1180, ff. 215, ll. 17; large Nasta'lik; the Arabic quotations in Naskhi; size, 10½ in. by 5½ in.

2178

A slightly defective copy of the same.

This copy, which, according to a note on fol. 1^a, was finished the 1st of Dhû-alhijjah, A. H. 1047 (A. D. 1638, April 16), at Patna, and presented to the son of 'Ā'ishah Bânû Begam by Sayyid 'Abdallâh, usually called 'Abd-Allahkhân Bahâdur Frûzjang Hashimî Kurâishi Husainî Nakshibandî, is greatly damaged both by worms and damp, and is moreover slightly incomplete at the end; about half a page is missing; the last words correspond to fol. 214^a, l. 10, middle, in the preceding copy.

Beginning as usual. Bâb I, on fol. 3^a; II, on fol. 20^a; III, on fol. 52^a; IV, on fol. 63^b; V, on fol. 86^b; VI, on fol. 114^a; VII, on fol. 135^a; VIII, on fol. 166^a; IX, on fol. 199^b; X, on fol. 226^b.

No. 1823, ff. 257, ll. 19; splendid Naskhi; size, 9¾ in. by 5¼ in.

2179

A very defective copy of the same.

This copy contains only the greater part of the *first* bâb, the end of the *sixth*, and the *last four* complete, in consequence of an immense lacuna of sixty-two leaves (according to the Arabic paging) between ff. 173 and 174, corresponding to fol. 14^a, l. 3, to fol. 110^b, l. 12, middle, in No. 2177 above.

Beginning as usual. Bâb I, on fol. 166^a; VII, on fol. 174^b; VIII, on fol. 189^a; IX, on fol. 205^b; X, on fol. 221^a.

Dated the 11th of Dhû-alhijjah, A. H. 1045 (A. D. 1636, May 17), by 'Uthmân, who copied it for Malik Miyân Shaikh Junaid, son (the والد in the colophon is probably misspelt for ولد, as some little strokes through the Alif seem to indicate) of Miyân Shaikh Habib-allâh.

No. 1540, ff. 165-237, ll. 21; Nasta'lik; size, 10½ in. by 6 in.

2180

الرسالة الكبرى فی المنطق (Alrisâlat-alkubrâ fi-almanṭiḳ).

The larger treatise on logic by Mir Sayyid Sharif-aldin 'Alî Jurjâni, who was born A. H. 740 (A. D. 1339, 1340) in Tāghûn near Astarâbâd and died A. H. 816 (A. D. 1413, 1414), see his life and works in Haft Iklim, No. 1162 (col. 465 in this Cat.), and Rieu ii. p. 522; comp. also H. Khalfâ iii. pp. 416 and 446, and Sprenger in Z. D. M. G., vol. 32, p. 9. Other copies of this treatise, which is styled here simply علم المنطق, are noticed in Bodleian Cat., No. 1455, and Rieu ii. p. 812. Printed in the Majmû'a-i-manṭiḳ, Lucknow, 1819, pp. 10-50. A defective and anonymous commentary on it is described in Rieu ii. p. 440^a, see ib. iii. p. 1088^a.

Beginning: فصل بدانکه آدمی را قوت بست دراکه که منتفش میگردد در وی صور اشیاء الخ.

A lacuna after fol. 12.

Dated by Muḥammad 'Askar ibn Hâjî Muḥammad Kâshânî, the 19th of Dhû-alhijjah, A. H. 1175 (A. D. 1762, July 11).

No. 1901, ff. 14, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

2181

الرسالة الصغرى فی المنطق (Alrisâlat-alṣughrâ fi-almanṭiḳ).

The smaller treatise on logic by the same Mir Sayyid Sharif-aldin, here simply styled علم منطق.

Beginning: بدانکه هرچه در ذهن در آید اگر خالی از حکم باشد آنرا تصور خوانند الخ.

Dated the 18th of Muḥarram, A. H. 1211 (A. D. 1796, July 24).

No. 290, ff. 34-38, ll. 11; Nasta'lik; size, 8 in. by 5¾ in.

2182

Another copy of the same.

Beginning the same; no date. The author's name appears in the colophon as Maulânâ Sayyid Sharif.

No. 1988, ff. 9, ll. 11; large Nasta'lik; size, 9¾ in. by 5¼ in.

2183

لوامع الاشراف (Lawâmi'-alishrâḳ fi makârim-alakhlâḳ) فی مکارم الاخلاق.

The well-known work on ethics by Jalâl-aldin Muḥammad bin As'ad alshiddîḳi aldawânî or aldawwânî,

who was born A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503), see *Haft Iklim*, No. 167 (col. 390 in this Cat.), and No. 1922, 1 above; Bodleian Cat., Nos. 1298, 1, and 1457-1459; Rieu ii. p. 442 sq.; W. Pertsch, Berlin Cat., p. 307; J. Aumer, p. 62; A. F. Mehren, p. 6; H. Khalfa i. p. 202, No. 275, and v. p. 340, No. 11210; etc. It is often simply styled اخلاق جلالی. Edited in 'Selections for the Use of the Students of the Persian Class,' vol. v, Calcutta, 1809, and in 'Classic Selections,' vol. ii; lithographed in the Nawal Kishor press, A. H. 1283 and 1296; extracts by Munshi Kamar-aldinkhân have been lithographed at Akbarâhâd, 1859. English translation by W. F. Thompson, London, 1839 (in the Oriental Translation Fund). The work is dedicated to Hasanbeg Bahâdur, an Âk-koyunlû Sultân of Irâk, who reigned A. H. 872-882 (A. D. 1467-1477).

Like the Akhlâk-i-Nâsirî, on which it is based, the present work is divided into three chapters (لامعة), viz.:

1. در تهذيب اخلاق, on fol. 23^a, subdivided into ten لمعة.

2. در تدبير منزل, on fol. 96^b, subdivided into six لمعة.

3. در تدبير مَدُن و رسوم بادشاهی, on fol. 118^a, subdivided into seven لمعة.

Beginning: افتتاح کلام بنام واجب الاعظام سلطانی سرد که بامر نافذ ازلی اله

This splendid copy was finished the 3rd of Safar, A. H. 896 (A. D. 1490, Sept. 16), by Ibn Maḥmūd bin Isma'īl bin 'Alī Fath-allāh alḥāfiẓ alḥanafi and verified by the autograph of the author himself; it was further collated with the original A. H. 962 (A. D. 1555) by Ibn Maṣṣūr Aḥmad.

No. 3516, ff. 179, ll. 15; small, but clear and distinct Nasta'lik; occasional corrections on the margin; illuminated frontispiece; size, 6½ in. by 3½ in.

2184

Another copy of the same.

Beginning as in the preceding copy. No chapter-headings marked.

Dated the 17th of Safar, A. H. 1036 (A. D. 1626, Nov. 7), by 'Abd-alrasul in Ḥājipūr.

No. 1392, ff. 68^b-125, ll. 21; distinct Nasta'lik, by two different hands (the second begins on fol. 104^a); size, 12¼ in. by 8½ in.

2185

The same.

Chapter I, on fol. 19^b; II, on fol. 86^b; III, on fol. 107^a, first line. This copy was finished by 'Alā-aldin, who transcribed it from that of Mirzā Muḥammad Amir Harawi, the 2nd of Jumādā-alawwal, A. H. 1076 (A. D. 1665, Nov. 10). Many pages are slightly damaged; a few glosses and various readings here and there.

No. 441, ff. 165, ll. 15; Nasta'lik; size, 8¾ in. by 4½ in.

2186

The same.

This copy is dated by Muḥammad Raḥim, A. H. 1128 (A. D. 1716).

No. 823, ff. 170-268, ll. 19; Nasta'lik; size, 8¼ in. by 5 in.

2187

A very incomplete copy of the same.

This copy breaks off in the sixth laṣṭah of the second chapter, which is headed, on fol. 145^b, l. 6: در سياست نتواند نمود و با آنکه سبب سقوط خدم; the last words ... correspond to fol. 104^b, l. 5 in No. 2185 above. Marginal glosses.

No. 102, ff. 145, ll. 13; Nasta'lik; size, 6½ in. by 4¾ in.

2188

Akhlâk-i-Muḥsini (اخلاق محسنی).

A work on ethics by the well-known author of the *Rawdat-alshuhadâ* (see Nos. 158-161 above), the *Anwâr-i-Suhailî* (Nos. 757-766 above), the *Lubâb-i-ma'nawî* and *Lubb-i-Lubâb* (No. 1086 above), the *Makẓam-alinshâ* (Rieu ii. p. 528), the *Shahîfa-i-Shâhî* (Bodleian Cat., Nos. 1357 and 1358), commentaries on the *Kurân* (see further down), and other works, Ḥusain bin 'Alī alwâ'iz alkâshifi, who died A. H. 910 (A. D. 1505). Its title is differently given by the author himself; in the preface (see fol. 4^b, l. 2) he styles it اخلاق المحسنين, and at the end اخلاق محسنی. The latter is undoubtedly the correct one, as it represents a chronogram for the completion of the work itself, viz. A. H. 900 (A. D. 1495). W. Pertsch, Berlin Cat., p. 308, thinks that in the ta'rikh, تأريخ هم نویس ز اخلاق محسنی, the words

ز اخلاق محسنی should be taken as indicating the date, which would give A. H. 907; but that is scarcely possible, since the prince Abū-almuḥsin, the son of Sultân Ḥusain Mirzâ, to whom the work is dedicated and after whom it is named, rebelled against his father in A. H. 904 (A. D. 1498, 1499); and although he was pardoned in A. H. 906 (A. D. 1500, 1501), Ḥusain alkâshifi would have been very imprudent to heap on him such eulogies, as he does, in the preface, one year after that event. For other copies of the اخلاق محسنی see (besides the Berlin copy, just mentioned) Rieu ii. p. 443; Bodleian Cat., Nos. 1460-1462; A. F. Mehren, p. 6; J. Aumer, p. 63; Cat. des MSS. et Xylographes, p. 257; Krafft, p. 183; Rosen, Persian MSS., p. 291; E. G. Browne, Cambridge Cat., pp. 207 and 208, etc. It has been printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i, Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Hertford, 1823 and 1850; Calcutta, 1850; Lucknow, 1862 and 1889; Constantinople (between 1877 and 1879); Cawnpore, 1888, etc. English translation by H. G. Keene, Hertford, 1851; comp. also G. de Tassy, Notice du traité persan sur les vertus de Hussein Vaëz, Paris, 1837 (Journ. Asiat. iv. pp. 61-81). A Turkish translation under the title of انیس العارفين was made by 'Azmi (i. e. Pir Muḥammad bin Pir Aḥmad bin Khalil of Brussa), A. H. 974 (A. D. 1566, 1567), see G. Flugel iii. p. 308; Fleischer, Leipzig Cat., p. 488 sq.; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit, etc.'

Beginning: حضرت بادشاه علی الاطلاق عزت کلمته و جلّت عظمتہ الخ

It is divided into the following forty chapters:

1. در عبادت, on fol. 6^a.
2. در اخلاص, on fol. 6^b.
3. در دعاء, on fol. 7^b.
4. در شکر, on fol. 8^b.
5. در صبر, on fol. 10^b.
6. در رضا, on fol. 11^b.
7. در توکل, on fol. 12^a.
8. در حياء, on fol. 13^a.
9. در عفت, on fol. 16^a.
10. در آداب, on fol. 16^b.
11. در علوّ همت, on fol. 18^a.
12. در عزم, on fol. 20^a.
13. در جدّ و جهد, on fol. 20^b.
14. در ثبات, on fol. 23^a.
15. در عدالت, on fol. 24^b.
16. در عفو, on fol. 36^a.
17. در حلم, on fol. 38^b.
18. در خلق و رفق, on fol. 41^a.
19. در شفقت و مرحمت, on fol. 43^b.
20. در خبرات و مبرّات, on fol. 46^b.
21. در سخاوت و احسان, on fol. 50^a.
22. در تواضع و احترام, on fol. 60^a.
23. در امانت و دبانت, on fol. 64^a.
24. در وفا و عهد, on fol. 67^b.
25. در صدق, on fol. 71^b.
26. در احتیاج حاجات, on fol. 73^b.
27. در تأتّی و تأمل, on fol. 75^a.
28. در مشاورت, on fol. 78^a.
29. در جرم و دور اندیشی, on fol. 82^b.
30. در شجاعت, on fol. 84^b.
31. در غیرت, on fol. 93^a.
32. در سیاست, on fol. 98^a.
33. در تیقّظ و آگاهی, on fol. 101^b.
34. در فراست, on fol. 109^a.
35. در کتمان اسرار, on fol. 114^a.
36. در اغتنام فرصت, on fol. 115^b.
37. در رعایت حقوق, on fol. 120^a.
38. در صحبت اخیار, on fol. 131^a.
39. در دفع اشرار, on fol. 135^a.
40. در ترست خدم و حشم و آداب ایشان, on fol. 150^b.

Dated by 'Abd-alkarim the 3rd of Rabi'-alawwal, A. H. 990 (A. D. 1582, March 28).

No. 3362, olim 8. J. 13, ff. 179, ll. 17; large Nasta'lik; size, 8½ in. by 4¾ in.

2189

Another copy of the same.

Beginning: الحمد لله رب العالمین والصّلوۃ و آله الطّیّبین الطّاهرین حضرت بادشاه علی الاطلاق الخ

This copy is greatly damaged in many places.

especially on the first leaves; it is worm-eaten too. The proper order of ff. 1-11 is: 1-5, 7-10, 6, 11.

The title اخلاق محسنی appears on fol. 4^a, l. 5. Index on fol. 5^a; fol. 3 is supplied by another hand.

Dated by Alımad bin Shaikh Muḥammad Ṣadiḳi the 11th of Shawwāl, A. H. 1067 (A. D. 1657, July 23). College of Fort William, 1825.

No. 2133, ff. 154, ll. 17; Nasta'lik; size, 8¼ in. by 5½ in.

2190

The same.

Excellent copy, dated the 24th of Rabi'-alawwal, A. H. 1092 (A. D. 1681, April 13), by Muḥammad Kulī bin Muḥammad Ṣalīḥ of Nishāpūr. It ends on fol. 142^b and is followed by a short fragment of a treatise on archery (تیر انداختن).

No. 3332, olim 8. J. 15, ff. 143, ll. 17; Nasta'lik; size, 10½ in. by 5¼ in.

2191

The same.

Beginning: مر (!) حضرت بادشاه علی الاطلاق الخ

Collated. The proper order of leaves is: ff. 14-93, 95-171, 94. The copy is complete in spite of a Persian note on the fly-leaf, that about a chapter is wanting at the end (a statement, evidently caused by the undetected confusion in the order of the leaves).

Dated the 14th of Dhū-alka'dah, A. H. 1096, the twenty-ninth year of 'Ālamgīr's reign (=A. D. 1685, Oct. 12). Haileybury MS.

No. 3234, ff. 14-171, ll. 15; written in very different styles of penmanship, partly in Nasta'lik mixed with Shikasta, partly in Naskhi; size, 9¾ in. by 5½ in.

2192

The same.

Beginning as usual. Index of the forty chapters on ff. 6^a-7^a; first chapter on fol. 7^b.

Dated Ramaḍān in the third (or rather more likely, thirtieth) year, probably of 'Ālamgīr's reign, since on fol. 210^b similar dates, in a more complete form, appear, viz. the forty-fourth and the forty-eighth year of the same reign=A. H. 1071 or 1098 (A. D. 1661, May, or 1687, July, August). The work ends on fol. 208^b; fol. 209 contains entries of former readers, and fol. 210 a list of drugs for dyeing the nails and hair (ادویۃ خضاب). This MS. was purchased from the executors of the Marquess of Hastings.

No. 3146, ff. 210, ll. 15; but in most pages a certain part is written in diagonal lines; Shikasta; size, 10¼ in. by 5½ in.

2193

The same.

Dated the 11th of Shawwāl, A. H. 1118 (A. D. 1707, Jan. 16). It is slightly injured in several places.

No. 1855, ff. 202, ll. 13; clear and distinct Nasta'lik; small illuminated frontispiece; size, 8¾ in. by 4½ in.

2194

The same.

Dated the 11th of Šafar, A.H. 1192 (A.D. 1778, March 11; not, as incorrectly stated in the colophon, April 10).

No. 2891, ff. 79, ll. 17-22; Nasta'lik; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{8}$ in.

2195

The same.

Dated in the month Rabi'-alawwal, A.H. 1208 (A.D. 1793, Oct., Nov.), by Himmat 'Ali مونتکیری, at a place called چنارکده. Collated.

No. 1698, ff. 170, ll. 15; unequal Nasta'lik; size, 9 $\frac{5}{8}$ in. by 6 in.

2196

The same.

As date appears the 12th of Šafar only, without a year. Bibliotheca Leydeniana.

No. 2500, ff. 247, ll. 14; Nasta'lik, the first three pages supplied by a more modern hand; size, 8 in. by 4 $\frac{1}{4}$ in.

2197

The same.

No date. Every page (except ff. 11^a, 75^b-107^a, 199^b, and 200^a) contains a small coloured portrait.

No. 1097, ff. 200, ll. 13; large and distinct Nasta'lik; illuminated frontispiece; size, 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

2198

The same.

No date. The name of the copyist is 'Abd-alkâdir ibn Mullâ Ahmad Âkhund of Gilân, who wrote at جوار.

No. 3331, olim S. J. 12, ff. 135, ll. 17; unequal and in many parts very careless Nasta'lik, mixed with Shikasta; size, 10 in. by 5 $\frac{1}{2}$ in.

2199

The same.

No date. The copyist is Tamyîz-aldin. It has been collated by a European hand, and there are on the margins occasional translations into English, written in pencil.

No. 3497, olim 9. J. 5, ff. 292, ll. 13; large Nasta'lik; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

2200

The same.

No date. This copy appears to have been written by the same hand as the preceding one. On the first leaves many marginal and interlinear English translations in pencil. At the end is written in pencil too, 'Lindsay finished this book Oct. 29, 1817—J. Grant, April 29, 1821.'

No. 3492, olim S. J. 14, ff. 287, ll. 13; large Nasta'lik; ff. 16 and 17 are supplied later by a European hand; size, 9 in. by 6 $\frac{3}{8}$ in.

2201

Lauh-i-mahfûz (لوح محفوظ).

A Persian paraphrase and exposition by Jabra'il, alhusaini, known as Hakim-almulk, of the various Arabic commentaries on the *first* namat (نمط) of the *second* part of Ibn Sinâ's (see Nos. 2149 and 2150 above) famous work on logic, physics, and metaphysics, entitled الاشارات والتنجيها, chiefly the following three, viz.: (1) that of Naṣir-aldin Ṭūsī (see No. 2155 above), composed A.H. 644 (A.D. 1246, 1247), and styled حل مشكلات الاشارات or شرح الاشارات, designated here in a note on fol. 1^a as شبهات; (2) that of Muḥammad bin 'Umar Fakhr-aldin Rāzi (born A.H. 544 = A.D. 1150, died A.H. 606 = A.D. 1210), comp. on this and the preceding commentary, O. Loth. Arabic Cat., pp. 133 and 134; and Haft Iklim, Nos. 1007 and 1064 (coll. 451 and 456 in this Cat.), see also ib., No. 1152 (where glosses to Ṭūsī's commentary by Sharif Jurjāni are mentioned), and O. Loth. p. 134^b, No. 482, where an Arabic supercommentary on the same, styled المحاكمات, by Kutb-aldin Muḥammad bin Muḥammad Rāzi or Taḥṭāni (died A.H. 766 = A.D. 1364, 1365), is described; and (3) that of Abū-alkāsim Samarqandi, i.e. Abū-alkāsim bin Abi Bakr Laithi, who flourished about the end of the ninth century of the Hijrah, see O. Loth. p. 249^b.

The second part of Ibn Sinâ's work treats of physics and metaphysics (the first deals with logic) and consists of ten anmât (انماط); only the *first* of these appears in this Persian commentary, see fol. 7^b: *نمط اول در نجوم*; and begins on the same page thus: *الشرح بدانکه*

شیخ ابواب منطق را معنون بانهاج کرده و ابواب طبیعی و الهی را مسمی بانماط ساخته الخ.

The preface, on fol. 1^b, begins: *حمد و ستایش که انوار اخلاص آفاق و انفس را چون فاتحه صبح صادق متأللی سازد و قنادیل اشباح انس را بمصابیح افشاء قدس منور گرداند الخ*.

The title, لوح محفوظ, appears on fol. 4^b, ll. 6 and 5 ab infra; the author's name on fol. 4^b, last line.

The general arrangement of this commentary is: first the Arabic text, then the Persian paraphrase, and finally the commentary; but there are many other discussions inserted, sometimes in the form of question and answer (سؤال and جواب), dealing, among other topics, with the difference in the views of Ṭūsī and Rāzi.

The copy is dated A.H. 1035 (A.D. 1625, 1626). Collated and annotated.

No. 462, ff. 193, ll. 17; small, but clear Nasta'lik; the Arabic quotations in Naskhi; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

2202

Kunûz-almurûz (کنوز الرموز).

A short tract of ethical import, by an anonymous author (who must, however, have composed it before A.H. 944 = A.D. 1537, 1538, the date of the Bodleian

copy), containing ten sections, each enumerating ten things (ده چیز, as each section is headed) which serve a useful purpose either in mental or physical matters. The *first* section gives ten prescriptions for preserving one's memory (حفظ را نگاه دارد).

Beginning: الحمد لله على افضاله . . . اما بعد این رساله ایست مسمی بکنوز الزموز و بالله التوفیق والاعانة ده چیز حفظ را نگاه دارد طعام با حلاوت خوردن الخ

Other copies of this tract are described in W. Pertsch, Berlin Cat., pp. 44 and 316; Bodleian Cat., No. 1467; Cat. Codd. Or. Lugd. Bat. iv. p. 223, etc.; see also Z. D. M. G., vol. 16, p. 222. Between the sixth and the eighth sections the seventh is not marked.

No date. Bibliotheca Leydeniana.

No. 2731, ff. 102^b-106^a, ll. 11; Naskhi; size, 10 in. by 5³/₈ in.

2203

Akhlāk-i-Hakimi (اخلاق حکیمی).

A work on ethics and politics, compiled by Ḥasan 'Alī almunshi alkhākānī (see fol. 6^a, l. 1), or as he is called at the end of the work, Ḥasan 'Alī bin Ashraf Tajāwuz-allāh, A. H. 987-988 (A. D. 1579, 1580), in Kābul, where the author had been retained during the war of Shāh Muḥammad Ḥakim, the son of the emperor Humāyūn, to whom the work is dedicated, against Badakhshān.

It is divided into the following fourteen maḳālas:

1. در حسن خلق, on fol. 7^a.
2. در علو همت, on fol. 16^a.
3. در توکل, on fol. 23^b.
4. در صبر, on fol. 28^a, last line.
5. در عدالت, on fol. 34^a.
6. در شجاعت, on fol. 50^b, last line.
7. در سخاوت, on fol. 61^b.
8. در فراست و محاوره, on fol. 82^a.
9. در سیاست, on fol. 94^b.
10. در عفو, on fol. 99^b.
11. در حزم, on fol. 106^b.
12. در وفا و عهد, on fol. 111^a.
13. در مشورت, on fol. 117^b.
14. در فوائد متفرقه, on fol. 122^a.

Beginning, on fol. 1^b: رَئِنا آتِنا من لدنك رحمة وهى لنا من امرنا رشدا. جواهر زواهر مقال كه زينت قلائد نعظيم و اجلال تواند بود الخ

This copy is apparently the compiler's autograph.

No. 1684, ff. 144, ll. 15; clear Nasta'liq; illuminated frontispiece; size, 9³/₈ in. by 6³/₈ in.

2204

Ā'ina-i-Hikmat (آئینه حکمت).

A discussion on the principles of philosophy and the exact meaning and import of the term حکمة accord-

ing to the different schools, by Ḥasan bin 'Abd-alrazzāk, in three bābs, viz.:

1. در ذکر آنچه ایشان در تعریف حقیقت حکمت و بیان فضیلت آن گویند, on fol. 335^b.

2. در ذکر مسائل چند كه بر سر آنها اینهمه نزاع كنند الخ, on fol. 342^b.

3. در ذكر بعضی اخبار كه از اهل بیت اخبار صلوات الله عليهم روایت شده, on fol. 350^b.

Beginning: حمد و سپاس بمحمد و قیاس جناب کبریای حکیم بیهمتای را سزااست الخ

No date.

Another larger work by the same author, of ethical contents, entitled جمال الصالحین, in a copy dated A. H. 1010, 5th of Ramaḍān (A. D. 1602, Febr. 27), is described by W. Pertsch, Berlin Cat., pp. 315 and 316.

No. 1234, ff. 334^b-351^b, ll. 19; Naskhi; size, 8 in. by 4³/₈ in.

2205

Mau'iza-i-Jahāngiri (موعظه جهانگیری).

The same essay on political and ethical wisdom, compiled A. H. 1021 = A. D. 1612, 1613 (see the chronogram, on fol. 62^a, موعظه), by Muḥammad Bākīr Najm-i-thānī, with the title of Bākīrkhan, which has been noticed in the Kulliyāt-i-Bākīrkhan, No. 1535 above. It is divided into *two bābs*, the *first* dealing with the duties of princes and rulers, the *second* with those of the subjects and men in general.

Bāb I. در نصیحت بادشاهان, in a muḳaddimah and six fuṣūl, on fol. 4^b:

Faṣl 1. در عدالت و سیاست, on fol. 8^b.

Faṣl 2. در سخاوت و شجاعت و حلم, on fol. 11^a.

Faṣl 3. در مشورت و تدبیر, on fol. 16^a.

Faṣl 4. در احتراز نمودن از دشمنان, on fol. 20^a.

Faṣl 5. در عمل نکردن بسخن صاحب غرض و ساعی, on fol. 23^a.

Faṣl 6. در تربیت ملازمان, in two kisms, (a) در تربیت ملازمان را در مجلس راه ندان, on fol. 26^a; (b) در آداب خدمت ملازمان, on fol. 35^b.

Bāb II. در نصیحت زبردستان و اخوان زمان, in four fuṣūl:

Faṣl 1. در مصاحبت و مخالطت یاران, on fol. 41^a.

Faṣl 2. در ممتنع بخبری و سعی در طلب دولت نمودن, on fol. 49^a.

Faṣl 3. در رضا بعضای الهی دادن و قناعت و عزلت, on fol. 55^a.

Faṣl 4. در تحصیل کمالات و استرضای الهی, on fol. 57^a.

Beginning: سپاس و ستایش مر حکیمی را كه بحکمت بالغه و صنعت کامله از عبس حکمت بی دستباری شریك و سهیم الخ

This work concludes on fol. 62^a and is dated the 10th of Rabi'-althānī, A. H. 1028 (A. D. 1619, March 27), by 'Abdallāh Shihābī. The rest of the leaves are filled by another philosophical tract by the same Muḥammad

Bâkîr, dedicated to Jahângîr and beginning with a eulogium of the deceased Akbar; it is a kind of general introduction, styled مقدمه at the end, and begins on fol. 62^b: **اهم مهجات ارباب عقول سليمه واصحاب طباع** مستقیمه در مبداء هرکار و مطلع هر گفتار حمد و ثنائی آفریدگارست الخ.

This part is copied by the same transcriber in the same year 1028; on the last two pages, ff. 71^b and 72^a, a short *qaṣidah* is found in praise of the poet 'Itâbi, that is Sayyid Muḥammad Najafî 'Itâbi, who was imprisoned for a long time by Akbar in Gwâliyâr, comp. A. Sprenger, Catal., p. 126. It begins thus: **ای عتابی** چو نسیم ارگزی سوی فراه.

No. 1666, ff. 72, ll. 11; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 10½ in. by 6½ in.

2206

Sirâj-almunîr (سراج المنیر).

A collection of moral anecdotes, illustrating the ethical aspect of prominent virtues and vices, in imitation of Sa'dî's Gulistân, completed at the end of the month Rabi'-alawwal, A. H. 1030 (A. D. 1621, Febr. 22), by Ibn Shams-al-din Muḥammad Sharif (اقل عباد الله) (الملک اللطیف ابن شمس الدین محمد شریف takhalluṣ of Kâshif, see Bodleian Cat., No. 1241, 9; Rieu ii. p. 861^b, and Supplement, pp. 266, II, and 269^a, I; Mélanges Asiatiques ii. p. 58, and iv. p. 498. It is divided into twenty *maḳâlas*, viz.:

1. در شرائط ادب, on fol. 4^b.
2. در ذهاب حیا, on fol. 7^b.
3. در فوائد حلم, on fol. 10^b.
4. در مناقب عدل, on fol. 13^a.
5. در محامد احسان, on fol. 15^a.
6. در حلاوت صبر, on fol. 18^a.
7. در عذوبت عشق, on fol. 21^a.
8. در چاشنی محبت, on fol. 24^b.
9. در مکارم سخاوت, on fol. 27^a.
10. در محاسن شجاعت, on fol. 29^b.
11. در مراعات صحبت, on fol. 34^a.
12. در مرارت ادبار, on fol. 37^a.
13. در ننائج خاموشی, on fol. 40^b.
14. در عزت قناعت, on fol. 42^b.
15. (در دل طمع (in the text wrongly طمع), on fol. 45^a.
16. در ثمره فتوت, on fol. 46^b.
17. در حسن تدبیر, on fol. 48^b.
18. در شامت ظلم, on fol. 50^b.
19. در مذمت خدعه, on fol. 53^b.
20. در ملامت حسد, on fol. 55^b.

Beginning: **سپاس و ستایش مرکرمی را که حلیه خلعتش زیوربست زبنده و رشقه محبتش گوهربست** ارزنده الخ.

No date.

A later work by the same author is the **خزان و بهار**, likewise a collection of moral tales and anecdotes based on the **فرج بعد الشدة** (see Nos. 733-738 above), composed between A. H. 1060 and 1063 (A. D. 1650-1653), see Rieu, Supplement, p. 250.

No. 721, ff. 59, ll. 15; clear and distinct Nasta'liq; size, 7½ in. by 4½ in.

2207

Akhlâq-i-Jahângirî (اخلاق جهانگیری).

A large ethical work, dealing with all the various branches of moral and political philosophy, compiled by Nûr-al-din Muḥammad Kâfi Khâkânî, the son of Shaikh Mu'in-al-din (who cannot very well be identical with Nûr-al-din Muḥammad, the nephew of Abû-alfadl, see above, No. 2066, as his father was 'Ain-ahmulk, the famous physician of Shirâz), see fol. 3^b, l. 8, and fol. 95^b, l. 3, and dedicated to the emperor Jahângîr; see ib., l. 7. According to the preface (fol. 3^b, l. 13) the title is a chronogram for the completion of this work, viz. A. H. 1031 (A. D. 1622); but at the end the author states himself, that he finished it already in Dhû-alka'dah, A. H. 1029 (A. D. 1620, October). Consequently the preface must have been written two years after the composition of the main work. It is divided into the following twenty-two *maḳâlas*:

1. در محبت و عشق و سخنان اولیاء الله تعالى, on fol. 4^a.
2. در فضیلت علم و علما رحمهم الله, on fol. 52^b.
3. در بیان خوف از عذاب و رجا از رحمت حق, on fol. 66^a.
4. در حسن خلق و مذمت بد خلقی, on fol. 139^a.
5. در تواضع و شفقت و ذمت (مذمت تکبر و read تذمت), on fol. 161^a.
6. در بیان علو همت, on fol. 177^a.
7. در توکل, on fol. 188^a.
8. در صبر و شکر, on fol. 200^b.
9. در سخاوت و مذمت بخل و حسد, on fol. 214^b (here is to be read هشتم instead of نهم).
10. در عدالت و احوال امرای اولای امر و تأتی (index تأمل), on fol. 264^a.
11. در حزم, on fol. 302^a.
12. در فراست و محاورت, on fol. 316^a.
13. در فوائد مشورت, on fol. 323^b.
14. در میامن توبه, on fol. 333^a.
15. در عفو الهی مر بندگانرا و بندگان مر بندگانرا, on fol. 359^a.
16. در معارج شجاعت, on fol. 372^b.
17. در سیاسات, on fol. 384^b.
18. در محمد وفا و عهد و مذمت بد عهدی و بیوفائی, on fol. 393^a.
19. در مدح راست گفتاری و مذمت دروغ گوئی, on fol. 413^b.
20. در فضیلت تقوی و قناعت و مذمت طمع و حرص, on fol. 428^b, last line.

21. در مطاببات, on fol. 434^a.

22. در مفاتیح (در مفتاحات), on fol. 455^a.

Beginning: الحمد لله... اما بعد که چون حکمت کامله ديان حکيم وجود فائز الجود الع.

Dated the 5th of Dhû-alka'dah, A. H. 1047 (A. D. 1638, March 21), by Mihr 'Alî, son of Murâd 'Alî Daulat-shâhi; the copy was made for Maulânâ Pir Muḥammad.

No. 1547, ff. 526, ll. 21; clear Nasta'lik, ff. 1 and 8 supplied by another hand; illuminated frontispiece; size, 10½ in. by 6½ in.

2208

Riḥat-alkulûb (راحت القلوب).

A work, partly of ethical, partly of theological and paraenetical contents, composed by Mubârak Faïd-allâh and divided into twenty bâbs (see the index):

1. در بیان روز قیامت, on fol. 2^b.
2. در خوف و عذاب قیامت, on fol. 9^b.
3. در صفت دوزخ, on fol. 15^a.
4. در صفت بهشت, on fol. 21^a.
5. در صفت خدمت پدر و مادر, on fol. 24^b.
6. در بیان خوردن و دادن ربا, on fol. 28^b.
7. در فضیلت نماز و روزه و زکوة, on fol. 29^b.
8. در منع کردن خوردن خمر و مناهی, on fol. 32^a.
9. در فضیلت نماز در نمازها, on fol. 33^a.
10. در فضیلت خواندن قرآن, on fol. 35^a.
11. در فضیلت روزه ماه رمضان, on fol. 36^b.
12. در حق شوهر در زن, on fol. 39^b.
13. در منع کردن از دروغ, on fol. 42^a.
14. در منع کردن از غیبت, on fol. 43^a.
15. در منع کردن از حسد و عجب و کبر, on fol. 44^b (this chapter is entirely repeated on ff. 49^a-51^a, the reason being that on fol. 49^a another, more modern hand begins; the original handwriting breaking off on fol. 48^b).

16. در فضیلت نیکو کردن با خلق, on fol. 51^a.

17. در فضیلت خشم فرو خوردن, on fol. 52^a (in the text there is a slightly different arrangement of the chapters, viz.: 15 is headed only حسد کردن از حسد کردن; 16 در منع کردن از عجب و کبر; 17 در فضیلت خلق; 18 در منع کردن از عجب و کبر).

18. در نصیحت و حکایت, on fol. 55^b.

19. در فضیلت ادب و شکر (in the text: در فضیلت ادب و شکر), on fol. 61^a.

20. در عقوبت نوحه کردن, on fol. 65^a.

Beginning: الحمد لله رب العالمین و طوبی المفاضلین. والصلوة علی رسولہ محمد و آلہ اجمعین الع.

Dated the 4th of Dhû-alka'dah, A. H. 1043 (A. D. 1634, May 2), by Ahmad ibn Shaikh Bihkahârî ibn Shaikh 'Abd-alghafûr Kuṭb-i-'alam Shar'î. Other copies of the same work are described in the Bodleian

IND. OFF.

Cat., No. 1787; and in Cat. Codd. Or. Lugd. Bat. iv. pp. 335 and 336; the latter is dated A. H. 1037 (A. D. 1627, 1628).

No. 541, ff. 1-65, ll. 13 (on the first forty-eight leaves), ll. 17 (on ff. 49-65); written by two different hands; size, 7½ in. by 4½ in.

2209

Jâmi'-altamthil (جامع التمثیل).

A large collection of Persian proverbs, the first ever made, amplified and illustrated by short tales, anecdotes, verses, etc., and entitled Jâmi'-altamthil, see fol. 8^a, l. 3. It is arranged alphabetically, according to the first letter of each proverb, in twenty-eight faṣls, and compiled by Muḥammad 'Alî Hablrûdî (حبیل رودی), so distinctly written here as in the two Berlin copies or rather Jabalrûdî (جبل رودی, as the Brit. Mus. copy has), A. H. 1054 (A. D. 1644, 1645). The author happened to come in that year to Haidarâbâd in the reign of Sultân 'Abdallâh Kuṭbshâh, and to get admission into the majlis of the Shaikh-alislâm Muḥammad alkhâtûn (see fol. 2^b, last line), where a discussion arose about the proverbs of the Turks, Arabs, and Persians, and Muḥammad 'Alî resolved at once to do with regard to Persian proverbs the same that had been done already for the Arabic and Turkish ones, for the latter in Shâh 'Abbâs Safawî's reign. Other copies of the same collection of Persian proverbs are noticed in Rieu ii. p. 773; Mélanges Asiatiques, v. p. 522; Rehatsek, Cat. raisonné, p. 223, No. 22; and W. Pertsch, Berlin Cat., p. 325. According to the last-mentioned Cat. this work is a large amplification of a similar, but very short collection by the same author, the مجمع الامثال, made by him five years before in A. H. 1049 (A. D. 1639, 1640) and having the same beginning as the present work, see ib., p. 324. The جامع التمثیل (or, as W. Pertsch prefers to style it, جامع التماثيل) has been printed in Teheran, A. H. 1278.

Beginning: سباس بی حد و ستایش ببعده بی مثلی را سزد که بابهای دلگشای و لله المثل الاعلی رایات کنایات الع.

No date.

No. 1463, ff. 376, ll. 12; Nasta'lik a second hand seems to have written ff. 241-376; size, 9½ in. by 5½ in.

2210

Intikhab-i-Shâyistakhâni (انتخاب شایسته خانی).

The Persian paraphrase of a curious book of wise sayings, comprising ethical and political wisdom, by Abû 'Alî Ahmad bin Muḥammad Miskawaih, the author of the طہارۃ النفس or کتاب الطہارۃ on which Naṣir-aldin Tûsi based his ethical work اخلاق ناصری, see ff. 5^a and 5^b, and No. 2155 above. The author of the Arabic original adapted his work, which is styled in the older Persian version, made by Taqî-aldin Muḥammad bin Shaikh Muḥammad al-Arjânî al-Tustarî in Jahângir's reign, see Rieu ii. pp. 440^b and 441^a. جاویدان خرد. from an old venerable tract pretended to have been

written by the old Persian king Hūshang to his son as last will, and said to have been discovered by the Khalif Ma'mūn (who died A. H. 218=A. D. 833). see fol. 6^a sq. He first heard of its existence when reading Abū 'Uthmān Hāfiẓ's استطالة الفهم, and succeeded after much searching in obtaining a copy in the house of a Persian gentleman. He then amplified and enlarged it by many more modern quotations, and gave it to the world in an Arabic garb. It was translated a second time into Persian by Ibn Hāji Shams-al-din Muḥammad Ḥusain Ḥakim, A. H. 1065=A. D. 1655 (see fol. 2^a, l. 10), who again added many new materials; and this later Persian paraphrase we have before us in the present copy. The old tract by Hūshang, quoted here as the original source of the present work, is apparently the same which is found in No. 1417 of the Bodleian Cat. and entitled there قانون الحکمة و دستور, since its introductory story, relating the discovery to which the Khalif Ma'mūn was led by the wise Dhaubān or Dhaupān, almost verbally agrees with that given here on fol. 6^a sq.

The book, as far as it appears here in Persian paraphrase, opens with a preface by the translator, on fol. 2^a. The translation of the original Arabic work begins, on fol. 5^b, last line, with a chapter on the earlier Persiau version: در پیدا شدن کتاب جاویدان خرد. Then follow:

Sayings of Hūshang, on fol. 8^a.

Sayings of Buzurjmihr, on fol. 15^b.

Sayings of Ādhaubād, on fol. 22^a, and again on fol. 42^a.

Sayings of Kaikubād, on fol. 23^a.

Admonitions of Nūshirwān, on fol. 25^b.

Sayings of Jaunshid, on fol. 39^b; of Bahman bin Isfandiyyar, on fol. 40^b; of Barzūya, on fol. 43^a. After that an ethical treatise begins, headed آداب و شرائط بادشاهان, on fol. 50^b, accompanied by a short chrouicle of all the old Persian kings. This chapter is followed by:

Sayings of Arabian Sages and Kings, on fol. 59^a.

Sentences and miracles of Muḥammad and several Imāms, on fol. 63^a.

Sayings of the Sūfis, on fol. 78^b.

Last will of Luḡmān, on fol. 85^b; of Pythagoras, on fol. 87^a.

Admonitions of Socrates, on fol. 87^b; of Plato addressed to Aristotle, on fol. 91^a; of Aristotle to Alexander, on fol. 93^a.

Sayings of Indian Saints, on fol. 118^a, etc.

Beginning of the preface: سزاوتر ستایش پروردگار عالمیان هم اظهار جمال و کمال صفات و اسمای خویش است. الح

Dated the 21st of Jumādā-althāni in the 7th year of Farrukhshāh's (correctly, Farrukhsiyar's) reign (probably meant for A. H. 1130=A. D. 1718, May 22, since he reigned, properly speaking, only six years and three months and was in Jumādā-althāni of A. H. 1131 already deposed and blinded). Compare on this work also H. Ethé, Neupersische Litteratur, p. 346.

No. 1781, ff. 124, ll. 15; clear Nasta'liq; size, 8½ in. by 4½ in.

2211

Risāla-i-Muḥammad Sa'id (رسالة محمد سعيد).

A treatise on ethics and practical philosophy, with many extracts from standard works and numerous quotations from the sayings of old and modern saints, shaikhs, and learned men, principally from those of 'Alī, composed by Hāfiẓ Muḥammad Sa'id bin Hāfiẓ Karam-allāh ibn Hāfiẓ Salmān Maḥmūd ibn Hāfiẓ 'Ain-al-din, A. H. 1102 (A. D. 1690, 1691), and dedicated to the emperor 'Ālamgir, see fol. 1^a, l. 10 and fol. 1^b. It is divided into a muḥaddimah, five bābs, and a few concluding words which serve as khātimah.

مقدمه در بیان شمه از حقیقت و کیفیت آدمی زاد و وضع اهل زمانه, on fol. 5^b.

باب اول در اجناس فضائل انسان که مکارم اخلاق باشد, on fol. 24^a.

باب دوم در تهدید اهل جرم و خطا و لطائف و نکات, بر آل کرم و خداوند فضل و عطا, on fol. 29^a.

باب سوم در بیان دوست و دشمن و مناسب آن, on fol. 35^b.

باب چهارم در تدبیرات امور و مواعظ حکما و عقلا و فوائد سکوت و کم گفتن, on fol. 39^b.

باب پنجم در کلمات و نکات و لطائف متفرقه و کلام سعادت انجام ختم خلافت امیر المؤمنین حضرت مرزفی علی, on fol. 58^a.

Beginning: حمدی که حضرت آفریدگار را سزد کجا از: زبان ابن تهجدان حیران که زبون نفس الخ

This copy is dated the 26th of Ramaḍān, in the twenty-seventh year of Muḥammadshāh's reign (=A. H. 1158, A. D. 1745, Oct. 22). On the fly-leaf there are written by another hand a few extracts from the diwān of Maulānā Nawidī or Nuwidī (نویدی) of Isfahān, who wrote a diwān of ghazals, comprising nearly 7,000 verses, with his owu hand A. H. 1155 (correctly according to A. Sprenger, Catal., p. 526, A. H. 1055=A. D. 1645).

No. 818, ff. 80, ll. 18-19; some pages are written in diagonal lines; shikasta; size, 8½ in. by 4½ in.

2212

Wājib-al-ḥifẓ (واجب الحفظ).

A philosophical matnawī, treating of the various subjects of law, morals, theosophy, rhetoric, traditions, religious teaching, mystical doctrine, etc., in sixty-three short maḥālas, composed A. H. 1105 (see fol. 11^b, last three lines)=A. D. 1693, 1694, and dedicated to the emperor 'Ālamgir. The author is not distinctly named, but from a note on the fly-leaf and the last bait of the praise of God (fol. 2^a, l. 3):

نه راه گمروان قوم ضالین
زعافل ابن دعا از خلق آمین

it might perhaps be conjectured that it was 'Āqilkhān Rāzi, the well-known poet, who died A. H. 1108 (A. D.

1696), see No. 1634 above, although his usual takhallus was Rāzi, not 'Āqil.

Beginning:

به بسم الله كنم سراين بيان را
به الحمدش كنم گویا زبان را

Occasionally some marginal glosses. Very worm-eaten in many places. Dated the 14th of Jumādā-alawwal, A.H. 1130 (A.D. 1718, April 15). On the fly-leaf there is a second title given to this mathnawī, viz. Majma'-albayān (مجمع البيان).

No. 186, ff. 124, 2 coll., each ll. 11; clear Nasta'lik; size, 9½ in. by 5½ in.

2213

Abwāb-aljinnān (ابواب الجنان).

The *first* volume or bāb of the famous collection of ethical and paraenetic orations, styled the 'doors of paradise,' by Mirzā Muḥammad Rafī' Wā'iz of Kāzwin, who died shortly after A.H. 1105 (A.D. 1694) and left a diwān (see Bodleian Cat., No. 1144, and Rieu ii. p. 698a); comp. G. Flügel iii. p. 293; Bodleian Cat., Nos. 1472-1474; Rieu ii. p. 826, and Supplement, p. 109; W. Pertsch, Berlin Cat., pp. 312 and 313; J. Aumer, p. 61; E. G. Browne, Cambridge Cat., pp. 59-62. The whole work was to comprise eight bābs, but only *two* are extant (see the Bodleian Cat., loc. cit. Mr. Browne in his remarks on p. 60 has overlooked the contents of that copy), and the present MS. contains only *one*, viz. the *first bāb*.

Beginning: بهترین مقالی که سرخیل کاروان فنون

محاورات تواند بود الخ

The author's name appears on fol. 7^a, l. 4, the title on fol. 8^a, l. 10.

The first volume is divided into a *muḥaddimah* and *three fasls*.

The *muḥaddimah* contains three مطلب, viz.:

1. در بیان احتیاج بو عطا و فائده آن و فضیلت وعظ، on fol. 8^a.

2. در آداب وعظ گفتن و شروطی که در آن رعایت باید نمود، on fol. 11^a.

3. در شنیدن وعظ و آداب و شروطی که مستمع را رعایت باید نمود، on fol. 14^a.

On fol. 17^a the *first bāb* itself begins, headed: در ذکر دنیای فانی و شرح مفاسد و ذمائم این رخنه گر حصن مسلمانی, subdivided into *three fasls*, viz.:

1. در تحقیق حب دنیا الخ، on fol. 17^a, in three kisms.

2. در ذکر بیوفائی دنیای غداره الخ، on fol. 22^b.

3. در ذکر هر يك از طرف و شعب حب دنیا الخ، on fol. 37^b.

In this *fasl* there are at first enumerated the same seven qualities (صفات) which Flügel quotes, in the following order: طمع، حقد و حسد، بخل، تکبر، خشم و تندخویی، ظلم، ربا و سمعت، and then follow the same fourteen مجلس as in all other copies. In the Cambridge Cat. all the headings are quoted; here only those are given, which are either *not* found

in Flügel's copy (viz. 4-6) or differ in wording from them:

1. On fol. 38^b.

2. On fol. 53^a.

3. On fol. 67^a.

4. در شهوت مباشرت شاهدان گلغزار و بوس و کنار، on fol. 76^a.

5. در شهوت اكل و شرب و مذمت بر خوردن الخ، on fol. 107^b.

6. در تسکین شهوت لباس و خود آرائی الخ، on fol. 123^a.

7. On fol. 130^b.

8. On fol. 167^b.

9. On fol. 199^a, in two fasls: (a) در صفت ربا و سمعت، on fol. 199^b; (b) در مذمت عجب، on fol. 212^a.

10. در ذم صفت بغض و حسد، also in two fasls, on fol. 229^b.

11. On fol. 259^a.

12. On fol. 287^b.

13. در ذکر جود و بر و احسان و بیان مضارف مال، on fol. 314^b.

14. در مذمت صفت ظلم، on fol. 353^a.

No date. This *first bāb* of the ابواب الجنان has been printed at Tabriz about A.H. 1240, and lithographed at Teheran A.H. 1274, and at Lucknow 1868.

No. 1681, ff. 377, ll. 16; neat and clear Nasta'lik; size, 10½ in. by 6 in.

2214

Three treatises on logic and metaphysics.

I. The *first* is divided into ten short chapters, viz.:

1. در حکایت مذاهب و اشارت بحجّت هر قومی، on fol. 139^a.

2. در ذکر وجوب و امکان و امتناع و احکام هر يك، on fol. 140^a.

3. در ذکر اسباب و علل و اشارت بمعنی اختیار و حصر، on fol. 141^a.

4. در آنکه سبب نا موجب نبود مسبب از و صادر نشود، on fol. 142^a.

5. در کیفیت اسناد اتعاقبات تعلل بر طریق جمله، on fol. 142^b.

6. در بیان (! آنکه) وجوب فعل از فاعل منافی اختیار او نباشد، on fol. 144^a.

7. در ذکر قوی و افعال انسانی و فرق میان آنچه باختیار او بود، on fol. 145^b.

8. در بحث از قدرت و ارادت و کیفیت صدور افعال، اختیار از هر دو، on fol. 146^a.

9. در آنچه حاصل این مباحث است درین مطلوب، و حل بعضی شبه مذکور، on fol. 148^a.

10. در آنکه اطلاق اعتبار باین معنی بر باری تعالی، شاید یا نشاید، on fol. 149^a.

Beginning, on fol. 138^b: الحمد لله رب الارباب و مسبب الاسباب و مفتّح الابواب و ملهم الصواب و مسهل الامور الخ.

II. The *second* consists only of three leaves and is ascribed to 'Abd-alkabir; it begins, on fol. 150^a:

رسم المولى الصمد الكبير العالم الفاضل مؤيد الدين ملك
الحكماء والاكابر قدوة المهندسين المدققين الخ

III. The third begins, on fol. 152^b: افتتاح ابراد كلام
و استعجاج مراد و مراد بذكر ايزد علّام اولى باشد و بحمد
خداوند الخ

Copied by Muḥammad Raḥim, A. H. 1127 (A. D. 1715).

No. 823, ff. 138-168, ll. 19; Nasta'liq; size, 5½ in. by 5 in.

2215

Haft Kishwar (هفت کشور).

A book on ethics and politics in the form of short tales and anecdotes, dealing with the early kings of Persia and other renowned men, all illustrating different points of moral philosophy, see a reference to this work in Rieu iii. p. 1039, I. No author's name is to be found anywhere. The book is divided into a *muḥaddimah*, which consists of seven manzils (not marked in the text), seven *kishwars* (so called after the seven climates of the world), and six *masāfat*s (that is, the six distances between the seven climates), inserted respectively after the first six kishwars. The following table of contents is drawn from the index on ff. 5^b-6^a (the same index is written on fol. 1^b).

Muḥaddimah, on fol. 6^a, margin.

منزل اول در شناختن انسان کامل و فائده خدمت

منزل دوم در صفت ادب و مرتبه یافتن اهل طلب

منزل سیم در صفت تواضع و فائده آن

منزل چهارم در صفت حلم و بهره آن

منزل پنجم در صفت صلاح و فائده آن

منزل ششم در صفت قول و صدق

منزل هفتم در صفت افعال حمیده

Kishwar I, on fol. 78^b (در رعیت پروری و معدلت)
گستری و تاریخ سکندر و بستن سد باجوج و ماجوج
(و اسامی بلاد آن کشور).

Masāfat I, on fol. 93^b (در آنچه پادشاهان را باید و تاریخ)
پادشاهی فیروز بن یزجرد و پادشاهی هرمز و جنگ بهرام
(جوبین بملک ترک و پادشاه شدن خسرو پرویز).

Kishwar II, on fol. 114^b (در پیدا شدن قصات و صفت)
در پیدا شدن قصات و صفت و شداد و اسامی بلاد آن
(کشور).

Masāfat II, on fol. 118^a, margin (در صفت علو همت)
در صفت علو همت و تاریخ نگاهداشتن و تاریخ پادشاهی اسمعیل
(سامانی و لبث صفار).

Kishwar III, on fol. 122^a (در ضبط و سیاست و بیان)
در ضبط و سیاست و بیان از زو بن طهماب و پیدا شدن
ایام عمد و خطبه خواندن ملوک و تاریخ پادشاهی منوچهر
(و فریدون و صفت طوفان و اسامی بلدان آن کشور).

Masāfat III, on fol. 129^b (در صفت پیدا شدن آسمانها)
در صفت پیدا شدن آسمانها و دوزخ و عجائب و غرائب عالم و
(تاریخ پادشاهی هوشنگ و ترتیب اسباب سلطنت).

Kishwar IV, on fol. 133^b (در نگاهداشتن خاطرها و)
مرتبه یافتن سلطان سنجر ماضی رحمه الله و اسامی بلاد
(آن کشور).

Masāfat IV, on fol. 136^a, margin (در صفت فراست زبان)
در صفت فراست زبان و بلقیس و تاریخ
(پادشاهی شاپور بن اردشیر و حکایت نصیره).

Kishwar V, on fol. 149^a (در باب قضا و قدر و تاریخ)
(سلطنت سلطان ادهم و اسامی بلاد آن کشور).

Masāfat V, on fol. 153^a (در صفت منشیان صاحب)
(کمال و احوال مباشران و عمال).

Kishwar VI, on fol. 156^b (در صفت وزرا و تاریخ آصف)
(برخیا و حکما و قلم زنان و کاتبان و نقاشان و شعرا).

Masāfat VI, on fol. 172^a, margin (در بیان سؤالات)
در بیان سؤالات و جبریل علیه السلام بانگشتری مملکت
بحضرت داود آورد و سلیمان جواب گفته انگشتر بر
(تصرف نمود).

Kishwar VII, on fol. 173^b, margin (تاریخ پادشاهی)
تاریخ پادشاهی و کشته شدن سیاوش و پیدا شدن کیخسرو و
(احوال حاتم طائی و پیدا شدن شراب و خاتمه کتب).

Beginning of the preface (for the greater part in
mathnawi-baits), on fol. 2^b: حمد و سپاس و ستایش
ببقیاس حکیمی علیمی را که در هر چه میکند آثار قلم
قدرت اوست الخ

Dated the 20th of Sha'bān, A. H. 1141 (A. D. 1729,
March 21), by Mihr 'Alī.

No. 1532, ff. 194, ll. 15, and an additional margin-coll., ll. 12;
large and distinct Nasta'liq; small illuminated frontispiece,
size, 10½ in. by 5½ in.

2216

Minhāj-alsalāṭin (منهاج السلاطین).

A collection of anecdotes, moral tales, and traditions of the prophets, saints, old and modern rulers, illustrating the duties of royalty and the mutual relation between rulers and subjects. It begins with a eulogium of Sulṭān Abū-almuẓaffar Jahānshāh bin Mubashshir (?), and is divided into five bābs, viz.:

1. در احبار و احوال سلطنة انبيا و اوليا و اتقيا.
2. در شرائط حکومت و سلطنت.
3. در حقوق رعایا و اهل اسلام بر سلاطین.
4. در شرائط اهل کتاب و ذمه بموجب عهدنامه امیر المؤمنین.
5. فی الاحبار و الاحادیث فی باب السلطنت.

A khātimah begins on fol. 119^b.

Beginning of the preface: - بسم الله الرحمن الرحيم
نعائس حمد و ثنائی که سالکان مسالك نجاحد وافی سبیل
الله در میدان الخ

Copied by Ghiyāthāi Muḥammad Badr-al-din.

No date.

No. 1623, ff. 52-135, ll. 21; Nasta'liq; size, 8½ in. by 4½ in.

2217

Waṣīyyat-i-Luḡmān (وصیت لقمان).

One hundred wise sayings and admonitions (صد بند), pretended to have been left as the last will by the famous Luḡmān to his son.

It begins: الحمد لله... اما بعد بدان این صد بند دلبند دلبسند سودمندست که لقمان حکیم بسر خود را وصیت کرده و فرموده که الخ

This little tract is identical with the پندنامه لقمان, noticed in the Bodleian Cat., No. 1241, 44 (col. 765).

No. 1627, ff. 1^a-4^a, ll. 12; rough Naskhi, mixed with Shikasta; size, 8½ in. by 4½ in.

Compendia of Science and Encyclopædias.

2218

Dānishnāma-i-'alā'ī (دانش نامه علایی).

An incomplete copy of the first three sections of Ibn Sinā's (see Nos. 2149-2152 above) famous compendium of philosophical sciences, styled properly دانش نامه علایی (also حکمت علایی, as in the British Mus. copy, or کتاب العلایی, see H. Khalfa v. p. 118, No. 10319, or دانش نامه, ib., iii. p. 184), but appearing here under the more general designation of اصول و نکات. This work was dedicated to خداوند ملک عادل مؤید منصور و عهد الذین علاء الدولة و فخر الملة و تاج الائمة ابو جعفر محمد بن دشمنیه (correctly دشمنزار), i.e. 'Alā-aulah Abū Ja'far Muḥammad bin Dushmanziyār Ibn Kākawāl, who ruled over Iṣfahān A.H. 398-433 (A.D. 1007-1041), and in whose service Ibn Sinā was during the last years of his life. It was edited after his death by his disciple, 'Abd-alwāhid bin Muḥammad Jūzjān, who added to the extant three sections on logic, metaphysics, and physics, which Ibn Sinā had completed himself, and which alone are preserved in the present copy, from other treatises of the great philosopher on geometry, arithmetic, music, and astronomy, two more sections on mathematical science and on music; comp. Rieu ii. pp. 433 and 434, and Supplement, p. 115^a, No. III; W. Pertsch, Berlin Cat., p. 114.

Beginning: سباس و ستایش مر خداوند آفریدگار بخشنده خرد را الخ

First section: Logic (علم منطق), on fol. 2^a.

Second section: Metaphysics (علم الهی or, as it is styled in the text itself, الوهيات), on fol. 44^b.

Third section: Physics (علم طبیعی), on fol. 122^b. This section breaks off on fol. 167^b; fol. 168^a has no connexion with it and is supplied by another hand.

The first section is dated A.H. 1064 (A.D. 1654).

No. 478, ff. 168, ll. 14; Naskhi; size, 8½ in. by 4½ in.

2219

Durrat-altāj (دره التاج).

A vast encyclopædia of sciences by Kutb-aldin Maḥmūd bin Ma'sūd bin al-Musliḥ alshirāzi, the greatest pupil of Naṣir-aldin Tūsī (see No. 2155 above), who was born in Shirāz, A.H. 634 (A.D. 1236, 1237), and died in Tabriz, A.H. 710 (A.D. 1310, 1311); see Haft Ikhlām, No. 196 (col. 392 in this Cat.), where some of his Arabic works are mentioned, and on the present work, G. Flügel i. pp. 35-37; Rieu ii. pp. 434 and 435; and W. Pertsch, Berlin Cat., p. 340 (where a short fragment of the same, dealing with music, is noticed); comp. also H. Khalfa iii. p. 201, No. 4926; Wiener Jahrbucher, vol. 88, Anzeigeblatt, pp. 17-21; and Mélanges Asiatiques ii. p. 57. The full title of this work is دره التاج لغره الذیاج, on which comp. Rieu, loc. cit. The present copy, dated the 16th of Rabī' al-awwal, A.H. 1075 (A.D. 1664, Oct. 7), is particularly valuable, as it has been carefully collated throughout with an old and trustworthy MS., A.H. 1191 (from the 25th of Shawwāl to the 11th of Dhū-alḥijjah = A.D. 1777, Nov. 26 to 1778, Jan. 10), in Akbarābād. The collator has made many valuable additions to his copy from that older authority, partly on the margin, partly by inserting whole supplementary pages, for instance, ff. 474-476, which give another and fuller reading of the preceding and following pages and do not originally belong to the present copy at all.

Beginning: اگرچه بر ضمیر ارباب کیاست و خاطر اصحاب فراست پوشیده نماند که نعمت جلال ربونیت و وصف کمال الوهیت و شکر مواهب نعم بی نهایت و ذکر لطائف کرم بی غایت مبدعی الخ

It is divided into a فاتحه, five جمله, and a خاتمه.

Fātiḥah or introduction in three chapters (فصل), on the advantages of knowledge, the real purport of all sciences, and their division.

در (1): اصل اول, on fol. 5^a, subdivided into three فصل اول, در بیان فضیلت علم: بیان فضیلت علم على الاطلاق, در بیان فضیلت تعلم: در بیان فضیلت تعلم, on fol. 10^a, likewise subdivided into three فصل.

فصل سیم در تقسیم علوم و آنجه بدان تعلی دارد, on fol. 11^b, also in three فصل.

Between this and the beginning of the first Jumlaḥ a complete and detailed index of the whole work is inserted on ff. 19^b-27^b.

First Jumlaḥ, on logic (در منطق), in seven maḳālas, on fol. 27^b.

Second Jumlaḥ, on first philosophy, i.e. philosophy proper (در فلسفه اولی), in two branches (فن), each of which is subdivided into seven maḳālas.

فصل اول در امور عامه مر جمله مفهومات را, on fol. 63.

فصل دوم در اقسام اعراض وجودی و اعتباری, on fol. 74^b.

Third Jumlaḥ, on the lowest science, that is natural science (در علم اسفل که علم طبیعی است), in two فن, each again subdivided into seven maḳālas.

فَنِّ اَوَّل در اجسام طبیعی و مقومات و احکام آن, on fol. 88^a.

فَنِّ دُوم در نفوس و صفات و آثار آن, on fol. 104^a.

Fourth Jumlah, on the middle science, that is mathematics (در علم اوسط که علم ریاضی است), in four fann (dealing with Euclid, Almagest, arithmetic, and music respectively), the first of which contains fifteen maqālas, the second thirteen, the third four, the fourth a mukaddimah and five maqālas.

فَنِّ اَوَّل در اسطفسات که عبارتست از کتاب اقلیدس, on fol. 118^a.

فَنِّ دُوم در تلخیص مجسطی بطلمیوس, on fol. 194^b.

فَنِّ سِیم در ارقامطیعی یعنی خواص اعداد

فَنِّ چِهَارم در علم موسیقی یعنی علم الحان, on fol. 265^a.

Fifth Jumlah, on the highest science, that is metaphysics (در علم اعلی که علم الهی است), in two fann, each subdivided into seven maqālas.

فَنِّ اَوَّل در عقول و آثار آن در عالم جسمانی و روحانی, on fol. 309^a.

فَنِّ دُوم در واجب الوجود و وحدانیت او و نعوت جلال او, on fol. 318^b.

Khâtimah, on theology, ethics and politics, and Šūfism (در اصول دین و فروع آن که بعبادات تعلق دارد و), in four poles (در حکمت عملی و کیفیت سلوک راه حق), the first of which is subdivided into forty poles or questions, the second into two bases, the third into four qā'edah, the fourth into two chapters.

قطب اَوَّل در اصول دین, on fol. 335^a.

قطب دُوم در آنچه بفروع دین تعلق دارد, on fol. 418^b.

قطب سِیم در حکمت عملی که منحصرست در تهذیب اخلاق و سیاست منزلی و مدنی, on fol. 468^b.

قطب چِهَارم در بیان آنچه طالب راه حق را دانستن آن در بایست شود در سلوک راه حق, on fol. 507^b.

No. 1402, ff. 526, ll. 27; Naskhi; size, 12½ in. by 6½ in.

2220

Another copy of the same.

Dated the 19th of Sha'bān, A.H. 1177 (A.D. 1764. Feb. 22). Beginning as in the preceding copy.

Fōtiḥah: first faṣl, on fol. 6^a; second, on fol. 13^a; third, on fol. 15^a.

First Jumlah, on fol. 25^b; second: first fann, on fol. 81^b, first line: second, on fol. 95^b; third: first fann, on fol. 111^a; second, on fol. 130^a; fourth: first fann, on fol. 147^b; second, on fol. 249^b; third, on fol. 318^b; fourth, on fol. 335^a; fifth: first fann, on fol. 387^a; second, on fol. 397^b.

Khâtimah: first kutb, on fol. 416^b; second, on fol. 507^b; third, on fol. 565^a; fourth, on fol. 618^b.

No. 982, ff. 647, ll. 27; Naskhi; illuminated frontispiece; size, 11½ in. by 6½ in.

2221

Nafā'is-alfunūn (نفائس الفنون).

The famous encyclopædia of science, with its full title: نفائس الفنون فی عرائس العیون, composed by Muḥammad bin Maḥmūd al-Āmulī between A.H. 735 and 742 (A.D. 1335-1342, according to the various dates given in the book itself), in imitation of the Durrat-altāj (see the preceding work), comp. Haft Iklim, No. 1188 (coll. 467 and 468 in this Cat.); H. Khalfa iv. p. 500, and vi. p. 364, No. 13906; Bodleian Cat., Nos. 1483-1491; Rieu ii. pp. 435-438; G. Flügel i. pp. 38-42; W. Pertsch, Berlin Cat., p. 148, 7; pp. 164-167; and p. 352, 2; Wiener Jahrbücher, vol. 61, Anzeigebblatt, pp. 2-10; Mélanges Asiatiques iii. p. 734, and v. p. 261; Rehatsek, Cat. raisonné, p. 58, No. 44. The author dedicated it to the Amir Jamāl-al-din Shaikh Abū Ishāq bin Maḥmūdshāh (who ruled over Fars and 'Irāk, A.H. 742-754 = A.D. 1341-1353), and died after A.H. 753 (A.D. 1352). According to H. Khalfa, loc. cit., the now first kism, dealing with islamitic sciences, was originally the second, but put at the top of the whole on account of its more intrinsic value. Detailed descriptions of this work are given both in Flügel and Rieu, and also in the Bodleian Cat.

Beginning, on fol. 1^b: حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا و انظار عملا الخ.

Mukaddimah, in three fa'idas, viz. در بیان شرف و در تقسیم علوم بر سبیل اختصار, on fol. 3^a; فضیلت علوم, on fol. 4^a; and در ترتیب کتاب, on fol. 4^b. An index, on ff. 4^b-5^b.

FIRST KISM, modern sciences, i.e. islamitic sciences (در علوم اواخر), in four maqālas, containing eighty-five sciences in thirty-six fanns or sections.

First maqālah, literary sciences (در علوم ادبی), in fifteen fanns, on ff. 5^b, last line, 8^b, 14^a, 17^a, 19^a, 22^a, 25^a, 27^b, lin. penult., 32^b l. 3 ab infra, 36^b, 39^a, 41^b, 49^a, 55^a, and 60^b, beginning with the art of writing and ending with that of account-keeping.

Second maqālah, legal sciences (در علوم شرعی), in nine fanns (No. 1483 in the Bodleian Cat. counts ten, by contracting the first and second, i.e. علم کلام and علم تفسیر, into one, but inserting two new ones, viz. one styled علم اخبار, the other علم اسامی, so that the total of fanns in the first kism amounts there to thirty-seven), on ff. 65^b, 71^b, 79^a, 84^a, last line, 89^b, 98^a, 103^b, 106^b, and 113^a, beginning with scholastic theology and ending with forms of prayers and their times of recitation.

Third maqālah, Šūfī sciences (در علم نصوّف و تواضع), in five fanns (the first here called by mistake (قسم), on ff. 119^a, 128^a, 135^a, 139^a, and 143^a, beginning with the mystic road and ending with moral perfection.

Fourth maqālah, conversational sciences (در علوم محاوره), in seven fanns, on ff. 147^a, 156^a (second and third fann combined), 177^b, 182^b, 186^a, and 193^a, beginning with the art of conversation and ending with the science of riddles.

SECOND KISM, ancient sciences (در علوم اوائل, a heading left out in the present copy), in five makālas, containing seventy-five sciences, in thirty-four fanns (correctly thirty-three; the mistake here and also in the following copy has arisen from the statement in the beginning of the fourth makālah, respectively in the heading of the second kism, that it is divided into ten fanns, whereas in the text itself both here and in the next copy only the usual nine are marked).

First makālah, practical philosophy (در حکمت, so styled here rather incorrectly, instead of حکمت عملی), in three fanns, on ff. 198^a, 206^a, and 210^a, beginning with ethics and ending with the management of cities and states.

Second makālah, speculative philosophy (در اصول, حکمت نظری), in four fanns, on ff. 216^a, 222^a, 227^a, and 232^a, beginning with logic and ending with physics.

Third makālah, mathematics (در اصول ریاضی), in four fanns, on ff. 237^b, 243^b, 247^b, and 253^a, beginning with geometry and ending with music.

Fourth makālah, branches of physics (در فروع طبیعی), in nine fanns (not ten, as the heading states by mistake), on ff. 261^a, 271^a (this second fann, usually devoted to alchemy, علم کیمیا, but styled here غریبه در علوم, and subdivided into a mukaddimah and five faṣls, includes the third fann, on magic, سیمیا, too, as the fourth faṣl on fol. 277^a proves), 284^b (here called the *third* fann, on the interpretation of dreams, but in all other copies correctly marked as *fourth*), 294^a (here correctly styled *fifth* fann, on physiognomy; a fourth therefore is not marked here at all), 296^a, 300^b, 309^a, and 311^b, beginning with medicine and ending with the holding of the breath and similar tricks.

Fifth makālah, branches of mathematics (در فروع ریاضی), in thirteen fanns, on ff. 312^b, 318^a, l. 3 ab infra, 321^b (read فنّ سیم instead of فنّ پنجم, as here is written by mistake), 322^a, 325^b, lin. penult., 326^b, 328^b, 331^a, 334^a, 338^b, 346^b, 347^a, last line, and 351^a.

A short index, injured both at the beginning and end, is found on the fly-leaf.

This copy, which is a little worm-eaten here and there, is dated month Dhū-al-hijjah, A. H. 1037 (A. D. 1628, August), by Walī al-ḥusainī.

No. 1099, ff. 356, ll. 29; clear Nasta'lik; illuminated frontispiece; size, 14 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$ in.

2222

Another copy of the same, with some omissions.

A complete and detailed index, on ff. 1^b-8^a.

Beginning, on fol. 9^b: حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا الی

Mukaddimah, in three fā'idās, on ff. 12^a, 13^a, and 14^a.

FIRST KISM, in four makālas, viz.:

First makālah, in fifteen fanns, on ff. 16^b, first line, 20^a, 28^a, 32^a, lin. penult., 35^a, 39^b, 44^a, 47^b, 54^b, 60^b, 63^b, 67^b, 78^a, 87^b, first line, and 95^a.

Second makālah, in nine fanns, on ff. 103^b, 112^a, l. 3 ab infra, 123^a, 130^b, 138^b, 151^a, second line, 158^b, 161^a, first line, and 166^a.

Third makālah, in five fanns, on ff. 184^b, first line, 197^a, 206^b, 212^b, and 218^a.

Fourth makālah, in seven fanns, on ff. 224^a, lin. penult., 236^b (second and third fann combined), 266^b, 273^a, l. 3 ab infra, 277^b, and 287^b.

SECOND KISM, in five makālas, viz.:

First makālah, in three fanns, on ff. 294^b, 305^a, and 310^b.

Second makālah, in four fanns, on fol. 320^a, 329^a, 337^a, and 345^a.

Third makālah, in four fanns, on ff. 351^b, 360^a, 365^b, and 374^a, second line.

Fourth makālah, in nine fanns, of which, however, the second and third are entirely missing (just as in the first Brit. Mus. copy, see Rieu ii. p. 437^a), on ff. 385^b, 401^a, 416^a, 418^b, 425^a, 437^b, last line, and 441^a.

Fifth makālah, in thirteen fanns, on ff. 442^b, 450^b, 455^a, 456^b, 461^b, 463^a, 465^b, 469^b, 474^a, 481^a, last line, 493^b, 495^a, and 501^b, second line.

No date; worm-eaten throughout.

No. 743, ff. 509, ll. 25; distinct Nasta'lik; size, 11 $\frac{1}{2}$ in. by 7 in.

2223

A defective copy of the same.

This copy is incomplete both at the beginning and end and defective in the second makālah of the first kism; the first words وحکایت مرسوم الی correspond to No. 2221 above, fol. 2^a, l. 20; the last in the thirteenth fann of the last makālah of the second kism to fol. 354^b, l. 8 in the same copy; the lacuna between ff. 177 and 178 comprises fol. 89^b, l. 7 ab infra to fol. 90^a, l. 6 ab infra in No. 2221.

Mukaddimah, in three fā'idās, on ff. 2^b, first line, 4^b, and 6^a. The index on ff. 6^a-8^b.

FIRST KISM, in four makālas, viz.:

First makālah, in fifteen fanns, on ff. 9^a, 14^a, last line, 25^b, 32^a, 36^a, 42^a, 48^a, 53^a, 63^a, 71^a, 76^a, 81^a, 96^b, 108^a, and 119^a.

Second makālah, in nine fanns, on ff. 129^a, 141^b, 156^a, 166^b, lin. penult., 194^a (sixth fann, the beginning of the fifth not being marked in consequence of the lacuna, noted above), 205^a, 212^a, l. 3 ab infra, and 226^a.

Third makālah, in five fanns, on ff. 238^a, 257^a, 271^a, l. 3 ab infra, 280^b, and 289^b.

Fourth makālah, in seven fanns, on ff. 299^a, 319^a (second and third fann combined, as usually), 368^b, second line, 380^a, 387^b, and 404^b.

SECOND KISM, in five makālas, viz.:

First makālah, in three fanns, on ff. 416^b, 433^b, and 442^b.

Second makālah, in four fanns, on ff. 456^b, 470^a, 483^a, and 495^b.

Third makālah, in four fanns, on ff. 508^a, 519^b, 527^b, and 540^b.

Fourth makālah, in nine fanns (not ten, as here again is stated by mistake), on ff. 559^a, 582^b (second and third fann combined), 583^b, 607^a, 611^b, 621^a, last line, 640^b, and 645^b.

Fifth maḳālah, in thirteen fanns. on ff. 648^a, 660^a, 667^a (to be styled *فَنّ دَوِيم* instead of *فَنّ سِيم*), 668^b, 676^b, 679^a, second line, 682^b, 687^b, 694^a, 704^a, 720^b, 722^a, and 730^b.

Worm-eaten throughout; especially the first pages greatly damaged.

No. 991, ff. 735, ll. 25; Naskhi; size, 10½ in. by 5½ in.

2224

Extracts from the same.

Detached portions of the *Nafā'is-alfunūn*, put together in a perplexing manner, without any system or order. It begins abruptly on fol. 1^a; the first heading appears on fol. 1^b, *در یافتن اخلاق مردم* (called *باب*), followed on fol. 5^a, last line, by another (called *باب دوم*), styled *در ترجیح بعضی از بنی علامات بر بعضی الخ*; these two sections correspond to the first and second *bāb* in the fifth fann of *Maḳālah IV* in *Ḳism II*=fol. 294^b, l. 3 to fol. 296^a, l. 10 in No. 2221 above. After these are put the following sections: *در اکتاف*, on fol. 7^b=fol. 311^a in No. 2221 (*faṣl* 5 of the eighth fann of *Maḳālah IV* in *Ḳism II*); *در علم دم*, on fol. 8^a, and *در علم وهم*, on fol. 9^b=ff. 311^b-312^b in the same copy (*faṣls* 1 and 2 of the ninth fann of the same *Maḳālah IV*); *در قلع آثار جامه سبب*, on fol. 10^b=fol. 310^a in No. 2221 (*faṣl* 3 of the eighth fann of *Maḳālah IV*); *در فلاحت*, on fol. 11^b=fol. 310^b in the same copy (*faṣl* 4 of the same fann); *در خواص جواهر واحجار*, on fol. 12^b=ff. 306^a-309^a in the same copy (*bāb* 4 of the seventh fann of *Maḳālah IV* in *Ḳism II*); *در خواص حیوانات*, on fol. 21^a=ff. 300^b-304^b, ib. (*bāb* 1 of the same seventh fann); *در خواص بعضی از حیوانات بحری*, on fol. 32^b=ff. 305^b-306^a, ib. (*bāb* 3 of the same fann); *در ببطره که آنرا طبّ الدّوّات خوانند*, on fol. 34^b=ff. 309^a-310^a (*faṣl* 1 of the eighth fann of *Maḳālah IV* in *Ḳism II*); *در احوال مرغان شکاری*, on fol. 37^a=fol. 310^a, ib. (*faṣl* 2 of the same eighth fann); *در طیور عنقا که*, on fol. 37^b=ff. 304^b-305^b, ib. (*bāb* 2 of the seventh fann of *Maḳālah IV* in *Ḳism II*); *مشاهیر انبیاء علیهم السلام* (Prophets, from *Ādam* to *Muḥammad*, whose biography begins on fol. 60^a), on fol. 41^a; *حقیقت بادشاهانی که پیش از حضرت پیغمبر بوده* (*ante-islāmitic kings from Gayūmarth to Yazdajird*, the last *Sāsānian*, with an appendix styled *باب سیوم* *باب در ذکر*, on fol. 63^a; *در اشاره بملوک ختای و فرنگ* (the first four *Khalifs*, the *Umayyades* and *Abbāsides*), on fol. 77^a; and *باب در توارید سلاطین* (the dynasties, contemporary with and subsequent to the *Abbāsides*, down to the author's time, i.e. A. H. 736, in seven *ṭā'īlas*, viz.: *Saffārides*, *Sāmānides*, *Dailamis*, *Ghaznawides*, *Saljūkides*, *Khawārizmshāhis*, and *Cingizkhan*, with successors to the death of *Abū*

Sa'id), on fol. 86^a; these four historical sections correspond to the full five *bābs* of the second and third fann of *Maḳālah IV* in *Ḳism I*=ff. 156^a-177^b in No. 2221; *در انساب که عبارت از شناختن وصول و فروع*, on fol. 103^a=ff. 182^b-186^a, ib. (fifth fann of the same *Maḳālah IV* in *Ḳism I*); *در علم انشا*, on fol. 112^a=ff. 55^a-60^b, ib. (fourteenth fann of *Maḳālah I* in *Ḳism I*); *در علم تعبیر*, on fol. 126^b=ff. 284^b-294^a, ib. (fourth fann of *Maḳālah IV* in *Ḳism II*, styled in No. 2221 by mistake the third, see above).

No date.

No. 2084, ff. 154, ll. 17; clear, but often very incorrect, *Nasta'liq*; worm-eaten; size, 8½ in. by 4½ in.

2225

Mujmal-alḥikmat (مجمّل الحکمة).

A philosophical encyclopædia in form of a Persian translation of an Arabic abridgement of the famous *رسائل اخوان الصفا و خلان الوفا*, usually styled *Iḥwān-alṣafā*, entitled *مجمّل الحکمة*, comp. G. Flügel i. p. 42, Bodleian Cat., No. 1492, and W. Pertsch, Berlin Cat., pp. 158-161; see also H. Khalifa v. p. 486, No. 11468, and on the writings of the 'brethren of purity,' Z. D. M. G., vol. 13, p. 1 sq. This translation was made by a man of *Khurāsān* and dedicated to *Sulṭān Timūr* (reigned A. H. 771-807=A. D. 1370-1405) on fol. 2^a, l. 7, and is divided into four sections (*قسم*), each containing several abridged *risālas* (*خلاصه رساله*). The whole was to comprise fifty-one *risālas*, but only forty-one are found, the last of which is subdivided into ten *faṣls*, which, added to the forty-one *risālas*, represent indeed fifty-one chapters.

The first section, in fourteen abridged *risālas*, comprises the mathematical and logical sciences, on fol. 2^a; the second, the natural sciences in sixteen abridged *risālas*, on fol. 24^a; the third, astronomy, psychology, and similar sciences, in ten abridged *risālas*, on fol. 45^a, last line; the fourth, the science of the different religious creeds and sects in one *risāla*, subdivided into ten *faṣls*, on fol. 60^b.

Beginning: *سباسب و مقّت وجودبرا که واجب الوجود است و هر چه جزو است ممکن الوجود است الخ*.

Copied A. H. 1036 (this year is taken from the second part of this MS., containing the *Aḫlāq-i-Jalālī* (see No. 2184 above); here only the day of the month is given. 6th of *Rabi' I*=A. D. 1626, Nov. 25).

No. 1392, ff. 1-67^a, ll. 20; distinct *Nasta'liq*; size, 12½ in. by 8½ in.

2226

Shahid-i-ṣādiq (شاهد صادق).

A vast encyclopædia of sciences, particularly of religious, philosophical, political, ethical, and cosmographical matters, based on the *Qurān*, the traditions, sayings of wise men, stories and legends, with numerous poetical compositions, and commenced A. H. 1054 (A. D. 1644) by *Muḥammad Ṣādiq bin Muḥammad Ṣāliḥ*

Iṣfahānī Āzādānī, the author of the historical work, *صبح صادق* (see Bodleian Cat., No. 102; Rieu iii. p. 889; Elliot, *History of India*, vi. p. 453), who was born A. H. 1018 (A. D. 1609, 1610) in Sūrāt, see a full biography of the author in Rieu ii. p. 775; another copy in W. Pertsch, *Berlin Cat.*, p. 167. In his poetical compositions he uses as takhalluṣ Ṣādiqī. This work is divided into five bābs and a khātimah, with an immense number of subdivisions.

Beginning, on fol. 1^b: الحمد لله تعالى ومنه المبتدى واليه المنتهى والصلوة والسلام على نبيه محمد المصطفى خير الانبياء وعلى آله الاصفياء واصحابه الاتقياء وبعد در هزار و پنجاه و چهار از هجرت سيد الابرار كه خاطري شاد و دلي آباد داشتيم الخ. A detailed index on ff. 2^b-7^b.

باب اول در ذكر خدا و رسول و نبوت و ولايت و ايمان و اسلام و حسنات و سيئات (و سيئات read) و آنچه با دين مناسب بود, on fol. 7^b, last line, in 107 faṣls.

باب دوم در رياست و سلطنت و حكومت و آداب و متعلقات آن, on fol. 117^b, in seventy-seven faṣls.

باب سوم در عقل و علم و عيب و هنر و آنچه مناسب است, on fol. 196^b, in eighty faṣls.

باب چهارم در عشق و محبت و عداوت و فقر و غنى و عيش و غم و لهر و لعب و سعي و سفر و آنچه باين بود, on fol. 348^b, in seventy-five faṣls.

باب پنجم در عالم و زمان و بقا و فنا و موت و حيات و ذكر افلاك و عناصر و مواليد و آنچه متعلق است بدان, on fol. 432^b, in ninety-six faṣls.

Ff. 485-488 are left blank, and there is consequently a lacuna of eight pages, which were to complete the fifty-first faṣl on the seven climates and on longitude and latitude.

خاتمه در ضبط اسما, on fol. 561^a, in alphabetical order.

This copy is dated the 11th of Muḥarram, in the forty-ninth year of 'Ālamgir's reign=A. H. 1117 (A. D. 1705, May 5). The entry of a former owner in Shāh-jahānābād (on fol. 1^a) gives the full name of the author, mentions also his other work, the *صبح صادق*, and states that this copy was obtained by the kindness of Mirzā Mahdī Mu'tamadkhān in A. H. 1155 (A. D. 1742).

No. 1537, ff. 622, ll. 17; irregular and unequal Nasta'liq; worm-eaten; size, 10½ in. by 6½ in.

2227

A very incomplete copy of the same.

This copy contains only the *first two bābs* complete, and the *third* to the middle of the seventy-fifth (here wrongly styled seventy-fourth) faṣl (در علم حساب); the last words here correspond to fol. 292^a, lín. penult. in the preceding copy.

Beginning as there. Index, on ff. 2^a-6^b, first line.

IND. OFF.

Bāb I, on fol. 6^b, first line; *II*, on fol. 81^b; *III*, on fol. 144^a.

No. 1284, ff. 216, ll. 21; Nasta'liq; size, 10½ in. by 6½ in.

2228

Ḥadiqa-i-ḥadiq-i-ganjina-i-Ṣādiq (حديقة حادق گنجینه صادق).

The first half of a curious kind of encyclopædia with the most puzzling mixture of heterogeneous matters, compiled by Shākirkhān bin Ṣādiq, i. e. Shākirkhān bin Amir Shams-aldaulah Luṭf-allāhkhān Bahādur Ṣādiq, the author of a history of the reigns of Muḥammadshāh and his successors (see Rieu i. pp. 279 and 280), A. H. 1174 (A. D. 1760, 1761), and dedicated to the memory of his father (who was born A. H. 1077=A. D. 1666, 1667, and died A. H. 1165=A. D. 1752, eighty-eight years old, see fol. 7^a; Rieu, however, iii. p. 1084^b, fixes his death in A. H. 1166=A. D. 1753). The author himself, as he informs us on fol. 53^a, was born A. H. 1128 (A. D. 1716). According to the index on ff. 1-4^b the work contains twelve *chiyābān*, each of which is subdivided into numerous *cham* and *baraki*. Unfortunately there is a great confusion in the headings of the various subdivisions in the text (all added in red ink on the margin by another hand); but a comparison with the index proves, that we have in this copy only *one half* of the whole work, the *first six chiyābān*.

The work begins with a general *cosmography*, creation of the world and all sublunar and superlunar matters. After that comes an *anatomical* sketch, then an *historical* one, preceded by an account of the author himself (on fol. 53^a), and dealing with the Persian kings (on fol. 60^a), the stories of the prophets from Ādām to Muḥammad, etc. (on fol. 81^a). Next comes the history of *Nādirshāh* and an account of the house of *Timūr*, a tract on *archery* in verse and a very elaborate treatise on *love* and *sexual intercourse* (on fol. 187^b). The second half of this MS. is filled with discussions on Muḥammadan *theology*, the rites and observances of Islām (on fol. 214^a), dogmatic history and the prominent points of Muslim doctrines. The last part deals with *Ṣāfiism* and breaks off in the discussion on the *āṣā*.

Beginning, on fol. 5^b: حمد و سپاس هادی را که گمراهان بیادیه و سواس نفسانی را از سرگردانی الهی.

Numerous additions and glosses on the margin. The *second half* of this work was to contain, according to the index, biographical accounts of great Imāms and mystic Shaikhs, stories, tracts on poetry and prose, on trade, medical science, veterinary surgery, etc.

No. 1781, ff. 545, ll. 18; large and distinct Nasta'liq; size, 11¼ in. by 7½ in.

2229

Khazān u Bahār (خزان و بهار).

Autumn and spring, a short general compendium of sciences, compiled by Mir 'Iwād alridwī, who was in the service of Mirzā Muḥammad 'Alibeg of Kirmān at Lāhūr (see fol. 2^b, l. 1 sq.; the title of the book occurs

on fol. 3^a, l. 7). No date of composition is mentioned anywhere. It is divided into an introduction, four chapters (معالم), and a conclusion.

Introduction, on fol. 3^b: account of the creation and the created beings (در بیان آنکه موجود کیست و وجود او از چیست و بیغمبر کرا خوانند و امام مفروض الطاعة کردند و بادشاه کرا نامند الخ).

First chapter, on fol. 9^b, on medical science (در علم طب).

Second chapter, on astronomy, etc. (در علم هبأت و نجوم و شناختن اجرام فلکی و اقدار کواکب الخ).

Third chapter, on the art of government, the duties of a wazir, on epistolography, etc. (در علم دبیری و وزیري و مراسلات و مکاتبات خطابی و بلاغی).

Fourth chapter, on poetical composition, with a few specimens of poetry, for instance, a rubā'i, extemporized by 'Unşuri, on fol. 41^a (در علم و تصنیع شاعری).

Conclusion, on fol. 41^b, several stories, traditions, a short account of the author's life, some *kaşidas* and *ghazals*, composed by himself, etc. (در بعضی روایات و حکایات و روایات و مژده قلیلی از حالات اینخیر برسم اختصار و قصائد و غزلیات که بخاطر ناقص رسیده الخ according to the heading itself). This part is imperfect at the end, some leaves being wanting. It breaks off on fol. 47^b.

No. 296, ff. 1-47, ll. 16; Nasta'liq; size, 8 in. by 4 in.

2230

Tarjuma-i-Kashf-al-zunūn 'an asāmi al-kutub wa-alfunūn (ترجمه کشف الظنون عن اسامی الكتب والفنون).

An abridged Persian translation of Ḥāji Khalīfah's (or, as he is commonly called in a contracted form, Ḥāji Khalfā's) famous bibliographical lexicon (see Flügel's edition of the Arabic text with Latin translation, in seven volumes, Leipzig, 1835-1854), made at the request of Mr. John Herbert Harington (جان هربرت هارنگتن, see fol. 642^b, l. 10), by Karīm-al-dīn Muḥammad bin al-'Allām bin 'Abd-alsalām (see ib., l. 5), who began this paraphrase in Rajab, A. H. 1220 (A. D. 1805, Sept.-Oct.). The statement, that he completed it in Ṣafar of the same year (بمآه صفر از سال مذکور), must needs be an oversight, since it is nonsensical; either the following year 1221 is intended, or the month Ṣafar must be substituted for the previous Rajab and vice versa.

Beginning: بهترین نطق که ظاهر میشود انوار الطاف آن از مطالع کتب و صحائف و خوبترین کلام که بوی خوش میدهد غنچههای اعطاف آن بر صفحات علوم و معارف الخ.

The lexicon itself, after the long introductory chapters, begins with the letter *ā* on fol. 83^a.

Bibliotheca Leydeniana.

No. 2702, ff. 643, ll. 15; Nasta'liq; size, 10 in. by 6½ in.

II. MATHEMATICS: ASTRONOMY, ASTROLOGY, CHRONOLOGY, ARITHMETIC, GEOMETRY, MAGIC ART, FORTUNE-TELLING, AND INTERPRETATION OF DREAMS.

2231

Sharḥ-i-fārsi-i-Thamaraḥ dar najūm (شرح فارسی ثمره در نجوم).

A Persian paraphrase and exposition of the Arabic version of Ptolemy's astrological work *Liber Fructus* (καρπός), commonly styled Sharḥ-i-Thamara-i-Batlamyūs (شرح ثمره بطلمیوس), by the well-known philosopher and astronomer Naṣir-al-dīn Muḥammad bin Muḥammad bin al-Ḥasan al-Tūsī, who died A. H. 672 (A. D. 1274), see above, Nos. 1807-1810; 1929, 23; and 2155 sq. H. Khalfā ii. p. 496, No. 3848, gives the full title of the Arabic version as *الثمره فی احکام النجوم*, and in the Bodleian Cat., No. 1510, the present Persian paraphrase is styled *تفسیر الثمره*; comp. also Rieu iii. p. 1088^a; Steinschneider, Cat. Codd. Hebraeorum Lugd. Bat., p. 368; Cat. Codd. Or. Lugd. Bat. iii. pp. 145 and 146; Wenrich, de auctorum Graec. etc., p. 231. It was made (about A. H. 660 = A. D. 1262) for Bahā-al-dīn Muḥammad, son of the famous Ṣāhib Diwān Shams-al-dīn Muḥammad Juwainī (who was executed A. H. 683 = A. D. 1284).

Beginning: الحمد لله حمد الساکرین والصلوة علی نبیه محمد و آله چنین گوید مخدوم المولی المعظم والامام الاعظم الخ.

It contains 102 *kalimah* in Arabic, each followed by a paraphrase or *ترجمه*; the Arabic original of each *kalimah*, besides being given in the text, is usually repeated at the top of the respective page.

Dated 7th of Ṣafar, A. H. 1017 (A. D. 1608, May 23).

No. 1922, ff. 34, ll. 21; Naskhi; size, 10½ in. by 6½ in.

2232

Zij-i-Khākāni (زيج خاقانی).

The first or original edition of the chronological and astronomical tables of Sulṭān Ulughbeg bin Shāh-rukh bin Timūr Gurgān (who was governor of Transoxania from A. H. 812 to 852 = A. D. 1409-1448, and ruler of Harāt from A. H. 852 to 853 = A. D. 1448-1449), with a detailed description, compiled under his superintendence by Jamshīd bin Maṣ'ūd bin Muḥammad alṭabīb alkāshī, called Ghīyāth or Ghīyāth-al-dīn (see fol. 1^b, l. 9). They are frequently styled *زيج الغ بیک* (see ff. 2^a, l. 5, and 3^a, l. 4), and were completed, according to the last line of the last page, as early as A. H. 816 (A. D. 1413, 1414). This original edition, which is not found in any other collection, is divided into six *maqālas*, viz.:

I. در معرفت تواریخ مشهور, on fol. 6^b, subdivided into a *muḥaddimah* and four *bābs*.

II. در معرفت جیب و سهم و ظل و میل و مطالع و در معرفت جیب و سهم و ظل و میل و مطالع و ذکر طول و عرض بلدان, on fol. 24^b.

III. در معرفت مواضع کواکب در طول و عرض و توابع آن, on fol. 75^a.

IV. در معرفت قسسی مشهوره (or according to the wording in the text itself, در استخراج سائر قسسی و خطوط مشهوره, on fol. 167^b).

V. در معرفت طالع از معلومات مختلفه, on fol. 183^a.

VI. در باقی اعمال نجومی که آن تسییرات است الخ, on fol. 198^b.

Each of the last five makālas comprises a mukaddimah and two bābs. Ff. 144^b, 145^a, 146^a–148^a, 150^b–153^a, and 209^a are left blank.

Beginning: حمد و سپاس بی قیاس حضرت خالق را که بید ابداع و قدرت این طالع رفیع مطبق الخ.

Dated A. H. 905 (A. D. 1499, 1500).

No. 430, ff. 213, ll. 23; small, unequal Nasta'lik; size, 10 in. by 7 in.

2233

Zij-i-jadid-i-Sultānī (زنج جدید سلطانی).

The usual edition of Sultān Ulughbeg's tables, i. e. the second and revised one, compiled by the Sultān with the assistance of Šalāh-almillat wa-al-din Mūsā with the epithet Kādzizāda-i-Rūmī and Maulānā Ghiyāth almillat wa aldin Jamshid (the compiler of the original edition), and after the death of both of them, by co-operation with the—afterwards famous—arithmetician, geometrician, and astronomer, 'Alī bin Muḥammad Kūshji (who died A. H. 879=A. D. 1474, 1475; in Constantinople, see further below, Nos. 2240–2245).

This edition is divided into four makālas, viz.:

I. در معرفت تواریخ, on fol. 2^b, subdivided into a mukaddimah and seven bābs, with small scattered tables.

II. در معرفت اوقات و طالع هر وقت و آنچه تعلق دارد, on fol. 19^a, subdivided into twenty-two bābs; tables found on ff. 32^a–124^a.

III. در معرفت روش ستارگان و مواضع ایشان در طول و عرض و توابع آن, on fol. 124^b, subdivided into thirteen bābs; tables on ff. 137^a–230^a.

IV. در باقی اعمال نجوم, on fol. 231^b, subdivided into two bābs; tables on ff. 235^b–241^a and 242^b–261^a.

Beginning: تبارک الذی جعل فی السماء بروجاً وجعل فیها سراجاً وقمرًا منیراً و هو الذی جعل اللیل الخ.

The title given to this work, on fol. 1^a, is: کتاب زنج

زنج الغ بیک زنج سعید جدید گورگانی, on fol. 1^a in the immediately following copy it is simply styled (as the older edition too, see above) زنج الغ بیک, and at the top of fol. 1^b in the same more fully زنج الغ بیک زنج جدید گورگانی; it is also sometimes called زنج جدید گورگانی. The proper title, زنج سلطانی گورگانی, is confirmed by Barjandi (or Birjindi), see below, Nos. 2237–2239; the tables were compiled between A. H. 823 and 841 (A. D. 1420–1438). Other copies of the same are described in the Bodleian

Cat., Nos. 1515–1518; Rieu ii. p. 456 sq.; and W. Pertsch, Berlin Cat., p. 358 sq. The work was edited by Sédillot, Paris, 1847; French translation by the same, ib., 1853. Older editions of detached portions of the Zij-i-jadid-i-Sultānī are 'Epochae celebriores ex traditione Ulug Beigi,' by John Greaves (Gravius), London, 1650, reprinted in Hudson's 'Geographi Graeci minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i; comp. also H. Khalfā iii. p. 559, No. 6939. Other references are given in Rieu and Pertsch, loc. cit.

This copy is dated, on fol. 261^a, end of Dhū-alhijjah, A. H. 1072 (A. D. 1662, Aug. 15), by Mullā Shāhī ibn Amirkhiān. On ff. 261^b and 262^a a short treatise in Arabic is added, on astronomical and chronological matters, by Alḥasan bin Mūsā alṭabari almuḥasib, copied by Zain-al'ābidin bin Muḥammad 'Alī alriyādi. On ff. 263^b and 264^a two additional tables.

Many marginal glosses and interlinear explanations and additions to the text.

No. 878, ff. 264, ll. 17; Nasta'lik; size, 10 in. by 6½ in.

2234

Another copy of the same.

Beginning as in the preceding copy. Makālah I, on fol. 2^a; II, on fol. 15^a; III, on fol. 117^b; IV, on fol. 199^b. There are tables at the end of the second makālah, on ff. 26^b–117^a, at the end of the third, on ff. 130^b–199^b, and on ff. 204^a–207^a, 208^b–211^a, and 214^a–216^a.

No date.

No. 893, ff. 216, ll. 21; irregular Nasta'lik, mixed with Shikasta; worm-eaten; many waterspots; size, 9½ in. by 6¼ in.

2235

A slightly defective copy of the same.

The leaves of this copy are misplaced in an almost bewildering way, their proper order seems to be: ff. 1–78, 110–140, 79–100, 141–144, 101–109, 145–174. Ff. 1–78 contain only tables; the text begins abruptly on fol. 110^a, the first words correspond to fol. 1^b, l. 5 ab infra in the preceding copy. There is besides a lacuna between ff. 144 and 101, comprising parts of the fourth and the eighth bâb and the whole of bābs 5–7 of the third makālah, and corresponding to fol. 119^a, l. 4 ab infra, middle, to fol. 121^a, l. 8 in the preceding copy.

Makālah I, on fol. 110^b; II, on fol. 88^a; III, on fol. 141^a; IV, on fol. 145^a. No date. On fol. 1^a this work is wrongly styled زنج خاتانی. No date.

No. 431, ff. 174, ll. 19; Nasta'lik; size, 9½ in. by 6½ in.

2236

The same.

This copy contains only the tables without text, except half a page (on fol. 198^a), which is filled with the beginning of the fourth makālah. Ff. 93, 101^b, 105^a, 198^b, and 199^a are left entirely blank.

No. 429, ff. 206; Nasta'lik; size, 9½ in. by 6½ in.

2237

Sharḥ-i-Zij-i-jadid-i-Sultāni (شرح زیج جدید سلطانی).

A commentary on the preceding work, by Nizām-al-din 'Abd-al-'ali bin Muḥammad bin Ḥusain al-Barjandi (or Birjindi), composed A. H. 929 (A. D. 1523), which embodies the whole text of the Zij, without the tables.

Beginning: اجناس حمد و سباس معرّا از توّم تناهی و انواع شکر بقیاس الخ.

Maḳālah I, on fol. 2^b; II, on fol. 52^a; III, on fol. 146^a; IV, on fol. 274^b.

Dated, at Kābul. A. H. 1101 (A. D. 1689, 1690).

Other copies of the same are noticed in the Bodleian Cat., No. 1520; Rieu ii. p. 457^b, and *Mélanges Asiatiques* v. p. 252. Two older commentaries on the Zij-i-jadid-i-Sultāni are the *سلم السما* or the heavenly ladder, by 'Ali bin Muḥammad Kūshji (see No. 2233 above), comp. Bodleian Cat., No. 1519, and Rieu, Supplement, p. 111^b; and the *دستور العمل فی تصحیح الجداول*, by Maḥmūd bin Muḥammad bin Kāḍizāda-i-Rūmi, usually called Miram, which was completed the 12th of Rajab, A. H. 904 (A. D. 1499, Febr. 23), see W. Pertsch, Berlin Cat., p. 360.

No. 1838, ff. 303, ll. 21; Nasta'lik; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

2238

Another copy of the same.

This copy, slightly injured here and there, is dated the first of Rabi'-althāni, A. H. 1114 (the forty-sixth year of 'Ālamgir's reign)=A. D. 1702, Aug. 25.

Maḳālah I, on fol. 2^a; II, on fol. 39^a; III, on fol. 105^b; IV, on fol. 198^a.

No. 1439, ff. 218, ll. 25; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

2239

The same.

No date.

Maḳālah I, on fol. 3^a; II, on fol. 68^b; III, on fol. 194^b; IV, on fol. 354^a.

No. 439, ff. 388, ll. 19 (on ff. 351^b-353^b, ll. 9-10); Nasta'lik; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2240

Risālat fi-alhai'at (رساله فی الهیئة).

The famous astronomical treatise of 'Ali Kūshji, with his full name, 'Alī-al-din 'Ali bin Muḥammad al-Kūshji, the collaborator in the Zij-i-jadid-i-Sultāni (see No. 2233 above), who died A. H. 879 (A. D. 1474, 1475).

Beginning: الحمد لله رب العالمین حمد الشاکرین وصلی الله علی محمد و آله و اصحابه اجمعین، اما بعد این کتاب الخ.

It is divided into a mukāddimah, two maḳālas, and a khātimah, viz.:

Mukāddimah: geometrical and physical preliminaries, in two kisms: (1) در آنچه تعلّق بهندسیات دارد, on fol. 1^a; (2) در آنچه تعلّق بطبیعیات دارد, on fol. 1^b.

Maḳālah I: on the heavenly bodies (در بیان احوال اجرام علوی), on fol. 2^a, in six bābs, the last of which is subdivided into four faṣls.

Maḳālah II: on the division of the globe and the influence of the planets on it (در بیان هیأت زمین و قسمت آن باقالیم و بیان آنچه لازم آید اورا بحسب اختلاف اوضاع علویات), on fol. 14^a, in eleven bābs.

Khātimah: distances and sizes of the various planets (در معرفت ابعاد اجرام), on fol. 26^b.

Other copies of this treatise, which was composed for Sultān Muḥammad II (A. H. 855-886=A. D. 1451-1481), are described in Bodleian Cat., Nos. 1534-1538 (where it is styled *رساله در علم هیئت*); Rieu ii. p. 458; W. Pertsch, Berlin Cat., p. 351; Krafft, p. 139 (No. 346); J. Anmer, p. 137 (No. 346); Cat. des MSS. et Xylographes, p. 303; A. F. Mehren, p. 9; comp. also H. Khalfa iii. p. 458, No. 6427. An enlarged Arabic version of the same is the *رساله الفتحة*, see H. Khalfa iv. p. 379, No. 8900, and Wöpcke in *Journ. Asiat.*, 1862, i. p. 120 sq. Turkish versions are the *خلاصة الهيئة* by Kātibi Rūmi (died A. H. 970=A. D. 1562), made A. H. 956 (A. D. 1549), see Bodleian Cat., No. 2212; Rieu, Turkish Cat., p. 120 sq.; W. Pertsch, Berlin Turkish Cat., p. 189, etc.; and the *مرقات السما*, by Mullā Parwiz (who died A. H. 987=A. D. 1579, 1580), see W. Pertsch, p. 24. There are also two Persian commentaries extant, one by Muṣliḥ-al-din Muḥammad al-Lāri al-Anṣārī (who died A. H. 979=A. D. 1571, 1572), see G. Flügel ii. p. 489; the other by Shāh Mir, i. e. Hibat-allāh alḥasanī alḥusainī, see W. Pertsch, Berlin Cat., p. 352.

This copy is dated the 7th of Dhū-alka'dah, A. H. 1174 (A. D. 1761, June 10); it came into Lieutenant Wm. Hamilton's possession the 29th of September, 1800, and was transmitted from him (then Captain Hamilton), at Aḥmadnagar, 1804.

No. 3071, ff. 27, ll. 15; careless Nasta'lik; size, 8 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

2241

Another copy of the same.

Beginning as in the preceding copy.

No date.

Mukāddimah, in two kisms, on ff. 1^b and 4^b.

Maḳālah I, on fol. 5^a; II, on fol. 34^a.

Khātimah (styled on the margin *مقاله سیوم*), on fol. 57^b.

College of Fort William, 1825.

No. 2184, ff. 59, ll. 15; Nasta'lik; the latter half of the MS. slightly damaged by worms; size, 9 in. by 4 in.

2242

Risālah dar 'ilm-i-ḥisāb (رساله در علم حساب).

A treatise on arithmetic and geometry by the same 'Ali bin Muḥammad Kūshji, divided into three maḳālas, viz.:

I. On Indian arithmetic (در حساب اهل هند), on fol. 1^b, in a mukāddimah and two bābs.

II. On astronomical calculations (در حساب اهل تنجیم), on fol. 21^a, in a muḥaddimah and six bābs.

III. On geometrical measurement (در مساحت), on fol. 33^a, in a muḥaddimah and three bābs.

Beginning: الحمد لله رب العالمين اما بعد اين رساله ايست در علم حساب مشتمل بر سه مقاله الخ.

As date is given the 23rd of Jumādā II only, without a year; the copy is collated and annotated throughout. Other copies of the same are described in the Bodleian Cat., Nos. 1528-1533 (where the contents are given in detail), and in W. Pertsch, Berlin Cat., p. 151, No. 6 (without the name of the author).

No. 1092, ff. 37, ll. 19; Nasta'liq, by two different hands; worm-eaten; size, 6½ in. by 4 in.

2243

Another copy of the same.

Beginning slightly different from that in the preceding copy: الحمد لله رب العالمين اما بعد بدانکه اين كتاب مشتمل است بر سه مقاله الخ.

Maḳālah I, on fol. 1^b; II, on fol. 17^b; III, on fol. 28^a. On the top of fol. 1^b the wrong title رساله تقويم is given to this treatise.

No date. Numerous marginal additions.

No. 2066, ff. 32, ll. 19; distinct Nasta'liq; size, 9¼ in. by 5½ in.

2244

The same.

Beginning as in No. 2242 above.

No date.

Maḳālah I, on fol. 1^a; II, on fol. 15^b; III, on fol. 23^b.

No. 702, ff. 27, ll. 15-16; Shikasta, by two different hands, the first on ff. 1-7; size, 8½ in. by 5½ in.

2245

A defective copy of the same.

This copy is in a hopeless confusion; there are frequent lacunas, and the leaves are mixed together in such a way that it is impossible to find out their proper order.

Maḳālah I, on fol. 1^b; II, on fol. 31^a; III is not found at all.

Beginning as usual.

No. 1343, ff. 37, ll. 16; Nasta'liq; size, 7¾ in. by 3½ in.

2246

Risālah dar ma'rifat-i-taḳwim (رساله در معرفت تقويم).

A treatise on the computation or construction of almanacks, by the same Nizām-al-din 'Abd-al'ali bin Muḥammad al-Barjandi (or Birjindi), who wrote the Sharḥ-i-Zuḥ-i-jadid-i-Sultāni (see above, No. 2237); it is divided into twenty bābs and was compiled A. H. 883, in the month of Jumādā-alawwal = A. D. 1478, August. According to the Munich copy, J. Aumer, p. 138, No. 5, the title of this treatise would be حلّ تقويم (but this is probably due to a confusion with Muḥammad bin Fārisi's treatise of similar name and contents, see

further below, Nos. 2248 and 2249); the Bodleian copies, Nos. 1539 and 1540 of the Bodleian Cat., style it مختصر در معرفت تقويم; comp. on Barjandi (or Birjindi) and his various works, especially Rieu ii. p. 453^b, where the present treatise is mentioned too; another tract on the distance and sizes of planets quoted there is no doubt identical with the رساله هيئت, described in No. 1541 of the Bodleian Cat.

Beginning: بسم الله الرحمن الرحيم وبتوفيقك نعتصم يا كريم، اما بعد اين مختصر يست در معرفت تقويم تام مشتمل بر بيست باب باب اول در معرفت حساب جمل الخ.

Dated the 12th of Rabi'-alawwal, A. H. 1106 (A. D. 1694, Oct. 31). It was lithographed A. H. 1276 at Tabriz (?).

No. 1780, ff. 102^b-114^a, ll. 20; large and distinct Nasta'liq; marginal glosses; size, 12¾ in. by 7¼ in.

2247

Nuskhalī dar 'ilm-i-ha'i'at (نسخه در علم هيئت).

A Persian commentary on the preceding treatise, as the contents seem to indicate, by Muẓaffar the astronomer, who lived in the reign of Shāh 'Abbās I (A. H. 996-1038 = A. D. 1588-1629), to whom this work is dedicated.

Beginning: حمد و ثنای بى رب و ریا قدری را سزااست که کلك صنعت او اوراق الخ.

The date of the copy is the same as that of the preceding one.

No. 1780, ff. 1-101, ll. 20; large and distinct Nasta'liq; size, 12¾ in. by 7¼ in.

2248

Muntakhab ḥl-taḳwim (منتخب حلّ تقويم).

Extract from another treatise on the construction of almanacks, styled حلّ تقويم, by Abū-alḥusain (in the following copy Abū-alkhair) Muḥammad bin Fārisi, in a muḥaddimah, one maḳālah, and a khātimah.

Beginning: بعد از حمد و ثنا و صلوة و دعا مخفی: نيست که اين رساله انتخابيست از حلّ تقويم که فقير غنى ابو الحسن محمد بن فارسى در سابق زمان تحرير نموده جهت آنکه فصول و ابواب قدیم الخ.

Another copy of the same extract is noticed in J. Aumer, p. 138, No. 7.

No date.

No. 666, ff. 59, ll. 12; Naskhi; size, 8½ in. by 4¾ in.

2249

Another copy of the same.

The author of the treatise is called here Abū-alkhair Muḥammad bin Fārisi.

Beginning: بعد از حمد خدا و ثنا و صلوات و دعا الخ.

Dated the 12th of Rabi'-alawwal, A. H. 1106 (A. D. 1694, Oct. 31), see Nos. 2246 and 2247 above.

No. 1780, ff. 114^b-130, ll. 20; large and distinct Nasta'liq; size, 12¾ in. by 7¼ in.

2250

Risâla-i-takwim (رسالة تقويم).

A third, very short, treatise on the same subject, styled رسالة تقويم (in the colophon and at the top of fol. 1^b) or مختصر در معرفت تقويم (on fol. 1^b, l. 2), by Muhammad Sirâj.

Beginning: بعد سباس بی قیاس خداوندی را عز و جل و درود بر رسول او الخ.

It is divided into three kisms, viz.:

1. در بروج و کواکب, on fol. 1^b.
2. در معرفت ارقام که در جدول نوشته اند, on fol. 2^b.
3. در معرفت آنچه در باقی اوراق تقویم بنویسد (بنویسند), on fol. 5^a.

Dated the 13th of Ramaḍān, A.H. 1019 (? .19) = A.D. 1610, Nov. 29.

No. 2065, ff. 5, ll. 17-19; Nasta'lik; size, 9½ in. by 4¾ in.

2251

Tarjuma-i-Khulâsat-alḥisâb (ترجمة خلاصة الحساب).

A Persian paraphrase of and commentary on Bahâ-aldin Muḥammad bin Ḥusain 'Âmilî's (died A.H. 1030 = A.D. 1621) famous Arabic work on arithmetic, styled خلاصة الحساب. On the Arabic original, see Loth, Arabic Cat., p. 220^b sq.; Arabic Cat. of the British Museum, p. 622^b; Cat. des MSS. et Xyl., p. 230; J. Aumer, p. 138, No. 6; H. Khalifa iii. p. 168, etc.; on the author, Bahâ-aldin 'Âmilî, with the takhalluṣ Bahâ'i, Nos. 1517-1520 above. To the various works of this prolific writer and poet, enumerated there (the wrong title مفتاح القلاع, given in the Safinah, see col. 829, l. 16 above, must be corrected into مفتاح الفلاح, a collection of prayers, which was translated into Persian by Jamâl-aldin Muḥammad bin Ḥusain Khwânsârî, who died A.H. 1125 = A.D. 1713, see Rieu, Supplement, pp. 4^b and 254^a; the مشرق العين and مشرق الشمس quoted there, col. 829, ll. 11 and 17, seem to be misspelt for مشرق الشمس, see G. Flügel iii. p. 510, l. 4; the تشریح الافلاك, on astronomy, with a Persian commentary under the title of تقریر الادراك, by Ṣadr-aldin Muḥammad ibn al-Ṣādiq alḥusainî, is noticed in Loth, Arabic Cat., p. 298^b; Arabic Cat. of the Brit. Mus., p. 244; and W. Pertsch, Berlin Cat., p. 76, last three lines; on the كچكول or كشكول, see Loth, Arabic Cat., p. 241^a sq., and G. Flügel i. p. 409 sq.; the رسالة اصطولات, col. 829, l. 11, is probably identical with the Persian treatise on the Astrolabe noticed in Bodleian Cat., No. 1508), may further be added: العروة الوثقى, التهذيب, الزبدة فى الأصول, الجبل المتين, الصراط المستقيم, all quoted in G. Flügel iii. p. 510, ll. 4 and 5; بحار الانوار, see W. Pertsch, Berlin Cat., p. 59, note i; two Arabic letters to Mirzâ Ibrâhîm, the first interspersed with Persian verses, ib., p. 99, No. 2; and two Arabic riddles, one on قانون, the other on كافية,

see Loth, Arabic Cat., p. 298^a, No. V. The present work contains:

An index, on ff. 1^a and 1^b, beginning: رب يسرو تعم بالحبر خلاصة الحساب مرتب است بر يك مقدمه و ده باب و خاتمه مقدمه در بيان ماهيت علم حساب و موضع او الخ.

The Arabic text with Persian paraphrase and exposition, in a muḥaddimah, ten bâbs, and a khâtimah, prefaced by a short Persian introduction, which, however, does not give any translator's name, and beginning, حمدی که هیچ عددی احصای آن نکند و شکرى که هیچ محاسبى بمنتهای او نرسد مر واجب الوجودى راست که ذات احدیتش الخ.

Muḥaddimah, on fol. 2^b, last line.

Bâb I (در بیان حساب, فى حساب الصحاح, Persian: در بیان حساب), in six faṣls, on fol. 10^a.

Bâb II (در بیان حساب, فى حساب الكسور, Persian: در بیان حساب), in three muḥaddimas and six faṣls, on fol. 45^a.

Bâb III (در استخراج المجهولات, فى استخراج المجهولات, Persian: در استخراج المجهولات), on fol. 61^b.

Bâb IV (در استخراج المجهولات بحسب الخطائين), on fol. 65^a.

Bâb V (در استخراج المجهولات بالعمل بالعكس), on fol. 67^b.

Bâb VI (فى المساحة), in a muḥaddimah and three faṣls, on fol. 69^a.

Bâb VII (read فيما تليع (يتبع) المساجات (المساحة), in three faṣls, on fol. 84^b.

Bâb VIII (فى استخراج المجهولات بطريق الجبر والمقابلة), in two faṣls, on fol. 90^b.

Bâb IX (فى قواعد الشريعة (!) و فوائد لطيفة), in twelve kâ'idās, on fol. 106^b.

Bâb X (فى مسائل متفرقة بطرق مختلفة), on fol. 111^b. Khâtimah, on fol. 129^a.

This copy was made by order of Khwâjah Muḥammad Maḥfūẓkhân for the perusal of Nawwâb 'Abd-al-wahhâbkhân Bahâdur, by Muḥammad Ghiyâth-aldin, an inhabitant of Zuhûrâbâd in the district of Ghâzipûr, an appendage of the Ṣubâh of Allâhâbâd, and finished by him in Arcot (اركان) the 27th of Rajab, A.H. 1107 (A.D. 1696, March 2). It is rather incorrectly written, especially in the Arabic part. Many headings of subdivisions are left blank. The Khulâsat-alḥisâb has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques par Terquem e Gerono,' 1846, vol. v. p. 263 sq.; new edition, Rome, 1864. Arabic commentaries on the same are — among others — 'Ismat-allâh's انوار خلاصة الحساب (A.H. 1086), printed at Calcutta, 1829; Luṭf-allâh's, Hâjî Ḥusain Yazdî's, and Shams-aldin 'Alî Ḥusainî Khalkhâlî's, see O. Loth, Arabic Cat., p. 221.

No. 816, ff. 132, ll. 15 (on ff. 1-8, ll. 9); Nasta'lik, by two different hands, a large one on ff. 1-8, a smaller one on ff. 9-132; the Arabic text in Naskhî; size, 8¾ in. by 4¾ in.

2252

Faiḍ-alwahrāb fi sharḥ-i-Khulāṣat-alḥisāb (فيض الوقاب في شرح خلاصة الحساب).

Part of another Persian paraphrase and explanation of the Khulāṣat-alḥisāb, together with the Arabic text, made by Nizām-al-dīn Aḥmad bin Muḥammad 'Abdallāh alshahid (see ff. 2^a, ll. 4-5; 2^b, ll. 2 and 7) at the request of 'Abd-alwahrābkhān (probably the same for whose perusal the preceding copy was written, A. H. 1107 = A. D. 1696). This copy contains only the *muḥaddimah*, on fol. 9^a, and the *first two* bābs of the original, on ff. 14^b and 54^b. With the heading of the *third* bāb, *في استخراج المجهولات*, on fol. 82^a, this copy breaks off.

Beginning: ثنا و حمد بيمد که اقسام و انواع عدد از ادای الخ.

No. 684, ff. 82, ll. 14; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2253

Muntakhab-i-Khulāṣat-alḥisāb (منتخب خلاصة الحساب).

An abridged Persian translation of the same Khulāṣat-alḥisāb, made at the request of Mir Sayyid Muḥammad Sa'id ibn Mir Muḥammad Yahyā, by Luṭf-allāh Muhandis (the astronomer), the son of Ustād Aḥmad Mīmār Lāhūrī (the architect of Lāhūr), A. H. 1092 (A. D. 1681, the chronogram being contained in the word *منتخب*), see another copy of the same translation in the following copy, No. 5, and in Rieu ii. p. 451^a.

Beginning: الحمد لله رب العالمين . . . اما بعد ميگويد فقير لطف الله مهندس ابن استاد احمد معمار لاهوري غفر الله له الخ.

No date.

No. 1711, ff. 40, ll. 15; Nasta'liq; size, 8 $\frac{1}{8}$ in. by 5 $\frac{5}{8}$ in.

2254

A collection of astronomical, astrological, and arithmetical treatises.

Contents:

1. An astronomical tract, styled: *Risāla-i-sifaṣl dar 'ilm-i-nujūm* (رساله سی فصل در علم نجوم), in thirty faṣls, defective at the beginning, on fol. 1^a. It is alleged to be by Khwājah Naṣir-al-dīn Ṭūsī (see No. 2231 above), but this statement is probably due to a confusion of this treatise with the well-known *رساله سی فصل* of the same author in No. 3 of the present copy, as no astronomical or astrological work of this title and with the same subdivision into thirty faṣls is known as having been written by the author in question. Dated the 8th of Jumādā-alawwal, A. H. 1004 (A. D. 1596, Jan. 9), by Bahā-al-dīn alḥusaini.

2. *Risālah dar ma'rifat-i-Aṣṭarlāb* (رساله در معرفت اسطرلاب), that is Naṣir-al-dīn Ṭūsī's famous treatise on the Astrolabe, known as *باب بیست* (or *رساله*), on account of the twenty bābs, into which it is divided; it begins on fol. 34^b with an introduction, setting forth the meaning, etc. of the term Astrolabe *باید دانست*.

که اسطرلاب بلغت یونانی تراژوست الخ itself begins on fol. 38^b: *استلک توفیق الاتمام یا ذا الفضل: الفصل: اما بعد این مختصریست در معرفت اسطرلاب الخ*.

Dated the 21st of Muḥarram, A. H. 1081 (A. D. 1670, June 10). Other copies of the same are noticed in Bodleian Cat., Nos. 1503-1505; Rieu ii. p. 453^a, and Supplement, p. 111, II; Cat. des MSS. et Xyl., pp. 112 and 306; W. Pertsch, No. 38; Berlin Cat., p. 69 (No. 22, 1); A. F. Mehren, p. 9; comp. also H. Khalfā ii. p. 83, No. 2027.

3. *Mukhtaṣar dar ma'rifat-i-takwīm* (مختصر در معرفت تقویم), that is Naṣir-al-dīn Ṭūsī's well-known treatise on the computation of almanacks, known as (or *رساله*) *کتاب*, on account of the thirty faṣls, into which it is divided, and completed A. H. 658 (A. D. 1260). Beginning, on fol. 52^b: *الحمد لله رب العالمين . . . اما بعد این مختصریست در معرفت تقویم مشتمل بر سی فصل الخ*.

Dated the 3rd of Ṣafar, A. H. 1081 (A. D. 1670, June 22). Other copies of the same are described in Bodleian Cat., Nos. 1511 and 1512; Rieu ii. p. 452^b; G. Flügel ii. p. 490 (i); Cat. Codd. Or. Lugd. Bat., iii. p. 148, etc.; comp. also H. Khalfā iii. p. 642, No. 7352. On an Arabic version of the same, see Arabic Cat. of the Brit. Mus., p. 188. A Persian commentary by Badr-alṭabari is noticed in G. Flügel ii. p. 490 (2); an anonymous one in Rieu, loc. cit.; see also No. 1 in the following copy.

4. *Madkhal-i-manẓūm dar 'ilm-i-nujūm* (مدخل منظوم), a versified treatise on astrology in mathnawī-baits, on fol. 63^b, beginning:

مرد دانا سخن ادا نکند تا بنام حق ابتدا نکند

An author's name does not appear (it might be Mubā'ak, comp. H. Khalfā v. p. 472). Other copies of this treatise are described in Bodleian Cat., No. 1549, and Rieu ii. pp. 801^a, IV, and 811^b, III.

5. *Muntakhab-i-Khulāṣat-alḥisāb* (منتخب خلاصة الحساب), the same abridged Persian paraphrase of Bahā-al-dīn 'Amīlī's Arabic work on arithmetic, as in the preceding copy, by Luṭf-allāh Muhandis, here styled simply *منتخب* or *الحساب*, on fol. 71^b. Beginning the same as there. Dated the 3rd of Sha'bān, A. H. 1145 (A. D. 1733, Jan. 19), by Abū-alkhair at Akbarābād.

6. Some arithmetical tables, on ff. 110^b-116^b.

7. *Sirāj-alistikhrāj* (سراج الاستخراج), an astronomical treatise by Farid, the astronomer of Dihli, that is Mullā Farid-al-dīn Mas'ūd bin Ḥāfiẓ Ibrāhīm, the author of the astronomical tables of Shāhjahān, styled *زنج شاهجهانی* (see Rieu ii. p. 459 sq.; and iii. p. 1088^a), on fol. 118^b. It is divided into a *muḥaddimah*, nine bābs, and a *khātimah*, and begins: *حمد مبدعی را سزد که مهندس قدرت کامله اش در ارقام درجات مخلوقات دقیقه الخ*.

Farid-al-dīn compiled this treatise A. H. 1006 (A. D. 1597, 1598), and died A. H. 1039 (A. D. 1629); see another copy in Bodleian Cat., No. 1556. Dated the 22nd of Rabi'-ulawwal, A. H. 1169 (A. D. 1755, Dec. 26).

8. *Risālah dar 'ilm-i-ḥisāb* (رساله در علم حساب), 'Ali biu Muḥammad Kūshjī's famous treatise on arithmetic, on fol. 150^b, see above, Nos. 2242-2245. Beginning as usual. Dated in Rabi'-alākbar, A. H. 1169 (A. D. 1756, Jan.), at Akbarābād; the copyist is for the greater part the same as that of the preceding treatise.

No. 476, ff. 173, ll. 17-23, written by many different hands in Naskhi, Nasta'liq, and even Shikasta; size, 8½ in. by 5½ in.

2255

Two astronomical treatises.

1. Ff. 1-99^b: a defective copy of a commentary on Naṣir-al-din Ṭūsī's مختصر در معرفت تقویم or کتاب سی و فصل, see No. 3 in the preceding copy. It seems to be styled Ḥall-altakwim dar 'ilm-i-nujūm (در حلّ التقویم در علم النجوم), and begins abruptly thus: اجتماع کواکب بآول حمل و میزان که سبب توسط زمین باشد الخ. The original text is written in red ink, the commentary in black. Whether the latter is identical with one of the two commentaries, quoted in the preceding copy, is impossible to say, as the initial words are missing. Dated in Dhū-alka'dah, A. H. 878 (A. D. 1474, March-April).

2. Ff. 102^b-140^b: Miftāḥ-i-bist bāb (مفتاح بیست باب), the same commentary on Naṣir-al-din Ṭūsī's treatise on the Astrolabe in twenty bābs (see No. 2 in the preceding copy), as that described in Bodleian Cat., No. 1506, by an anonymous author, beginning: حمد بی حد و ثنای بی عدد واجب الوجودی را که ذهن انسان و عقل ایشان را قوت داد الخ. The Bodleian copy is dated A. H. 856 (A. D. 1452), which may be the author's autograph; the present copy is dated in Muḥarram, A. H. 879 (A. D. 1474, May-June). Two other commentaries are known, one by Nizām-al-din bin Ḥabīb-allāh Ḥusaini, composed A. H. 873 (A. D. 1468, 1469), mentioned by Ḥ. Khalfa, the other by 'Abd-al'ali bin Muḥammad bin Husain al-Barjandi or Birjindi (see above, No. 2237 sq.), completed A. H. 890 (A. D. 1485), see Rieu ii. p. 453^b, and Supplement, p. 111, No. V.

No. 965, ff. 1-140, ll. 21; small Naskhi; size, 6½ in. by 3½ in.

2256

Persian and Arabic tracts on astrology and astronomy. Contents:

1. *Risāla-i-Aṣṭarlāb* (رساله اسطرلاب), or Mukhtaṣar dar ṣan'at-i-Aṣṭarlāb (مختصر در صنعت اسطرلاب), a treatise on the preparation and working of the Astrolabe, in twenty short chapters. It is entirely different from Naṣir-al-din Ṭūsī's باب بیست and identical with the treatise described in W. Pertsch, Berlin Cat., p. 346, 1, which is very likely due to Khidrshāh Efendi, comp. Cat. des MSS. et Xyl., No. 317, 3. Beginning, on fol. 1^b: اما بعد این مختصر بیست در صنعت اسطرلاب شمالی و جنوبی مشتمل بر بیست باب باب اول در مقدمات صنعیه که معرفت آن در صنعت اسطرلاب ضروریست

چون خوانند که خطی تصنیف کنند الخ. Dated middle of Jumādā-alawwal, A. H. 1056, collated the 23rd of the same month (= A. D. 1646, end of June and July 7).

2. Some astronomical tables and figures, on ff. 9-12.

3. *Risālah dar 'ilm-i-ḥikmat* (رساله در علم حکمت), a compendium of the elements of astronomy by Abū-alḥasan Kūshyār bin Layyān aljabali. This treatise is identical with the مجمل الاصول of the same author, described in Bodleian Cat., No. 1543, but whilst the latter is in *Persian*, the present little work is in *Arabic*. Beginning, on fol. 13^b: الحمد لله رب العالمین اما بعد الکیا لللیل ابو الحسن کوشیار بن لیان الخ.

It is divided into the same four maḳālas as the Persian version, viz.:

I. المدخل و الاصول, on fol. 13^b, in twenty-two bābs.

II. فی الحکم علی امور العالم, on fol. 17^b, in twelve bābs.

III. فی الحکم علی الموالید و تحویل سنینها, on fol. 22^b, in twenty-one bābs.

IV. (فی جمل الاختیارات: on fol. 13^b) فی عمل الاختیارات, on fol. 28^a, in three bābs.

Dated the 18th of Shawwāl, A. H. 1061 (A. D. 1651, Oct. 4), by Muḥammad bin Ḥasanbeg Munajjim.

No. 1514, ff. 29; written by different hands, partly in Nasta'liq, partly in Naskhi; size, 13½ in. by 7½ in.

2257

Lubāb dar dānistan-i-Aṣṭarlāb (لباب در دانستن اسطرلاب).

Another anonymous treatise on the Astrolabe in forty short chapters, beginning: اما بعد این رساله ایست مستی بلباب در دانستن اسطرلاب الخ.

The first chapter opens thus: باب اول در القاب، علاقه آنست که اسطرلاب را بدان بیانوزند بعضی از حریز کنند الخ.

The second begins, on fol. 212^b: باب دوم در گرفتن ارتفاع شمس و کواکب، چون خواهی که ارتفاع الخ.

The last (fortieth) chapter begins, on fol. 244^b: باب چهل در معرفت طالع سال در خط استواء یا در بلادیکه صفحه عرض آنها در اسطرلاب موجود بود الخ.

No date.

No. 1873, ff. 208-249^b, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2258

Another treatise of astrological and astronomical contents.

No title or author's name appears anywhere.

It begins abruptly: بر بالای این اجزاء و عنکبوت و این را شبکه نیز خوانند صفحه ایست مشبکه محزوقه که در میان الخ.

It is divided into the following twenty short chapters and a khâtimah:

1. در دانستن ارتفاع آفتاب و کواکب, on fol. 255^a.

2. در معرفت ظلّ از ارتفاع و ارتفاع از ظلّ, on fol. 256^a.
 3. در دانستن طالع از ارتفاع آفتاب با کواکب, on fol. 256^b.
 4. در معرفت ساعات ماضیه از روز با از شب, on fol. 257^b.
 5. در معرفت قوس التّهار و قوس اللّیل, on fol. 258^b.
 6. در معرفت ساعات از طالع و طالع از ساعات, on fol. 259^b.
 7. در معرفت طالع تحویل سال, on fol. 260^b.
 8. در تسویه المیوت, on fol. 261^b.
 9. در معرفت آنچه گذشته باشد از ساعات روز, on fol. 262^b.
 10. در معرفت طلوع کواکب بدرج آفتاب, on fol. 263^a.
 11. در معرفت مطالع بروج در خطّ استواء, on fol. 263^b.
 12. در معرفت اجزاء بروج از مطالع, on fol. 266^a.
 13. در معرفت مبل آفتاب, on fol. 266^b.
 14. در معرفت عرض بلد و طولش, on fol. 267^a.
 15. در معرفت خطّ نصف النّهار و سمت قبله, on fol. 269^a.
 16. در معرفت وقت نماز ظهر و عصر, on fol. 270^a.
 17. در دانستن طلوع صبح روز بروز, on fol. 270^b.
 18. در دانستن عرض شهری یا مساحتی بر زمین که مانعی میان مساحت او و میان ماسح حائل باشد, on fol. 271^a.
 19. در معرفت عمق بحر, on fol. 271^b.
 20. در معرفت طول مناره یا دیواری یا عمود کوهی, on fol. 272^b.
- Khâtimah: اسطرلاب از خطوط و دوائر و اعضاؤه, on fol. 273^b, last line.
و اعفاء اسطرلاب
No date.

No. 1873, ff. 251^b-277, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2259

Badâ'i-i-funûn (بدائع فنون).

Fragment of a treatise on arithmetic, chiefly based on the *Lilâwati* (see above, Nos. 1998-2000), as a kind of commentary to that work, by Dharma Narâyan ibn Kalyânmal Kâyath (دهرم نراین ابن کلبنامل قوم کایت), A.H. 1074 (A.D. 1663, 1664), and dedicated to the emperor 'Âlamgir. It is imperfect in the beginning (some portions of the preface being missing) and breaks off in the fourth bâb, whereas according to the index on fol. 170^b it was to contain nine bâbs. The headings of the first four bâbs are:

1. باب اوّل در حسابهای آسان, on fol. 170^b.
2. باب دوم در باب دانستن طریق دستور که در زمانه کار می آیند (?), on fol. 174^b.
3. باب سیوم که آسان حسابهای مشکل مینماید, on fol. 194^b.
4. باب چهارم در علم سیاق, on fol. 195^b.

No. 2420, ff. 169-199, ll. 13; Shikasta; size, 8 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.
IND. OFF.

2260

Tarjuma-i-tahrir-i-Uklidus (ترجمه تحریر اقلیدس).

A Persian translation of the elements of Euclid, made from the Arabic version of Khwâjah Naṣir-al-din Tûsi (see fol. 2^a, l. 2, and comp. Nos. 2231, 2254, and 2255 above), by Khair-allâhkhan bin Luṭf-allâh, the astronomer (see No. 2253 above), in Muḥammadshâh's reign, A.H. 1144 (see fol. 1^b, ll. 3 and last) = A.D. 1731, 1732; comp., on the Arabic original, J. Aumer, *Arabic Cat.*, p. 374; Loth, *Arabic Cat.*, p. 214^b sq.; J. C. Gartz, *De interpretibus et explanatoribus Euclidis arabicis*, Hala, 1823; Naṣir-al-din's Arabic translation is printed, Constantinople, 1801. It is divided into fifteen makâlas, with altogether 478 (not 468) figures.

Makâlah I, on fol. 2^a, with forty-eight figures; II, on fol. 48^b, with fourteen figures; III, on fol. 59^b, with thirty-six figures; IV, on fol. 83^a, with sixteen figures; V, on fol. 93^b, with twenty-five figures; VI, on fol. 105^b, with thirty-three figures; VII, on fol. 125^a, with thirty-nine figures; VIII, on fol. 136^b, with twenty-seven figures; IX, on fol. 146^a, with thirty-eight figures; X, on fol. 160^b, with 109 figures; XI, on fol. 227^b, with forty-one figures; XII, on fol. 254^a, with fifteen figures; XIII, on fol. 278^a, with twenty-one figures; XIV, on fol. 301^a, with ten figures; XV, on fol. 309^a, with six figures.

Beginning: شکر است مر خدائی را که ازوست ابتدا بسوی اوست آنها و بدست اوست اختیار همه چیزها الخ.

Dated the 1st of Rajab, A.H. 1194 (A.D. 1780, July 3). According to a note on the fly-leaf this copy was prepared for Mr. Richard Johnson, at Lucknow, by Rajah Nandârâm Pandit.

No. 1791, ff. 311, ll. 17; Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

2261

Khazânat-al'ilm (خزانة العلم).

A curious, but very interesting and valuable work on arithmetic, geometry, and astronomy, composed A.H. 1229 (A.D. 1814), by Kânhi (کانھی), at 'Azimâbâd, with a great number of English explanations of technical terms in Persian, made by the author himself, who must have been well acquainted with the English language and science.

Beginning: حمدی جو مراتب عدد بیحدّ وعدّ آن واحدا سزد که نیست واحد بعدد الخ.

It is dedicated to Mr. Francis Hawkins (هاکنس), and divided into a mukaddimah, ten bâbs, and a khâtimah. The English explanations and translations are written both in English and Persian characters, for instance, جوهر = substance; لاجبک = logic; منطقی, etc. Full lists of such scientific expressions in both languages are inserted here and there between the leaves on special tables. Some of the more interesting ones are quoted here:

علم ریاضی mathematics.
علم هندسه geometry.
علم هبئت astronomy.

علم حساب	arithmetic.
علم مرآيا	optics.
كيف	quality.
آين	situation.
متى	duration.
اضافة	relation.
ملك	habit.
فعل	action.
انفعال	passion.
كم	quantity.
فرد	odd.
زوج	even.
جمع	addition.
تفريق	subtraction.
ضرب	multiplication.
مضروب	multiplicand.
مضروب فيه	multiplier.
حاصل ضرب	product.
قسمت	division.
مقسم	dividend.
مقسم عليه	divisor.
خارج قسمت	quotient.
استخراج جذر و مجذور	evolution of the square root.
استخراج ضلع اول مضلعات	evolution in general.
كسور	fraction.
اربعة متناسبة مستوية	direct proportion.
قلب النسبة	inverse proportion.
ابدال النسبة	alternate proportion.
تركيب النسبة	compound proportion.
فصل النسبة	divided proportion.
(تفريق النسبة)	
نسبة مع التركيب والتفريق	mixed proportion.
نسبة مضروبة	by multiplication proportion.
نسبة منقسمة	by division proportion.
مستطيل	oblong.
شبهة بالمعبر	rhomboid.
منحرف	trapezium.
كثير الاضلاع	multilateral figure or polygon.
مخمس	pentagon equilateral and equiangular.
مسدس	hexagon equilateral.
مستطع	heptagon equilateral.
مثمّن	octagon equilateral.
دائرة	circle.
مركز	centre.
محيط دائرة	circumference.
نصف قطر	semidiameter.
جزء حصّة	segment.
قوس	segment of circumference.
قطعة دائرة	segment of circle.
نصف دائرة	semicircle.
قطاع دائرة	sector of a circle.

قطعة متشابهة	similar segment.
مخروط	cone.
اسطوانة	cylinder.
كرة	globe or sphere.
نصف كرة	semi-sphere.
قطب كرة	pole.
مماس	touch.
جسم	solid.
زاوية مجسمة	solid angle.
محور	axis.
مخروط قائم الزاوية	right-angled cone.
مخروط منفرجة الزاوية	obtuse-angled cone.
مكعب	cube.
ذو اربعة قواعد مثلثات	tetrahedron.
ذو ثمانية قواعد مثلثات	octahedron.
ذو اثني عشر قواعد مخمسات	dodecahedron.
ذو عشرين قواعد مثلثات	icosahedron.
ذو ستة قواعد اربعة اضلاع	parallelopipedon.
منشور	triangular prism.
طرف	extremities.
خط مستقيم	straight line.
خط مستدير	circular line.
خط منحنى	curved line.
ضلع	side.
قطر	diameter.
ارتفاع	altitude.
سطح	superficies.
سطح مستوي	plane superficies.
سطح مستدير	circular superficies.
خط متوازي	parallel line.
سطح متوازي	parallelogram.
زاوية مستطحة	rectilinear angle.
زاوية مستقيم الخطين	plane rectilinear angle.
زاوية قائمة	right angle.
زاوية منفرجة	obtuse angle.
زاوية حادة	acute angle.
مستقيم الاضلاع	rectilinear figure.
مثلث	trilateral figure or triangle.
مثلث متساوي الاضلاع	threesided or equilateral triangle.
مثلث مختلف الاضلاع	scalene triangle.
مثلث قائمة الزاوية	right-angled triangle.
مثلث منفرجة الزاوية	obtuse-angled triangle.
ذو اربعة اضلاع	quadrilateral figure.
مربع	square.
معيّن	rhombus.
نسبة عددية	arithmetical proportion.
نسبة هندسي	geometrical proportion, etc.

Ff. 207-218 contain a very detailed index of the whole work.

This copy was made by Shâdi La'l ibn Faṭḥ Singh of Shâhjahânâbâd at the request of the author himself, shortly after the work's completion, A.H. 1230 (A.D. 1815), at 'Azimâbâd.

No. 3135, ff. 218, ll. 19; Nasta'lik; size, 12 $\frac{3}{4}$ in. by 9 in.

2262

Taḳwim-i-'Abdallâh ibn Ḥasan 'Alī (نقویم عبد الله (ابن حسنعلی).

A calendar with many astronomical and chronological tables, compiled A.H. 1182 (A.D. 1768, 1769), by 'Abdallâh ibn Ḥasan 'Alī, who dedicated it to Nawwâb Šamsâm-aldaulah Bahâdur Hizabrjang Miyân Glulâm-shâhkhân.

It begins: حمد و ثنای بی منتها قدیمی را رواست که مصوّر قدرت بالغه او بقلم تصویر الخ.

On fol. 2^a, l. 17, there is a reference to the زنج جدید, the revised edition of Ulughbeg's tables (see above, Nos. 2233-2236).

No. 436, ff. 28, ll. 20; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 8 in.

2263

A Persian almanack for A.H. 1198 (not 1158, as by a foolish mistake is written at the top of fol. 1^a and printed on the back of the binding)=A.D. 1784.

Beginning: چون تحویل آفتاب عالمتاب شب شنبه بیست و هفتم شهر ربیع الثانی سنه 1198 هجری الخ.

It was received, according to a remark on fol. 14^b, from 'his Majesty Shah Alum. March 9. 84' (1784). Purchased from the executors of the Marquess of Hastings.

No. 3136, ff. 14 (containing twenty-five tables); Nasta'lik; size, 11 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

2264

Fâlnâma-i-Ja'far Šâdik (فالنامه جعفر صادق).

The fâlnâma, ascribed to the famous Imâm Ja'far Šâdik, containing the answers which certain verses of the Qurân give to questions of various kinds.

Beginning: اِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (Sûrah 48, 1) ای خداوند فال الخ.

On fâlnâmas in general, compare G. Flügel in 'Sitzungsberichte der K. Sachs. Gesellschaft der Wissenschaften,' xiii. (1861), p. 24 sq.; another copy of the present little work, in which the preface, here missing, appears in full, is noticed in Rieu ii. p. 800^b, No. 1.

No. 3240, ff. 1-20, ll. 13; careless Nasta'lik; the initial words supplied by another hand on fol. 1^b; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2265

A short fragment of another fâlnâma, without beginning or end, giving detailed explanations of the meaning of various passages and their predictions with regard to the future.

The first words run thus: بگو انشاء الله والله اعلم. بفالت کشتی نوح است و بنگر بالصراب [کشتی نوح] بیابی دولت و اقبال و زیور الخ.

No. 2420, ff. 88^a-93^b, ll. 12; Naskhi; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

2266

Kawâ'id-alhidâyat (قواعد الهدایات).

A large and detailed work on geomancy (on fol. 1^a, styled therefore هدايت الرمل), compiled on the basis of fifty other works by Hidâyat-allâh, A.H. 1001 (A.D. 1592, 1593), and dedicated to the emperor Akbar (see ff. 5^a, l. 6; 6^a, l. 9, and last line; and 6^b, l. 7). In the preface he mentions besides other books on the same subject the ریاض الطالبین, by Auḥad-al-din 'Abdallâh, usually called 'Abdallâh Auliya, the کتاب تسخیر, by Kâdi 'Abd-alrahmân Jinni (جتنی), the مصباح الكنوز, by the same, etc. This book is divided into a muḳaddimah and four Jihats (جهت), viz.:

مقدمه منقسم بر چهار فصل فصل اول در شرائط رمل, on fol. 13^b.

فصل دوم در قاعده ریختن نقطه, on fol. 15^b.

فصل سیوم در عمل بیوت رمل و تولد اشکال, on fol. 18^a.
فصل چهارم در اصل احکام و جدول همه مراتب, on fol. 22^a.

جهت اول در قاعده سکن که شمال الرمل گفته ایم, on fol. 27^a.

جهت دوم در قواعد شجره و ابداع و سائر اولیاء که آنرا, on fol. 56^b.
جهت سوم بدائرة بزوح (?) برزخ که آنرا مغرب الرمل

گفته ایم, on fol. 108^b.

جهت چهارم در قواعد دایره اصح که آنرا جنوب الرمل گفته ایم, on fol. 135^b.

Beginning: شکر و سپاس حمد بقیاس مر صانعی را که نقاش قدرت او و سرکار تصویر و بقلم تقدیر صفحات افلاک را الخ.

Many tables. No date.

No. 701, ff. 207, ll. 13; large and distinct Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2267

Anwâr-alraml (انوار الرمل).

Another elaborate work on geomancy, with many tables, compiled by Ḥanî Shirvânî (see author's name and title on ff. 1^b, l. 9, and 2^a, l. 12), who states in the preface that he wrote before this larger treatise a shorter one on the same subject and called it خلاصه. The present work is divided into a muḳaddimah, two makâlas, and a khâtimah, and begins: وَبَعَثَ اللهُ تَعَالَى عَلَيَّ طَلِبَهُ وَأَوْصَلَكَ إِلَى مَعْرِفَتِهِ الخ.

Muḳaddimah, on fol. 2^b, in three fâ'idās, (1) فائده اول

فائدهٔ دوم در بیان (2)؛ در بیان ماهیت علم رمل الخ
فائدهٔ سیوم در تحصیل اشکال (3)؛ موضوع ابن علم

First makālah, on fol. 7^a, in twenty-one fašls. در احکام
(the theoretical part of geomancy).

Second makālah, on fol. 51^a, in twelve fašls. در احکام
(the practical part of geomancy).

Khātimah, on fol. 101^a, در مسائل متفرقه.

This work ends on fol. 122^b and is dated A. H. 1182
(A. D. 1768, 1769). Attached to it, on ff. 123-140, is
a shorter anonymous treatise on the same subject,
beginning: از قول حضرت امام حسین فقال الخ.

Ff. 40^b, 80^b, and the greater part of ff. 40^a and 92^b
are left blank.

No. 817, ff. 140, ll. 15-24; written by different hands in
Shikasta and sometimes in Nasta'liq; size, 8½ in. by 4½ in.

2268

Surkhāb-alraml (سرخاب الرمل).

A third detailed work on geomancy, by an anony-
mous author, with many tables and other figures.

Beginning: حمد اکمل و شکر اجمل بعدد ذرات رمل
لائق فردیست که اشیا را ازواج آفریده قوله تعالی الخ

This work is based on forty years' experience, see
fol. 2^b, l. 2. Ff. 102-104 and a large portion of
fol. 101^b are entirely left blank.

No date.

No. 719, ff. 168, ll. 13; Nasta'liq; size, 8¾ in. by 6 in.

2269

Tanjim (تنجیم).

A treatise on Indian astrology and magic craft, by an
anonymous author; there is no special title or date
appearing anywhere.

Beginning: حمد و ثنا مر خداوند و آفریده گار را شکر
و سپاس خالق لیل و نهار را الخ

The whole copy is in a very precarious state, greatly
damaged by worms throughout.

No. 502, ff. 91, ll. 15; Naskhi; size, 7¾ in. by 5 in.

2270

Burhān-alkifāyat (برهان الکفایة).

A detailed and extensive work on the mysterious
influence and effect of the stars on human destiny,
compiled by 'Alī bin Muḥammad alsharif albakrī.

Beginning: الحمد لله الذی خلق الخلق علی غیر مثال
بعزته الخ

Whether this work is identical with the کتاب برهان
الکفایة, quoted in W. Pertsch, Berlin Cat., p. 364, l. 1,
as one of the authorities of the احکام الاعوام, seems
doubtful; but if so, it would be one of the oldest
Persian works on astrological matters extant, belonging
to the seventh century of the Hijrah. The arrangement
of the subdivisions is somewhat confused; bābs, fašls,

wajhs, etc. appear indiscriminately; but the following
fourteen bābs are the most conspicuous and distinct
sections:

1. A preliminary bāb (without special heading), in
thirteen fašls, on fol. 2^a; the first fašl deals with the
معرفت نگریستن اندر مسئله که درست آمد الخ.

2. باب در بیرون آوردن خبی, on fol. 12^b.

3. باب مفاتیح العضا, on fol. 19^a, in twenty-five fašls,
including the chapter: البرج الطالع وفیه من المسائل,
on fol. 30^b.

4. البرج الثانی من الطالع, on fol. 44^a, in eleven fašls.

5. البرج الثالث من المطالع وما فیه الخ,
in eight fašls.

6. البرج الرابع من الطالع الخ, on fol. 56^a, in sixteen
fašls.

7. البرج الخامس من المطالع, on fol. 67^b, in fifteen fašls.

8. البرج السادس من المطالع, on fol. 75^a, in twenty-
seven fašls.

9. البرج السابع من المطالع, on fol. 90^a, in ninety-
five fašls.

10. البرج الثامن من الطالع, on fol. 137^a, in nine
fašls.

11. البرج التاسع من الطالع, on fol. 142^b, in twenty-
seven fašls.

12. البرج العاشر من الطالع, on fol. 155^b, in twenty-
three fašls.

13. البرج الحادی عشر من الطالع, on fol. 177^a, in
eight fašls.

14. البرج الثانی عشر من الطالع, on fol. 183^a, in
fourteen fašls.

This copy is dated A. H. 1089 (A. D. 1678). Between
ff. 21 and 22 there is inserted a fragment of another
treatise on similar topics, styled Miftāḥ-alnujūm (مفتاح
التنجیم), in nine bābs, the first of which is headed
در بیان کواکب, etc. In the
middle of the fifth bāb this fragment, consisting of
eight leaves, ll. 17-18, written in careless Nasta'liq
(size, 9¾ in. by 6 in.), breaks off.

No. 1281, ff. 193, ll. 21; Naskhi; illuminated frontispiece:
size, 10¾ in. by 6¾ in.

2271

Miftāḥ-alda'awāt (مفتاح الدعوات).

A very defective copy of Wajih-al-dīn's 'Key of invo-
cations and conjurations,' a book dealing with all kinds
of hidden sciences, magic art, exorcisms, interpreta-
tion of dreams, fortune-telling, etc., commenced by the
author the 15th of Rajab, A. H. 1006 (see fol. 2^a) =
A. D. 1598, Febr. 21. This copy is imperfect in the
beginning, middle, and end; part of the preface is
missing.

The mukaddimah (در بیان آغاز علم دعوت و نام)
در علم (نهادن او) is found on fol. 2^b; the first makālah
(دعوت کلی و جزوی الخ) begins on fol. 3^a, and breaks off

on fol. 5^b; the *second maḳālah* (در بیان اشغال و اذکار) is entirely missing; the *third maḳālah* (در تعبیر خواب و علم قیافه و غیره و علم طب) begins abruptly on fol. 6^a and fills the whole remainder of the copy, but even this is incomplete at the end, and two additional lacunas are found after ff. 93 and 109; the *khātimah* (در علاج شی و علم هندسی و بعضی فوائد) (از هر جنس شی) is again entirely wanting.

No. 1008, ff. 170, ll. 17; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2272

Diya'-al'uyūn (ضیاء العیون).

A treatise on the magic power and influence of certain passages and letters in the Kurān, as well as on the mystic peculiarities of Muḥammad's seal of prophetic mission (مهر نبوت), by Abū-almafākhīr Nizām-al-dīn Muḥammad Ḥādī alḥusainī alṣawafī, styled Shāh Mirzā, with the epithet of Mirzā Maḥdikhān Ṣafawī (see fol. 1^b). The title appears on fol. 1^b, l. 1, and fol. 2^a, l. 5 ab infra. According to the Bodleian copy (Bodleian Cat., No. 1563) the treatise was composed at Ḥaidarābād, A.H. 1114 (A.D. 1702, 1703). It is illustrated by many figures and representations of talismans, and divided into a fātiḥah and two manẓars:

فاتیحه در بیان صوره مهر نبوت سید انبیاء و سرور اصفیاء
محمّد مصطفیٰ الخ on fol. 2^a.

منظر اوّل در تکسیرات بعضی از سور و آیات قرآن مجید
و فرقان حمید و اشکال مکتومه و نقوش معظّمه الخ
on fol. 6^a.

منظر دوم در نقش معظّمی که در تمام ایّام هفته باید
دید و مرتّعات ذو الکتابه که هر روز از ایّام هفته مرتّع
مخصوص آنروز را منظور نظر ساخته الخ on fol. 31^a.

Beginning: بعد از حمد بجمعه و صلوات بجمعه چنین: گوید احقر بندگان درگاه احدی و افقر نیازمندان باگراه صدی الخ

College of Fort William, 1825.

No. 2161, ff. 33, ll. 16-21; large Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

2273

Dar 'ilm-aljafr (در علم الجفر).

Four short treatises on the peculiar form of fortune-telling, called جفر (i.e. divination from the entrails of a lamb or the membrane of a camel), and on making amulets, charms, etc., the first two in Arabic, the last two in Persian, all four anonymous.

1. On ff. 1^b-12^a, beginning: اسمعوا یا ابناء الحکمة الرّبّانیة ما اوصیکم به و اعلموا ان اصل کلّ شیء الخ الحمد لله . . . فهذه . . . عمل لطيفة ربّانیة من حضرة الروحانیة منسوبة بها الخ
2. On ff. 13^b-16^b, beginning: حمد و ثنا بر واجب
3. On ff. 17^b-22^a, beginning:

الوجودی که بکون (!تکون) و هستی ممکنات نزد وجود او عدم شده است الخ

4. On ff. 22^b-32^a, beginning: معذمة در اشاره تحقیق: عدد در حروف حکما بدانکه عدد عبارتست الخ

No date.

No. 1080, ff. 32, ll. 15 on ff. 1-16, ll. 17-19 on ff. 17-32; written by two different hands in Nasta'lik, the second of which is very careless and often approaching Shikasta; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

2274

Khāfiya-i-jafri-i-jāmi' (خافیه جفر جامع).

Another treatise on the same subject, ascribed, as is usual with these occult sciences, to the Imān Ja'far Ṣādīq; it begins thus: ابتداء کتاب خافیه جفر جامع و این کتاب محقق است و منسوبست بحضرت امام جعفر صادق الخ

No date.

No. 1998, ff. 37, ll. 13; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2275

Jawāmi'-i-Ibn Sirin (جوامع ابن سیرین).

One of the oldest Persian works on the interpretation of dreams, in fifty-nine bābs, by Sirāj-al-dīn Muḥammad bin Sirin, comp. Bodleian Cat., No. 1570 (where this book and its probable author are discussed); A. F. Mehren, p. 45, No. 113 (where it is incorrectly styled خواب تعبیر), and Fleischer, Dresden Cat., p. 5, No. 30, and p. 13, No. 92. The title given to this work on the fly-leaf, the back of the binding, and at the top of fol. 1^a, viz. تعبیر نامه سلطانی, is entirely wrong, see No. 2277 below. It is quoted as one of the authorities both in the تعبیر کامل and the تعبیر نامۀ سلطانی (see the two immediately following copies). The present copy is defective at the beginning; it opens abruptly thus: . . . با رسول الله قال الرؤيا الصالحة: يريها الرجل الخ

Ff. 25^b and 26^a do not belong to this work, they are filled by another hand with bits of Rikhta poetry.

Fol. 124^b (the last page) must be inserted between ff. 123^b and 124^a. It concludes on fol. 124^a and is dated by 'Abd-alkarīm bin Naṣīr of Daulatābād, A.H. 897 (so at least the date seems to be; all diacritical points are omitted)=A.D. 1492. Many of the first and last leaves are severely injured and portions torn away.

No. 1360, ff. 124, ll. 13; Naskhi and Shikasta mixed; size, 8 in. by 5 $\frac{3}{4}$ in.

2276

Kāmil-alta'bir (کامل التّعбір).

Another standard work on the interpretation of dreams, compiled by Shaikh Abū-alfadl Ḥusain bin Ibrāhīm bin Muḥammad of Tiflis, and dedicated by him

to the Pādishāh of Rûm, Sultān Abū-alfath 'Izz-al-din Kilij Arslan bin Mas'ūd (who reigned A.H. 569-588 = A.D. 1173-1192), see Bodleian Cat., No. 1571, 3; and Bland's paper on the Science of Ta'bir, Journ. of the Royal As. Soc. xvi. pp. 124 and 155.

Beginning: **سپاس مرخدا برا که واحد و صمد و قادرست و عالم مالک ذو الجلال و حتی فاطرست و رازق خلق و عالم ضمائرست الخ**.

The work is based on the following authorities:

کتاب اصول دانیا (Bodleian Cat., No. 1571, 4).
کتاب تقسیم جعفر صادق (ib., No. 6).
(see the preceding copy).
کتاب دستور ابراهیم کرمانی (Bodleian Cat., No. 1571, 7).

کتاب ارشاد جابر مغربی (ib., No. 8).
کتاب تعبیر اسمعیل بن اشعث (ib., No. 9).
کتاب کنز الرؤیا (ib., No. 10).
بیان التّعبیر.
کتاب تعبیر جاحظ بن اسحق.
کتاب جملة الدلائل و منامات.
کتاب مبادئ التّعبیر.
ایضاح التّعبیر.
etc., کتاب کانی الرؤیا.

It is divided into the following sixteen faṣls:

1. در شناختن مزاج خواب, on fol. 4^b.
2. در دانستن قسمهای خواب, on fol. 5^a.
3. در یاد کردن نفس و روح, on fol. 6^b.
4. در درستی خوابها بعلامتها, on fol. 7^b.
5. در معرفت خواب راست و دروغ, on fol. 8^a.
6. در دانستن تفاوت میان خوابها و تفصیل خواب هرکس, on fol. 9^a.
7. در معرفت فرق میان خوابها, on fol. 10^a.
8. در دانستن خواب زجر و فال, on fol. 11^a.
9. در خوابی که فراموش گردد باشد, on fol. 11^b.
10. در گزاردن خواب بقول کرمانی, on fol. 12^b.
11. در معرفت خوابها که از حال بگردد باوقات و اختلاف هبّات, on fol. 12^b.
12. در معرفت شرائط و آداب علم تأویل خواب, on fol. 14^a.
13. در ادب نگه داشتن سائل و معبر, on fol. 15^a.
14. در معرفت آنکه تعبیر از چند نوع باشد, on fol. 15^b.
15. در دانستن بعضی از مسائل خواب که تعبیر آن در مقولوب بود, on fol. 16^b.
16. در دیدن خدای تبارک و تعالی و فرشتگان و بیغمبران, on fol. 17^a. Attached to this last faṣl is the largest and most important portion of the whole book, an *alphabetical list* of all the things which can be seen in dreams, with a detailed explanation of their

meaning; this glossary begins with the letter l, on fol. 23^b, and goes down to the end, on fol. 285.

Dated A.H. 934 (A.D. 1527, 1528) by Ibn Abū Ishāq. Worm-eaten; some of the last leaves severely injured.

No. 1003, ff. 285, ll. 17; illuminated frontispiece; Naskhī; size, 9½ in. by 5¾ in.

2277

(تعبیرنامه سلطانى) Ta'birnāma-i-Sultānī.

This work appears to be in substance identical with the well-known royal book on the interpretation of dreams, the Ta'birnāma-i-Sultānī, by Kāḍī Isma'īl bin Nizām-almulk (compiled A.H. 763 = A.D. 1361-62, comp. H. Khalfa ii. p. 311, No. 3067). It is like that in alphabetical order and begins with the same word, آبادانی, on fol. 14^a, l. 1, as the Bodleian copy (Bodleian Cat., No. 1571). But all that precedes this alphabetical dictionary here is different from that copy. Instead of a preface and an introduction in two faṣls (each faṣl subdivided into ten nuktas) which are found there, we have here no preface whatever, nor any mention of the author, and the introduction simply consists of ten nuktas, the headings of which agree only in the last two with the ninth and tenth nukta of the second faṣl in the Bodleian copy.

Beginning: **الحمد لله . . . اما بعد کتابیست در تعبیر نامه که علماء حکما مرتّب داشته اند که امر عظیم است و این کتاب برده نکته نهاده شد الخ**.

No date. College of Fort William, 1825.

No. 2037, ff. 352, ll. 17; large and clear Nasta'liq; size, 10½ in. by 6 in.

2278

(خواب نامه) Khwābnāma.

A treatise on the interpretation of dreams, ascribed to the Imām Ja'far Ṣādiq, in thirty-seven very short bābs, beginning: **الحمد لله . . . اما بعد که این کتاب در تفسیر خواب از امام جعفر صادق الخ**.

It ends on fol. 211^b; fol. 212 contains the first two pages of a فالنامه, beginning: **فالنامه معظم و مکرم اینست بسم الله الرحمن الرحيم روایت میکند امیر المؤمنین علی کرم الله وجهه میفرمایند الخ**.

No. 3083, ff. 203-212, ll. 14; Naskhī, mixed with Shikasta; size, 7¾ in. by 5¾ in.

2279

Miscellanies.

1. Ta'birnāma (تعبیرنامه), a treatise on the interpretation of dreams, in mathnawī-baits, with a short preface in prose; the first bait runs thus:

**معبر گفت در تعبیر خوش راز
گرت باید شنو تا گویمت راز**

2. Risāla-i-ṭibb (رساله طب), a short medical treatise in prose with little edifying stories, on fol. 217^a, beginning: **چنین آورده اند در وقت نوشیروان عادل طبیبی بود الخ**.

No. 1997, ff. 207-221, ll. 15-15; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 6 in.

III. MEDICINE.

2280

Dhakhira-i-Khwārizmshāhi (ذخیره خوارزمشاهی).

The *first volume* of the 'Treasure of the Khwārizmshāh,' that is the oldest thesaurus of the whole medical science in Persian, composed by Zain-aldin Abū Ibrāhīm Isma'il bin al-Ḥusain (more correctly, according to other copies, bin al-Ḥasan) bin Muḥammad bin Aḥmad (or, as most other copies read, bin Aḥmad bin Muḥammad) alhusaini aljurjāni, who entered the service of the first Khwārizmshāh (or rather governor of Khwārizm under the Saljūki Sultān Sanjar), styled here Arslan Takin Yamin-almulūk wa alsalāṭin Abū-alfath Muḥammad bin Yamin-almulūk (according to other copies: Yamin-almulk or Yamin-aldin, that is Nūstigin) Mu'in, with the honorary epithet Kutb-aldin (ruled A.H. 491-521 = A.D. 1098-1127), A.H. 504 (A.D. 1110, 1111), and dedicated this work to his sovereign. He died A.H. 531 or 535 (A.D. 1136, 1137, or 1140, 1141), comp. H. Khalfa i. p. 368; iii. pp. 162 and 330; vi. p. 507; Yāqūt's Mu'jam ii. p. 55; Cat. Codd. Or. Lugd. Bat. ii. p. 295; Wüstenfeld, Arabische Aerzte, p. 95, No. 165; Leclerc, Histoire de la médecine Arabe, ii. p. 18, etc. The fullest description of the work and details about the author and his royal patron are given in Bodleian Cat., Nos. 1576-1578, and Rieu ii. pp. 466b and 467; other copies are noticed in W. Pertsch, Berlin Cat., pp. 574-576; and E. G. Browne, Cambridge Cat., p. 211; fragments of it in the Bibl. Italiana xlvii. p. 10, No. 158, and De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 228, note 2. The contents of the ninth kitāb are given in detail by Krafft, p. 147; see also H. Ethé, Neupersische Literatur, p. 367; Turkish translation by Abū-alfath Muḥammad bin Idris aldaftari, who died A.H. 982 (A.D. 1574, 1575).

The whole work was originally divided into *nine bakhshs* or *kitābs*, but afterwards the author added a *tatimmah* or *tenth kitāb* on the *Materia Medica* or simple and compound medicaments, usually styled in the first copy. Fraser 200 and 201, the reasons are given, why this last kitāb was added at a later time. A striking proof of the difference between the first or original and the second or enlarged recension of the work is given here on fol. 2^b, in the beginning of the general index, where immediately after the statement, that it comprises *nine* kitābs only, the full *ten* kitābs are enumerated without further remark.

The present copy contains only the *first half* of the work, viz. the first *five kitābs*:

I. Definition of medicine and structure of the human body (کتاب اول اندر شناختن حدّ عام طب و منفعت آن) و شناختن گوهر تن مردم و چگونگی آن و شناختن مادتها و خلطها و چهارگانه و مزاجها و احوال عادتها و تشریح گفتار, in six گفتار, on fol. 3^b.

II. Health and disease of the human body (کتاب دوم)

در یاد کردن انواع و بیان کردن خلطها تن مردم از نندرتی بهر وقت و حال بیماریها از هر جنس و اندر یاد کردن انواع و اعراض و چه چیزی اسباب آن و شناختن گفتار, in nine گفتار, (مادتها و خلطها و مزاجها نه گانه الخ, on fol. 81^b.

III. Preservation of health (کتاب سیوم اندر بیان) کردن تدبیر و نگاهداشتن نندرتی و تدبیر هوا و مسکن و شناختن احوال آنها و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکت و سکون و شناختن احوال کسوتها و عطرها و سپرغمها و بکار داشتن روغنها و تدبیر گفتار, in seven گفتار (قی کردن و داروهای مهمل خوردن الخ, on fol. 163^b.

IV. Diagnosis of diseases, etc. (کتاب چهارم اندر بیان) کردن استخراج مرض یعنی شناختن هر بیماری که آن کدام است و همچنین شناختن نصیح و بُحرانها و شناختن گفتار, in four گفتار (آنچه حال بیماری چون خواهد بود الخ, on fol. 333^b.

V. Fevers and their cure (کتاب پنجم اندر بیان کردن) تب و انسامها و انواع آن و بیان کردن احوال و اسباب تب, in six گفتار (و معالجت آن جمله, on fol. 369^b.

الحمد لله حمد الشاکرين والصلوة على سيد المرسلين وآله الطاهرين وسلم تسليمًا چون تقدیر ایزد تعالی چنان بود که جمع کنندۀ این کتاب بندۀ دعاگوی خداوند خوارزم شاه اجل عالم الخ. No date.

No. 995, ff. 446, ll. 21; inelegant Nasta'liq; small illuminated frontispiece; size, 11 in. by 6½ in.

2281

A fragment of the same *first volume* of the Dhakhira-i-Khwārizmshāhi.

This copy only goes down towards the end of the fifteenth bāb of the fifth Guftār of the *second kitāb*; the *first* kitāb begins on fol. 3^b; the *second* on fol. 60^b. The author's name is given here on fol. 2^a, ll. 2 and 3, in this strange form: Isma'il bin Aḥmad bin al-Ḥusain bin al-Ḥusaini bin Muḥammad aljurjāni.

No. 131, ff. 96, ll. 26; written by three different hands, the first (on ff. 1-18^a, l. 5) in Naskhi; the second (on ff. 18^a, l. 5-24^b, last line), and the third (on ff. 25-96) in Nasta'liq; size, 13½ in. by 7¾ in.

2282

Dhakhira-i-Khwārizmshāhi (ذخیره خوارزمشاهی).

The *second volume* of the same 'Treasure of the Khwārizmshāh,' in the first or original recension, comprising the *sixth*, *seventh*, *eighth*, and *ninth kitābs* of the whole work.

VI. Diseases of the limbs and their cure (کتاب ششم) گفتار, in twenty-one گفتار (اندر علاج بیماریها از سرتا بپای, on fol. 2^b. A detailed index of this kitāb is found on ff. 1^b and 2^a.

VII. Tumours, ulcers, scabs, etc., and their cure (مقاله هفتم در اورام و بشور و جرب الخ) (more correctly, as in all the other kitābs, گفتار), on fol. 520^a.

VIII. Preservation of the external parts of the body (کتاب هشتم اندرزنت و آراستگی ظاهرتن مردم از سر) (تا بای و غیره), in three گفتار, on fol. 589^b.

IX. Poisons and antidotes (کتاب نهم اندر دفع) (سمائم؟) (سمائم؟) و منافع حیوانات, on fol. 609^a. This ninth kitāb contains in the present copy six مقاله, i.e. the five which correspond to the five گفتار in the first Bodleian copy (Fraser 200 and 201) and the five مقاله in the second (Laud. Or. 155), and a sixth which deals with the various medical uses of the different limbs of animals (احوال منافع حیوانات), in alphabetical order, beginning with انسان, on fol. 621^b. This supplement forms in Fraser 200 and 201 the first portion of the tatimmah or tenth kitāb, in Laud. Or. 155 on the other hand, just as in the Berlin copy, it is inserted between the ninth and the tenth kitāb. Like the latter (the second) Bodleian copy, the fifth مقاله or گفتار of the ninth kitāb comprises here seven bâbs only, whereas in Fraser 200 and 201 it is subdivided into eleven. The author's statement about the reasons of the delay in the completion of his work (see above in No. 2280), and the whole tenth kitāb, are naturally missing here, as they did not exist in the original recension.

Dated by Muḥammad Ṣābiḥ the 7th of Ṣafar in the twenty-sixth year (of whose reign, is not stated).

No. 996, ff. 628, written by five different hands in various styles of Naskhi and Shikasta; the first on ff. 1-72, ll. 27; the second on ff. 73-264, 466-468, and 520-628, ll. 17; the third on ff. 265-318, ll. 16; the fourth on ff. 319-465, 469-480, and 483-502, ll. 16; the fifth (Shikasta) on ff. 481, 482, and 503-519, ll. 17-19; illuminated frontispieces on ff. 1^b and 42^b; a great number of leaves damaged at the top and carefully mended afterwards; size, 10 in. by 6½ in.

2283

An incomplete copy of the same second volume of the Dhakhira-i-Khwārizmshāhi.

This copy, belonging to the second or enlarged recension, is not only full of blanks and lacunas and damaged in many places, especially on the last pages, but exhibits the most extraordinary heedlessness in the arrangement of leaves; they are misplaced to such an extent as almost to baffle any endeavour to set them right again. The proper order, so far as it is possible to find out, appears to be this: ff. 239^a, 32-38, 159-164, 9-31, 98-105, 1-8, 85-97, 77, 78-84, 43, 44, 39-42, 45, 46, 117-122, 47-76, 123-158, 111-116, 106-110, 165-238.

Kitāb VI (in twenty-one گفتار) begins on fol. 239^a; there are lacunas after ff. 8, 97, 77, and 76; the missing portions are: the end of Guftār 2 (from the third bâb of the seventh juz'), the whole of Guftārs 3 and 4 and the beginning of Guftār 5 (to the middle of the second bâb of the third juz'); the end of Guftār 7 and beginning of Guftār 8 (to the middle of the second bâb); the end of Guftār 17 (from the second bâb) and the

beginning of Guftār 18 (to the eleventh bâb of the first juz').

Kitāb VII, on fol. 114^b; there are lacunas after ff. 116 and 107; the missing portions are: the sixth bâb of the first juz' of Guftār 1, the end of Guftār 1 (from the fourth bâb of the third juz') and the greater part of Guftār 2.

Kitāb VIII, on fol. 180^b.

Kitāb IX, on fol. 187^b. Both complete.

The fifth Guftār of the ninth kitāb has here, since the copy represents the second or enlarged recension, eleven bâbs just as the first Bodleian copy. After that follows the same supplementary chapter, as in the preceding copy, styled گفتار اندر منافع اعضاء حیوانات, beginning on fol. 199^b with انسان.

On fol. 202^a the Kitāb X on simple drugs and compound medicaments begins, styled کتاب قرابادین, in two گفتار, viz.:

1. اندر یاد کردن نامۀ داروهای مفردة الخ, in thirty-eight bâbs.

2. اندر یاد کردن داروها و معجونهای مرکب, in thirty-one bâbs, on fol. 222^a.

The explanation of the delay in the completion of the work, although promised by the author to be given at the end (see fol. 198^b), is again missing here.

Dated by Nizām-al-dīn Sa'id-almulk al-'Aṭṭār in the month of Dhū-al-hijjah, A.H. 989 (A.D. 1582, Jan.).

No. 1644, ff. 1-239, ll. 31; Naskhi; size, 14½ in. by 9¾ in.

2284

Kitāb-i-Qarābādīn (کتاب قرابادین).

Another complete copy of the tenth kitāb or tatimmah of the ذخیرۀ خوارزمشاهی, on simple drugs and compound medicaments.

It begins (exactly as in the preceding copy, on fol. 202^a): بیا بد دانست که نخست که بجمع ذخیرۀ خوارزمشاهی مشغول گشته آمد آن بود که این کتاب الخ.

First Guftār, in thirty-eight bâbs, on fol. 1^a; second Guftār, in thirty-one bâbs, on fol. 53^b.

No date. A fragment of the same in Bodleian Cat., No. 2378.

No. 1661, ff. 145, ll. 23; Nasta'liq, written by two different hands, the second of which, beginning on fol. 89, is much more distinct and regular than the first; size, 12½ in. by 6¾ in.

2285

Karābādīn-i-Dhakhira-i-Khwārizmshāhi (قرابادین ذخیرۀ خوارزمشاهی).

Another treatise on drugs and medicaments, compiled according to the title from the same, 'Treasure of the Khwārizmshāh,' but not identical with that, as it is divided into five maqālas and a khātimah.

It begins with the theriac (ترباق), or rather the special kind of it, called نربان کیمبر; at the end there is an appendix on the حلواى تخم مرغ or egg-pudding, on fol. 87^a.

Dated in the reign of Aḥmadshāh (A.H. 1161-1167 = A.D. 1748-1754).

No. 1997, ff. 13^a-94^b, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8¾ in. by 6 in.

2286

Aghrâd-altıbb (اغراض الطب).

The aims and objects of medicine, another vast and elaborate thesaurus of medical science, by the author of the ذخیره خوارزمشاهی, compiled partly on the basis of that work, but enriched and enlarged in many directions. The author, whose name is given here as Isma'il bin al-Husain alhusaini Jurjâni, wrote it at the request of the vizier of Abû-ahnu'azzar Atsiz bin Khwârizmshâh (the son of Isma'il's earlier patron, who succeeded his father in A.H. 521=A.D. 1127, and ruled till A.H. 551=A.D. 1156), Majd-al-din Abû Muhammad Şâhib bin Muhammad albukhârî, and divided it into *two* distinct parts.

The *first part*, or بخش اول, is an abridgement of the Dhakhira-i-Khwârizmshâhi and is subdivided into *two* volumes (جلد).

The first جلد contains the following fifteen گفتار:

1. Definition of medicine (در یاد کردن حدّ طب و موضوع و منفعت آن الخ), on fol. 10^b, in nineteen bâbs.
2. The simple members of the body (در شناختن اندامهای بسیط), on fol. 18^b, in seven bâbs.
3. The compound members of the body (در شناختن اندامهای مرکب), on fol. 26^b, in seventeen bâbs.
4. Exposition of the bodily powers (در تشریح قوتها), on fol. 39^a, in five bâbs.
5. Health and disease of the body (در شناختن تندرستی و بیماری و سبب عرض و مرض و بیماری الخ), on fol. 43^b, in five bâbs.
6. The pulse (در نبض), on fol. 47^b, in twenty bâbs.
7. Breathing (اندر دم زدن), on fol. 61^a, in one bâb.
8. The urine (اندر تفسیر), on fol. 61^b, in twenty bâbs.
9. Symptoms of health and disease, as contained in the sediment (اندر شناختن حال تندرست و بیمار از احوال نفل), on fol. 73^a, in seven bâbs.
10. Sweat (در شناختن احوال عرق), on fol. 75^b, in five bâbs.
11. Spitting (در احوال نفث), on fol. 76^b, in five bâbs.
12. The diagnosis (در شناختن اسباب احوالی که در تن مردم بدید آید الخ), on fol. 77^b, in sixteen bâbs.
13. Birth and death (در اسباب و احوال زادن و مردن), on fol. 85^a, in six bâbs.
14. The arguments drawn from the known and visible state of a patient (فی تقدمة المعروف), on fol. 88^a, in three juz' (three, four, and six bâbs respectively).
15. The crisis (اندر بحران), on fol. 102^b, in eight bâbs.

The *first* volume ends on fol. 114^a.

The second جلد (جلد دوم) contains the following three گفتار:

1. Preservation of health (در تدبیر حفظ الصحة), on fol. 114^a, in sixteen bâbs.
2. The simple medicaments (اندر یاد کردن ادویه مفردة و یاد کردن طبع و فعل و خاصیت و منفعت و مضرت الخ), on fol. 137^a, in three bakhsh: (a) nutritious drugs (اندر داروهای غذائی); (b) animal drugs (اندر داروهای

اندر داروهای (c) vegetable and mineral drugs (اندر داروهای نباتی و معدنی).

3. Or, as it is called here, the eighteenth (from the beginning of the whole بخش), compound medicaments (اندر قریبادهین), on fol. 171^a, in twenty bâbs.

The second volume ends on fol. 213^b, and is dated the 15th of Sba'bân, A.H. 1139 (eighth year of Muhammadshâh's reign)=A.D. 1727, April 7, at Shâhjahânâbâd.

On fol. 214^b begins the *second part* or بخش دوم (sometimes styled مقالات سیوم), which deals with the special diseases of all the various parts of the human body. It is divided into the following twenty-six گفتار:

1. Diseases of the head (اندر بیماریهای سر), on fol. 214^b, in six juz' (four, seven, five, four, eight, and eight bâbs respectively).
2. Diseases of the eye (اندر بیماریهای چشم), on fol. 249^a, in eight bâbs.
3. Diseases of the ear (اندر احوال گوش و شنوائی الخ), on fol. 263^a, in seven bâbs.
4. Bleeding of the nose, sneezing, rheum, etc. (اندر آمدن خون بینی و بسیار عطسه و زکام الخ), on fol. 268^a, in five bâbs.
5. Diseases of the teeth (اندر احوال دندان و بیماریهای آن), on fol. 275^a, in three juz' (seven, six, and seven bâbs respectively).
6. Diseases of the windpipe and throat, quinsy, etc. (اندر احوال بیماریهای خنجر و حلق و خناق الخ), on fol. 284^b, in five bâbs.
7. Diseases of the breathing-organs (اندر بیماریهای آلتهای دم زدن), on fol. 288^b, in seven bâbs.
8. Diseases of the heart (اندر احوال دل), on fol. 301^a, in six bâbs.
9. Diseases of the stomach and oesophagus (اندر احوال معده و مری), on fol. 305^b, in twenty-two bâbs.
10. Diseases of the liver (اندر احوال جگر و بیماریها), on fol. 323^a, in eight bâbs.
11. Diseases of the spleen (اندر بیماریهای سبزر), on fol. 331^b, in three bâbs.
12. Consequences of liver and spleen diseases (اندر بیماریها که از بیماری جگر و سبزر خیزد الخ), on fol. 333^b, in two juz' (two and five bâbs respectively).
13. Dysentery, diarrhoea, etc. (اندر انواع اسهال و سحج), on fol. 339^a, in eight bâbs.
14. Diseases of the posteriors (اندر بیماریهای معد), on fol. 347^b, in five bâbs.
15. Worms in the bowels (اندر کرمهای خورده و بزرگ که در روده تولّد کند), on fol. 351^b, in two bâbs.
16. Pains in the belly and the navel (اندر درد شکم و ناف), on fol. 353^b, in three bâbs.
17. Diseases of the kidney and bladder (اندر احوال گردنه و مثانه و بیماریهای آن), on fol. 357^a, in sixteen bâbs.
18. Special diseases of men (اندر بیماریهای مخصوص), on fol. 366^a, in eight bâbs.

19. Special diseases of women (اندر بیماریها که مخصوص است بزنان), on fol. 371^a, in six bābs.

20. Pains in the back and the hypochondrium, hump on the back, etc. (اندر درد پشت و تهنگاه و حذبہ الخ), on fol. 378^b, in six bābs.

21. Fevers (اندر حمیات), on fol. 383^b, in fourteen bābs.

22. Tumours, wounds, and ulcers (اندر آماسها و زخما و برشها), on fol. 395^b, in twelve bābs.

23. Special wounds (اندر انواع زخما و سوختن آتش), on fol. 403^b, in six bābs.

24. Preservation of the external parts of the body (اندر انواع تبها), on fol. 407^a, in three bābs.

25. Poisons and antidotes (در علاج زهرها), on fol. 410^a, in seven bābs.

26. Bodily injuries, dislocations of limbs, etc. (اندر سقطه در), on fol. 416^b, in four bābs.

This part is dated the 17th of Shawwāl, A.H. 1140 (ninth year of Muḥammadshāh's reign) = A.D. 1728, May 27.

A full index on ff. 1-8.

Beginning of the whole work, on fol. 9^b: *توکل علی الله وحده والحمد لله رب العالمین والصلوة والسلام علی خیر خلقه وآله الطیبین والطاهرین* بمایند دانست که هر که بمجلس بادشاه الخ.

In the preface, on fol. 10^a, l. 8, the author mentions another work of his, written before the *اغراض*, viz. a *مختصر* or shorter manual of medicine, styled *خفی*, i. e. *خفی علانی* (composed A.H. 506-507 = A.D. 1113, see *Klieu* ii. p. 475^b).

No. 1778, ff. 418, ll. 19; large and distinct Nasta'liq; collated; occasional marginal glosses; size, 12½ in. by 8½ in.

2287

A defective copy of the same.

This copy contains:

(a) On ff. 1^a-50^a a portion of the *تحتس اول*, viz. from the middle of the preface down to the end of the ninth bāb of the sixth Guftār of the first volume or *جلد* (called here *کتاب*). The first words of the preface, *اکنون بحکم و فرمان و دستور و مجلس* . . . correspond to fol. 10^a, l. 8 in the preceding copy; it goes down to fol. 10^b, l. 8 there, and is followed, on ff. 1^b, ll. 13 to 8^b, l. 5 ab infra, by the same complete index, which is found in the preceding copy, on ff. 1^b-8^b. The end of the ninth bāb of the sixth Guftār, with which this portion breaks off, corresponds to fol. 57^a, l. 4 ab infra in the preceding copy. There are accordingly wanting here the first part of the preface, the remainder of the first *جلد* from the tenth bāb of the sixth Guftār down to the end, and the whole second *جلد*. Ff. 50^b-54^a are left blank.

(b) On ff. 54^b-232^b the whole *تحتس دوم*, in twenty-

six Guftārs, is found, viz.: 1. on fol. 54^b; 2. on fol. 84^b; 3. on fol. 96^b; 4. on fol. 101^a, here styled *اندر اندر احوال لب و دهان*; 5. on fol. 106^b, *بیماریهای بینی*; 6. on fol. 114^b; 7. on fol. 118^a, here wrongly styled *مفالت هفتم*; 8. on fol. 128^b, here wrongly styled *گفتار ششم* instead of *گفتار هشتم*; 9. on fol. 132^b; 10. on fol. 148^a; 11. on fol. 155^b; 12. on fol. 157^b in two *kisms* (instead of *juz'* as in the preceding copy); 13. on fol. 162^b; 14. on fol. 169^b; 15. on fol. 173^a; 16. on fol. 175^a; 17. on fol. 177^b; 18. on fol. 185^b; 19. on fol. 189^b; 20. on fol. 196^b, here subdivided into seven bābs (against six in the preceding copy); 21. on fol. 201^a, *اندر انواع تبها*; 22. on fol. 211^b; 23. on fol. 219^a; 24. on fol. 222^b; 25. on fol. 225^b; 26. on fol. 230^b.

No date. College of Fort William, 1825.

No. 2228, ff. 232, ll. 21; Nasta'liq; many pages greatly injured, but most of the damaged passages are carefully mended and restored by a later hand, except on fol. 1^a; size, 11½ in. by 6½ in.

2288

Kitāb-i-ṭibb (کتاب طب).

A compendium of medical science, compiled according to the preface, which begins: *کتاب طب تصنیف یوسف شهابی برای بادشاه اکابر سلطان احمد بهرام شاه از قول لغمان حکیم و ارسطاطالیس حکیم و افلاطون حکیم*, by Yūsuf Shihabī for Sultān Bahrāmshāh, who ascended the throne of Ghazna A.H. 512 (A.D. 1118) and died A.H. 547 (A.D. 1152; the epithet *احمد* in the above text must necessarily belong to *سلطان*, as no Aḥmad Bahrāmshāh exists), chiefly on the basis of the ancient Greeks. It consists of two sections, not separated from one another, the first comprising twenty-eight faṣls, the second thirteen; the former deals with general anatomical, physiological, and medical matters, the latter with the different kinds of fever (تب) exclusively. The first faṣl of the first section begins on fol. 2^b, that of the second on fol. 61^a.

Dated A.H. 1019, the 29th of Ṣafar (A.D. 1610, May 23).

No. 1336, ff. 154, ll. 15; clear Nasta'liq; the first three pages supplied later in a very rude handwriting; size, 9½ in. by 5½ in.

2289

Ikhtiyārāt-i-badī'i (اختیارات بدیعی).

The original edition of the *Materia Medica* by 'Alī bin al-Husain al-Anṣārī, commonly called Ḥājī Zain-al-dīn 'Aṭṭār, who was born A.H. 730 (A.D. 1330) and died A.H. 806 (A.D. 1403, 1404). He compiled this work A.H. 770 (A.D. 1368, 1369) on the basis of his own previous composition, the *مفتاح الحوائج* (completed three years before, viz. A.H. 767, 14th of Dhū-ḥaḍḍah = A.D. 1366, July 23, see the only two copies extant in Bodleian Cat., Nos. 1579 and 1580), by omitting entirely the second of the three risālas, into which the *Miltāḥ* was divided, but increasing the twelve bābs of

the third to sixteen, and styling the two divisions left the *first* and the *second maḳālah* respectively. Other copies of the same اختيارات are described in Bodleian Cat., Nos. 1581-1584; Rieu ii. p. 469; E. G. Browne, Cambridge Cat., p. 212; Cat. Codd. Or. Lat. Bat. ii. pp. 277 and 278; De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 227; and A. F. Mehren, p. 13; comp. also R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24; and H. Khalfa i. p. 197, No. 266.

Contents:

A complete index of the *first maḳālah*, giving the Arabic equivalents for all the Persian technical terms of simple drugs, on fol. 1^b.

Beginning of the work itself, on fol. 14^b: امداد حمد بی حدّ واعداد سپاس بی قیاس مبدعی را که آثار ابداع او بر هر ورق از اوراق و بر هر ثمری از اثمار الخ.

First maḳālah, on simple drugs, in alphabetical order, beginning with the letter ا, on fol. 17^a.

Second maḳālah, on compound medicaments, beginning on fol. 326^b: بسم الله . . . بدانکه این مقالات دوم است: از کتاب اختيارات بدیعی در مرکبات الخ; this *maḳālah*, as stated above, contains sixteen bābs, the first of which (فی المفترحات) begins on fol. 329^b.

This copy, the oldest extant, was made A. H. 805 (A. D. 1402, 1403), by Husain bin 'Ali bin Husain bin 'Ali bin Muḥammad bin Ḥasan bin Maḥmūd bin Aḥmad bin Faḍl-allāh bin Mas'ūd bin Kuṭb-alauyā Abū Muḥammad 'Abdallāh Anṣārī, a descendant of the great ṣūfī Shaiḫ 'Abdallāh Anṣārī, who died A. H. 481 (A. D. 1088), see above, Nos. 1778-1780, and evidently the son of the author himself.

No. 3499, olim 9. J. 8, ff. 359, ll. 19; small Naskhi, mixed with Shikasta, often without any diacritical points; many pages slightly injured; size, 8¾ in. by 5 in.

2290

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 873 (A. D. 1468, 1469).

First maḳālah, on fol. 3^a; *second*, on fol. 462^b: on the last two leaves there are some glosses added (از حاشیه کتاب).

No. 880, ff. 556, ll. 14; Naskhi, by two hands, the second of which begins on fol. 392^a; size, 9¾ in. by 6½ in.

2291

The same.

Beginning on fol. 12^b as usual; ff. 1^b-11^b are filled with a complete alphabetical index of the simple drugs of the *first maḳālah*, identical with that in No. 2289 above, and beginning: چنین گوید مؤلف این کتاب که چون درین دیار زبان عجم متداول است الخ.

The names of the drugs are likewise given both in Arabic and Persian.

First maḳālah, on fol. 14^b, dated the 27th of Dhū-

al-hijjah. A. H. 1012 (A. D. 1604, May 27); *second*, on fol. 254^b, dated the last of the same month (May 29).

Ff. 1-32^a and 255^b-272^a are damaged either in the middle or at the corners of every page.

No. 798, ff. 272, ll. 25; small Nasta'liq; size, 9¾ in. by 6 in.

2292

The same.

Beginning: الحمد لله رب العالمین والعاقبة للمتقين والصلوة والسلام على خير خلقه محمد وآله اجمعین رب اهدنا صراطك المستقیم، امداد حدّ (حمد) بیحدّ و اعداد سپاس بیقیاس مبدعی را که آثار ابداع او بر هر ورق از اوراق و بر هر ثمری از اثمار الخ.

First maḳālah (without a special heading), on fol. 3^a, beginning with the باب الالف; *second*, on fol. 290^b.

Dated by Darwish Muḥammad, the 22nd of Rabi'-al-awwal, A. H. 1090 (A. D. 1679, May 3); at Aurangābād. The copy is injured by large cuts, by worms and otherwise, but in the majority of cases these damages have been carefully repaired, phrases, that had become illegible, being supplied on the margin. Towards the end some parts at the top of leaves are torn away, no reparation being made in this case.

No. 2900, ff. 338, ll. 19; large Nasta'liq; size, 12½ in. by 7¼ in.

2293

The same.

An index of the *first maḳālah* on ff. 1-25; the work itself begins on fol. 26^b: امداد حمد بی حدّ و اعداد الخ.

First maḳālah, on fol. 29^a, dated on fol. 469^b, by Mir Muḥammad Nawāz, the night of the 19th of Dhū-al-hijjah, in the first year of Aḥmadshāh's reign (= A. H. 1161, A. D. 1748, Dec. 10); *second*, on fol. 470^b, styled here by a confusion with the مفتاح الخزان (see No. 2289 above, and comp. also No. 2295, 8 below), the *second risālah* بدانکه این رساله دوم است از مفتاح الخزان (که) (ذكر خواهم کرد); but that it is in fact the *second maḳālah* of the اختيارات بدیعی, and not the *third risālah* (as it ought to have been styled) of the older work, is evident from its contents; there are the usual sixteen bābs, and not merely the twelve of the معراج; moreover, on fol. 276^b, l. 10, the proper title, and on fol. 27^a, l. 8, the proper date of composition, viz. A. H. 770, appear. This *second maḳālah* is not dated.

Numerous marginal and interlinear glosses; slight injuries here and there. Haileybury MS.

No. 3365, ff. 535, ll. 16-17; unequal Nasta'liq, on paper of various colours; size, 8¾ in. by 5¼ in.

2294

Another copy of the *first maḳālah* of the same work.

Beginning as usual. No date. The copy is much spoiled by worms and written rather carelessly and unequally. College of Fort William, 1825.

No. 2422, ff. 502, ll. 15; Nasta'liq, mixed with Shikasta, by various hands; size, 10¾ in. by 5¼ in.

2295

Kitâb dar 'ilm-i-ṭibb (کتاب در علم طب).

A collection of shorter and longer treatises on medical science and the *Materia Medica*, comprising the following little books:

1. An anonymous treatise on headache, etc., beginning, on fol. 1^b: الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله اجمعين وبعد في الصّداع صداع در دبست الخ.

2. Another anonymous treatise on gout, etc., beginning, on fol. 69^a: الحمد لله على كون هدانا بفعله و نواله والصلوة على رسوله محمد وآله اّمّا بعد معروض ميگردد که در کتب طب مسطور است که نفوس از جمله اوجاع الخ.

3. A short tract on finding out the degree of heat and cold, moisture and dryness (در استعلام درجه حرارت), on fol. 79^a.

4. An essay, styled *Dar tadbir-i-habâlâ u maulûd* (در تدبیر حبالی و مولود), 'how to treat pregnant women and a new-born child,' on fol. 80^a, beginning: بدانکه هرگاه که علامات الخ.

5. An essay as continuation to the preceding one, styled *Faṣl fi mudâwât amrâḍi-alatfâl* (فصل فی مداواة امراض الاطفال), 'on the medical treatment of children's diseases,' on fol. 82^a. This little essay is written in *Arabic*.

6. A short tract by Abûbakr Muḥammad bin Zakariyyâ almutaṭabbib, on fol. 85^a, also in *Arabic*.

7. A short tract on laxatives (اسهال), on fol. 90^a.

8. The second *maḳâlâh* of the *Ikhtiyârât-i-bad'î* (اختیارات بدیعی), see No. 2289 sq. above, wrongly styled the third *risâlah* of the خزائن, see a similar confusion between the two works in No. 2293 above, on fol. 91^a, beginning: الحمد لله اما بعد بدانکه ابن رساله سیموم از مفتاح الخزائن که ذکر گردد در کتاب الخ. The sixteen bābs are headed as follows:

(1) في المفترحات, on fol. 91^a; (2) في المعاجين, on fol. 96^a, last line; (3) في الجوارشات, on fol. 111^b; (4) في المرتبات, on fol. 118^a; (5) في الاطريقلات, on fol. 119^b; (6) في الاشربة, on fol. 122^a; (7) في اللعوقات, on fol. 127^b; (8) في السفوفات, on fol. 128^b; (9) في الحبوب, on fol. 131^a; (10) في الاقراص, on fol. 135^b; (11) في الشيفات, on fol. 143^a; (12) في الايارجات, on fol. 144^b; (13) not marked; (14) في السنونات, on fol. 147^a; (15) في الادهان, on fol. 146^b; (16) في المرهقات, on fol. 148^a. Dated A.H. 1092 (A.D. 1681).

9 and 10. Two anonymous tracts on medical science, on ff. 149^a and 152^a: طريق آشامیدن ببنج چيني, 'how to drink china-root,' and در منشاء ظهور چوب چيني,

'on the origin of china-root,' the latter of which is incomplete at the end and severely damaged on the last three pages.

No. 620, ff. 157, ll. 15-17; Naskhi; size, 9 in. by 6½ in.

2296

Two works on medicine.

1. *Tashriḥ-i-bi-altaṣwir* (تشریح بالتصویر), better known as *Tashriḥ-i-manṣūrī*, a treatise on the anatomy of the human body, with illustrations, by Maṣṣūr bin Muḥammad bin Aḥmad bin Yūsuf bin Fakih Ilyās, dedicated to Amirzāda Pīr Muḥammad Bahādurkhān (see fol. 1^b), who may either be Mirzā Pīr Muḥammad, Timūr's grandson, who was murdered A.H. 809 (A.D. 1407), or Mirzā Pīr Muḥammad bin 'Umar Shaikh, another of Timūr's grandsons, who reigned over Fārs A.H. 796-812 (A.D. 1394-1409), see *Bodleian Cat.*, Nos. 1586 and 2419; *Rieu ii.* pp. 467^b and 468^a. Lithographed at Delhi, A.H. 1264. It comprises a *muḳaddimah*, در تعریف اعضا (the various organs of the body), on fol. 2^a; five *maḳālas*, viz.: I. في العظام (bones), on fol. 3^a; II. في العصب (nerves), on fol. 5^a; III. في العضلات (muscles), on fol. 6^b; IV. في الاوردة (veins), on fol. 7^b; V. في الشرايين (arteries), on fol. 9^a; and a *khātimah*, في ذكر الاعضاء المركبة (complex organs), on fol. 9^b. Beginning: شکرو سپاس پادشاهی را سزد و حمد و ثنائی بقیاس خالق را رسد که در خلفت انسان الخ. The author is the same who wrote the better known *Kifāya* (see the immediately following copies). Full-sized anatomical illustrations are found between ff. 2 and 3, 8 and 9, 9 and 10, 11 and 12. Dated the 14th of Sha'bān, A.H. 1083 (A.D. 1672, Dec. 5), by Muḥammad Akmal bin Kamāl-al-din Afḍal. Collated A.H. 1089 (A.D. 1678).

2. *Taḳwīm-alabḍān bimudâwât-alamrâḍ* (تقویم الابدان بیدواة الامراض), a kind of medical calendar, by Yahyâ bin 'Isâ bin 'Alī bin Jazzâr (جزار), on ff. 14-61, beginning: الحمد لله الذي خلق فسوى والذي قدر فهدى: و امراض و شفى الخ. Dated the 23rd of Ṣafar, A.H. 1088 (A.D. 1677, April 27), by Kamāl Akmal bin Kamāl Afḍal bin Kamāl Muḥammad alwā'iz. Likewise collated.

No. 1379, ff. 61, ll. 30 and more; Nasta'liq, mixed with Shikasta; smaller portions in Naskhi; size, 16 in. by 9½ in.

2297

Kifāya-i-mujāhidiyyah (کفایة مجاهدیة).

A work on the whole medical science, compiled by the same Maṣṣūr bin Muḥammad bin Aḥmad bin Yūsuf bin Fakih (or as he is called here, Fakih-aluās) Ilyās (see fol. 3^a, l. 4), who wrote the *Tashriḥ-i-manṣūrī* (see the preceding copy), and divided into two fanns, the first comprising theoretical and practical medicine, the second the description of simple and compound medicaments. It is dedicated to Sulṭān Zain-al-'ābidin of

Kashmir (A. H. 826-877=A. D. 1423-1472), not to 'Alâ-aldin Muhammad Khilji, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 asserts, comp. p. 3^b, l. 7; Bodleian Cat., No. 1587; and Rieu ii. p. 470. It is sometimes styled کفایۃ منصورى (as on the fly-leaf of this copy, and on fol. 1^a in the following copy, also in the lithographed edition, Lucknow, A. H. 1290).

The first fann is subdivided into two sections (قسم), viz.:

قسم اول در طب نظری.

قسم دوم در طب عملی.

The first قسم (on theoretical medicine) contains a mukaddimah (ou fol. 7^a) and four chapters (مقاله) viz.:

1. در اسباب مادی صحت (substantial elements of health), on fol. 8^a, in four bâbs.

2. در اسباب صوری صحت (apparent elements of health), on fol. 19^b, in two bâbs.

3. در اسباب فاعلی صحت (efficient elements of health), on fol. 23^a, in a mukaddimah and two bâbs.

4. در احوال و اعراض و علامات (conditions, accidents, and symptoms of the body), on fol. 35^b, in two bâbs.

The second قسم (on practical medicine) contains five chapters (مقاله), viz.:

1. در حفظ صحت و علاج کلی (preservation of health and general treatment), on fol. 49^a, in two bâbs.

2. در امراضی که اعضا را عارض شود و علاج آن (diseases of the various limbs or organs of the body, i. e. local diseases, and their treatment), on fol. 68^b in twenty bâbs.

3. در حمیات (fevers), on fol. 164^a, in three bâbs.

4. در امراض که ظاهر بدن را حادث شود (external diseases of the body), on fol. 178^a, in seven bâbs.

5. در ذکر زهر حیوانات و حیوانی که زهر دارد و دفع آن (animal poisons and their antidotes), on fol. 197^b, in four bâbs.

The second fann is subdivided into two chapters (مقاله):

1. در ذکر بعضی ادویه مفردة و اغذیه (simple drugs and aliments), on fol. 210^a, in seven bâbs.

2. در ادویه مرکبه و کیفیت ترتیب آن (compound medicaments and their ingredients), on fol. 220^a, in twenty bâbs.

Beginning: شکر و سیاس مرخالفی را که در خلقت انسان دقایق حکمت او بی پایانست و حمد بحد و ثنائی بیقیاس مر بادشاهی را که نعم و احسان او در حق انسان بیرون از حد بیان است الخ.

Worm-eaten throughout; the last leaf damaged besides.

Dated the 7th of Rajab, A. H. 1176 (fourth year of Shâh 'Âlam's reign) = A. D. 1763, Jan. 22, by Shibâb-aldin, living in Gauharpûr. The first owner was Munshi Muhammad. The copy belonged afterwards to Sir Charles Wilkins.

No. 2368, ff. 261, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

2298

Another copy of the same.

Beginning: شکر و سیاس مر خالقى را که در خلقت انسان دقایق حکمت او بی پایانست و حمد بحد و ثنائى بحد مر بادشاه را الخ.

Author's name, on fol. 2^b: Manşûr bin Muhammad bin Ahmad bin Yûsuf bin Ilyâs.

First fann, in two قسم; kism I, in a mukaddimah (on fol. 4^b) and four inakâlas, on ff. 5^b, 13^a, 15^a, and 23^a; kism II, in five makâlas, on ff. 31^b, 44^b, 121^a, 131^b, and 146^a.

Second fann, in two makâlas, on ff. 155^a and 162^b.

No date. College of Fort William, 1825.

No. 2230, ff. 194, ll. 15; Nasta'lik on ff. 1-135^a, Shikasta on ff. 135^b-194; size, 12½ in. by 7½ in.

2299

A slightly incomplete copy of the same.

This copy, which, although undated, is considerably older than the two preceding ones, has two lacunas, one of two leaves after fol. 3 (corresponding to fol. 4^b, l. 7-fol. 7^a, l. 9 in No. 2297 above), and another of one leaf after fol. 150 (corresponding to fol. 188^a, first line-fol. 189^a, l. 5 in the same copy).

Beginning: شکر و سیاس مر خالقى را که در خلقت انسان دقایق حکمت او بی پایانست و حمد بی حد و ثنائى بیقیاس مر پادشاهی را الخ.

First fann: kism I, in a mukaddimah (the heading of which is missing owing to the first lacuna) and four makâlas, on ff. 4^b, 13^b, 16^a, and 25^a; kism II, in five makâlas, on ff. 35^b, 50^a, 131^a, 143^a, and 158^a (the last headed here: (در ذکر زهر) حیوانات زهر دار و دفع الخ).

Second fann, in two makâlas, on ff. 169^a and 177^b (the latter headed: (در ادویه مرکبه و کیفیت ترکیب آن).

Seals and notes of former owners on fol. 1^a, from A. H. 1165=A. D. 1752 ('Abd-alwahhâbkhan Bahâdur), and A. H. 1168=A. D. 1754, 1755 (Dâmâd Muhammad Husain).

No. 1206, ff. 211, ll. 17; small, but very clear Nasta'lik; illuminated frontispiece; size, 8½ in. by 5 in.

2300

Another defective copy of the same.

This copy opens abruptly with the last words of the preface and the first words of the *fihrist* or index, on fol. 2^a (fol. 1 must be placed after fol. 3), corresponding to fol. 4^a, last line, and fol. 4^b, first line, in No. 2297.

First fann: kism I, in a mukaddimah (missing here on account of a lacuna after fol. 1) and four makâlas (the first of which is lacking the first three bâbs on account of the same lacuna, comprising ff. 7^a-10^b in No. 2297), on ff. 13^a (second), 16^a (third), and 27^a (fourth); kism II, in five makâlas, on ff. 38^a, 56^b, 145^b, 158^a, and 175^a.

Second fann, in two maḳālas, on ff. 187^a and 197^a. In the middle of the twentieth or last bāb of the second maḳālah this copy breaks off.

No. 801, ff. 228, ll. 19; very careless and inelegant Nasta'lik; the first three leaves in another handwriting, ll. 15; size, 8½ in. by 6½ in.

2301

A still more defective copy of the same.

Beginning as in the preceding copy.

First fann: kism I, in a muḳaddimah (on fol. 3^b, last line) and four maḳālas, on ff. 4^b, 13^a (here headed by mistake در اسباب ضرورتی صحت instead of در اسباب صحت), 15^a, and 23^a; kism II, in five maḳālas, on ff. 33^a, 46^a, 118^b, 127^a, and 140^a. In the *first bāb* of the *fifth maḳālah* the copy breaks off on fol. 143^b, l. 5, and continues immediately (in the same line, by some gross oversight, caused no doubt by some similar words) in the *second bāb* of the *second maḳālah* of the *second fann*, so that there are missing: part of the *first bāb* and the remaining three bābs of the *fifth maḳālah* of the *second kism* of the *first fann*; the whole *first maḳālah* of the *second fann*, the *first bāb* of the *second maḳālah*, and a few lines of the *second bāb* of the same (= 39½ pages of No. 2297, from fol. 202^b, l. 5 ab infra, to fol. 222^a, l. 4). The *kifāyeh* مجاهدیه ends on fol. 166^b, and is written by several persons, viz.: 'Alī Ridā, his brothers Ghulām Husain and Zain-al-'ābidin, and some other friends and relatives. A date is not given.

The remainder of the MS. (ff. 167-282, of which ff. 171-177, 220-223, and 275-278 are left entirely blank) contains several fragments of other medical treatises, for instance, on fol. 167^a شیرۀ ترباق افیون شیره, etc.; on fol. 178^a نسخه نظرون, etc.; on fol. 224^a a long tract on the different diseases and pains in the various parts of the human body, beginning with headache, etc. On fol. 279^a a short mathnawi in Hindūstānī.

No. 1207, ff. 282, ll. 12-16; written by many different hands, chiefly in various styles of very uncouth and often very incorrect Shikasta; size, 8½ in. by 5½ in.

2302

Zubdat-i-kawānin-al'ilāj (زبدة قوانین العلاج).

A compendium of therapeutics, based on older standard works and especially (as a comparison with No. 2286 above shows) on the second بخش of the Aghrād-al-ṭibb, by Muḥammad 'Alā-aldin (not bin 'Alā-aldin, as he is called on the margin of fol. 57^a) bin Hibat-allāh Sabzwāri, called Ghiyāth-al-ṭabīb (or almutaṭabbib, as here loc. cit.), see Rien ii. pp. 477 and 478, where this treatise is styled رساله در معالجات امراض, and Bodleian Cat., No. 1588, where a little tract on rheumatics (رساله فی وجع مفاصل) is noticed. The present work deals with the special diseases of all the various parts of the human body and suggests the necessary cures for each. According to fol. 57^a, l. 3, it was completed in Rabi' I, A. H. 871 (A. D. 1466, Oct., Nov.).

Beginning, on fol. 1^b: الحمد لله الذى خلق الانسان وجعله اشرف المواليد الاركان الخ.

Index on ff. 1^b-2^b. The book contains the following fourteen bābs:

1. در امراض سر (head), on fol. 2^b, in fifteen faṣls.

2. در امراض چشم (eye), on fol. 7^a, in fifteen faṣls.

This bāb breaks off on fol. 7^b in the middle of the fifth faṣl; owing to a lacuna between fol. 7 and fol. 8, the remainder of the second bāb and the beginning of the third (در امراض گوش و بینی, ear and nose, in nine faṣls) are missing.

4. در امراض دهان و حلق (month and throat), on fol. 9^b, in fifteen faṣls.

5. در امراض صدر و ریه و قلب (chest, lungs, and heart), on fol. 13^b, in nine faṣls.

6. در امراض معده و جگر و سبزرز (stomach, liver, and spleen), on fol. 16^b, in fifteen faṣls.

7. در امراض روده و معد (bowels and posteriors), on fol. 23^a, in twelve faṣls.

8. در امراض گرده و مثانه و صفاق و اعضاء نفاس (in the index اعضاء تناسل) (kidney, bladder, peritoneum, and organs of generation), on fol. 30^b, in twelve faṣls.

9. در امراض که مخصوص است بزنان (special diseases of women), on fol. 35^a, in six faṣls.

10. در اوجاع ظهر و مفاصل (pains in the back and joints), on fol. 37^a, in three faṣls.

11. در تبها و روزهای بحران (fevers and the days of the crisis), on fol. 39^a, in nine faṣls.

12. در اورام و بشور و آنجه در ظاهر پوست حادث شود (tumours, ulcers, and outward diseases of the skin), on fol. 45^a, in eighteen faṣls.

13. در ضربه و سقطه در وادی و مجری و سوختگی (bodily injuries and wounds of various description), on fol. 50^b, in six faṣls.

14. در طرد هوام و راندن از خانه و مسکن و تدبیر (protection against reptiles and wild beasts, their stinging and biting, as well as against poisons and the plague), on fol. 54^a, in six faṣls. A fragment of the first five bābs of this work (without a title) is noticed in W. Pertsch, Berlin Cat., p. 10, No. 22.

No date. The copy is collated and annotated.

No. 2064, ff. 1-57^a, ll. 21; Nasta'lik; size, 9½ in. by 5½ in.

2303

Tahfa-i-Kbānī (تحفة کبانی).

A general and comprehensive work on medicine, compiled by Mahmūd bin Muḥammad 'Abdallāh bin 'Abdallāh bin Mahmūd Nūr-allāh, who came A. H. 902 (A. D. 1496, 1497) to Shirāz and studied there medical science under Maulānā Jalāl-ahmillat wa-aldin Muḥammad, Mahmūd Nūr-allāh, and others for three years. Then he began to compile this book, which he dedicated to Sultān Sa'id Bahādurkhān (identical, as it seems, with Sultān Sa'idkhān, the grandson of Yūnuskhān of the Čaghatāi line, who afterwards in A. H.

920=A. D. 1514 became ruler of Kāshghar and reigned there till his death in A. H. 939=A. D. 1532. 1533, see Rieu i. p. 165^a), and divided into *four bābs* and *one faṣl*, viz.:

باب اوّل در بیان قسمی علمی و عملی ازین فنّ (on theoretical and practical medicine in general).

باب دوم در بیان امراض مختصّه باعضای انسان (on the diseases of the various organs of the body).

باب سیوم در بیان امراض مختصّه بررجال و نسا (on special diseases of men and women).

باب چهارم در بیان امراض عامّه که اختصاص بعضی (on general diseases).

فصل در بیان باره از ادویه مفرده و مرکبه و خواصّ بعضی (on some simple and compound medicaments, the qualities of certain animals and the injuries they can inflict).

The first *bāb* begins on fol. 2^b; all the other headings are wanting. On fol. 161^b a second part of the work begins, apparently with the *fourth* *bāb*. The *faṣl* is missing altogether. The copy is, according to fol. 1^a, ll. 4 and 5: راقم این سواد حقیر قلیل البضاعة محمود بن محمد نور الله، the first rough sketch or 'brouillon' of the work by the author himself, and we may conjecture that some unknown reasons prevented him from finishing his task.

Beginning: الحمد لله الذی خلق الانسان فی احسن تقویم الخ.

Ff. 159-164 greatly injured by worms.

No. 1166, ff. 251, ll. 13; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2304

Jāmi'-alfawā'id (جامع الفوائد).

Prescriptions and remedies for all diseases of the human body from the head downwards, beginning with صداع or headache, by the physician Yūsuf bin Muḥammad of Harāt, with the takhalluṣ Yūsufi, the same who, as munshi of the emperor Humāyūn (A. H. 937-963=A. D. 1530-1556), compiled in A. H. 940 (A. D. 1533, 1534) the well-known work on epistolary art, styled بدائع الانشا (see Nos. 2057-2060 above). The present treatise is a kind of commentary or rather a supplement and amplification to a larger book by the same author, the علاج الامراض, a versified handbook of therapeutics, see fol. 2^a, last line; comp. Bodleian Cat., No. 1591; Rieu ii. p. 475, and iii. p. 1089^a; and see also Fleischer, Cat. Lips., p. 511; Kraft, p. 148; Cat. Codd. Or. Lugd. Bat. iii. pp. 279 and 280; Mélanges Asiatiques v. p. 261; and H. Khalfā ii. p. 564. The principal part of this treatise ends on fol. 97^a, and as date of composition is given here A. H. 910 (نهد وده) = A. D. 1504, 1505, whereas the Bodleian copy has A. H. 917=A. D. 1511, 1512 (both in the reign of Sultān Bābar, A. H. 899-937=A. D. 1494-1530). On ff. 97^b-102^a a short appendix is given, styled فائده.

Beginning: حمد نا محدود حکیمی را که بقانون حکمت و کامل صناعت الخ.

Other medical works of Yūsufi are enumerated in Rieu, loc. cit.

No. 1375, ff. 102, ll. 12; Nasta'liq, by two different hands (the first on ff. 1-40); size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2305

Ma'dan-alshifā-i-Sikandarshāhi (معادن الشفاء (سکندر شاهي).

A standard work on medicine, compiled from Indian sources, A. H. 918 (A. D. 1512, 1513), by Bhūwah bin Khawāṣṣkhān (بهووه بن خواصخان), and dedicated to Abū-almuẓaffar Sikandarshāh bin Bahlūlshāh (who reigned A. H. 894-923=A. D. 1489-1517), see Bodleian Cat., No. 1592; Rieu ii. pp. 471 and 472; E. G. Browne, Cambridge Cat., pp. 212 and 213; A. F. Mehren, p. 10, No. XXI; Dietz, Analecta Medica, p. 171; and Dr. Haas in Z. D. M. G., vol. 30, pp. 630-642, where some extracts are published in text and German translation. The work is commonly known as طب سکندری.

It is divided into a *muḥaddimah* (در تعریف علم طب) on fol. 6^b; and three *bābs*, viz.:

1. در مقدمات علاج (introduction to therapeutics), on fol. 8^b, styled in Sanskrit سوتر استهان (Sūtra Sthān), in thirty-two faṣls.

2. در خلعت انسان و تشریح اعضاء آن (anatomy of the human body), on fol. 72^b, in Sanskrit, سباریر برن (correctly ساریک استهان, Sārīrak Sthān), in nine faṣls.

3. در بیان علامات امراض و علاجهای آن (diagnosis and cure of diseases), on fol. 93^b, in Sanskrit, ندان و چکتسا استهان (Nidān u C'ikitsā Sthān), in eighty-seven faṣls.

Beginning, on fol. 5^b: حمد مر خدا را که بحکمت بالغه و قدرت کامله صاحبان بستر عدم و فنا را از دار و خانه (مادّه) انجاد و احیاء مادّه حیات جاودانی الخ.

A complete index of the whole work is added by a more modern hand on ff. 1^a-4^b, and by the same hand are written the last three pages of the copy, which is dated A. H. 1090 (A. D. 1679), in Lāhūr (in the reign of 'Alamgir).

No. 871, ff. 382, ll. 25; Nasta'liq; illuminated frontispiece on fol. 5^b; size, 10 in. by 6 $\frac{1}{2}$ in.

2306

Miftāh-al-surūr-i-Ādilshāhi (مفتاح السرور عادلشاهی).

A book on sexual intercourse, the peculiarities and properties of women, the various drugs and nourishments to increase procreative power, etc., written for Tāj-aldaulah wa-alsaltānah wa-aldunyā wa-aldīm Abū-almujāhid 'Ādilshāh, that is no doubt Yūsuf 'Ādilshāh (who died A. H. 925=A. D. 1519), in or shortly after A. H. 922 (A. D. 1516), see fol. 2^b, ll. 6 and penult., and fol. 3^b, ll. penult. and ultima, by Maḥmūd Ayāz. It is divided into a *muḥaddimah* on fol. 4^a; three *maḳālas* on ff. 9^a, 20^b, and 52^a; and a *khātimah* on fol. 62^a.

الحمد لله الفرد الصمد الذى خلق من كل شئ زوجين انبين والصلوة والسلام على

Dated the 8th of Ramaḍān in the twentieth year (of? perhaps Muḥammadshāh's reign, which would be A. H. 1151 = A. D. 1738, Dec. 20). An entry from 16th Dec., 1787, by a former owner, Robert Watherston.

Bibliotheca Leydeniana.

No. 2473, ff. 65, ll. 13; Nasta'lik; size, 8 in. by 5½ in.

2307

Dastūr-al'ilāj (دستور العلاج).

A very large and detailed work on therapeutics, composed by Sulṭān 'Alī Ṭabīb of Khurāsān (see fol. 1^b, l. 13), who began to write this work, after forty years of medical studies and practice, A. H. 933 (A. D. 1526, 1527), in the reign of his master and patron, the Uzbek Sulṭān Abū-almaṣūr Kūcūnjikhān (who reigned in Samarkand A. H. 916-936 = A. D. 1510-1530), at the request of Abū-almuẓaffar Maḥmūdshāh Sulṭān whom he attended in a serious illness (see these details, on fol. 70^b, l. 6 sq.). It was originally divided into two maḳālas, to which, some years later, the author added an introduction or muḳaddimah, in which the work was dedicated to Abū-almaṣūr Kūcūnjikhān's son and successor, the Uzbek Sulṭān Abū Sa'īd Bahādurkhān (A. H. 936-939 = A. D. 1530-1533), see fol. 2^a, l. 3 ab infra. For further information see Bodleian Cat., No. 1593; Rieu ii. p. 473; W. Pertsch, Berlin Cat., pp. 580 and 581; Cat. Codd. Or. Lugd. Bat. iii. p. 277 (where the Uzbek Sulṭān Abū Sa'īd has been confounded with Abū Sa'īd Ilkhāni, who reigned more than 200 years before, viz. A. H. 716-736 = A. D. 1316-1335); Paris Cat., p. 285, No. 153. Lithographed at Dihli, without date.

Contents:

Muḳaddimah, on hygiene, the definition of medical science, health and disease, etc. (در بیان حفظ صحت و), beginning, (بیان حدّ طبّ و احوال تندرستی و بیماری الخ), on fol. 1^b: جواهر حمد و ثنا خدای عزّ و جلّ را که حکیم حاذق است و ستایش شکر بیفای رحیمی را که شفا بخش الخ, and divided into sixteen bābs, on ff. 2^b, 14^a, 18^b, 22^b, 31^b, 34^a, first line, 36^a, 42^a, 42^b, 48^b, 50^a, 51^a, 51^b, 54^b, 56^a, and 64^b.

First maḳālah, on diseases of the various limbs and organs of the body, i. e. local diseases (در امراض مختصّه), beginning, on fol. 70^a: سباس و ستایش, and حضرت علیمی را که نسخه بی سقم الذى انزل الخ, divided into twenty-five bābs, on ff. 71^a, 106^a, 124^b, 129^b, last line, 133^a, 134^a, 137^a, 138^b, 143^a, first line, 147^b, 158^b, 162^b, 163^b, 177^a, 182^b, 185^a, 190^b, 207^b, 212^a, 218^a, 226^a, 236^a, 249^b, 251^a, and 252^a.

Second maḳālah, on general diseases (در امراض غمر), on fol. 264^a, l. 6, divided into eight bābs, on ff. 264^a, 292^a, 311^b, 320^b, 324^b, 326^a, 329^b, and 333^a.

Dated by Sayyid Khahl A. H. 1044, 2nd of Sha'bān (A. D. 1635, Jan. 21).

No. 870, ff. 343, ll. 19-25; written irregularly in Nasta'lik; worm-eaten here and there; size, 10½ in. by 6 in.

2308

Another copy of the same.

This copy contains only the original part of the work, i. e. the first and the second maḳālah, without the later muḳaddimah. The date of composition, viz. A. H. 933, appears here on fol. 2^a, l. 5. Beginning the same as on fol. 70^a in the preceding copy.

First maḳālah, on fol. 2^a; second, on fol. 198^a.

Dated the 26th of Rabi'-althāni, A. H. 1123 (A. D. 1711, June 13), by Ghadanfar Husainkhān, commonly called Muḥammad Ḥasan Saljūk.

No. 1517, ff. 276, ll. 21; clear Nasta'lik; illuminated frontispiece; size, 12½ in. by 7 in.

2309

An incomplete copy of the first maḳālah of the Dastūr-al'ilāj.

Beginning as usual. The date of composition, A. H. 933, appears here on fol. 1^b, l. 13.

This copy breaks off in the third nau' of the twelfth faṣl of bâb 22 (on the diseases of the womb) with the words: علامات حرارت و درد سر و غشیان و تلخی... دهمان, corresponding to fol. 245^b, ll. 3 and 4, in No. 2307 above. The twenty-second bâb begins on fol. 254^a.

No date. This copy belonged to Sir Charles Wilkins.

No. 2358, ff. 267, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

2310

Tibb-i-Shifā'i (طب شفائي).

A complete pharmacopoeia, arranged in alphabetical order according to the first letter of the words, styled in the following two copies respectively نسخه قرابادین and قرابادین شفائي and در باب طبّ تألیف حکیم شفائي (in Rieu simply قرابادین), by Muẓaffar bin Muḥammad alḥusaini alshifā'i, who was a native of Kāshān and died A. H. 963 (A. D. 1556), see A. Sprenger, Catal., p. 22, No. 236. Other copies of this work are noticed in Bodleian Cat., No. 1594; Rieu ii. p. 474; J. Aumer, p. 135; A. F. Mehren, p. 15; and De Jong, Cat. Codd. Or. Acad. Reg., p. 232. Translated into Latin under the title 'Pharmacopoeia Persica,' by Father Ange de St. Joseph of Toulouse, Paris, 1681.

Beginning: الحمد لله العليم والحكيم والصلوة على من اوتى الحكمة والكتاب الكريم الخ.

Numerous additions and amplifications on the margin. Fragments of medical and other treatises on the fly-leaves and at the end, beginning with a few extracts from the رسالة اوزان, or treatise on weights and measures, by Mir Muḥammad Mu'min of Astarābād (a good Arabic scholar and Persian poet, who was in Kāshān A. H. 987 = A. D. 1579, see A. Sprenger, Catal., p. 42, No. 583).

No date.

No. 1208, ff. 213, ll. 12; Nasta'lik; very plain frontispiece; size, 8½ in. by 5½ in.

2311

A slightly defective copy of the same.

Beginning on fol. 9^b as in the preceding copy.

Ff. 1^b-8^a are a repetition (in a different handwriting) of ff. 9^b-16^b, last line. The original copy breaks off in the letter م on fol. 179^b. Ff. 180-184, beginning with the باب التّون, are added by other hands. The title, نسخۀ قرايادين الخ, given to the work here on fol. 9^a, has been noticed in the preceding copy.

The present copy belonged formerly to Sir Charles Wilkins.

No. 2367, ff. 184, ll. 12-15 in large and clear Nasta'lik on ff. 9-179; ll. 15 in smaller Nasta'lik on ff. 1-8; ll. 17-18 in careless Nasta'lik and Shikasta on ff. 180-184; size, 9½ in. by 5¾ in.

2312

A more defective copy of the same.

Beginning as usual. It is styled on the fly-leaf قرايادين شفائي, see No. 2310 above. This copy is greatly damaged both by worms and water, so that many pages are entirely spoiled and rendered useless. There is besides a large lacuna after fol. 45, comprising seventeen leaves according to the Arabic paging. The work ends on fol. 95^b, and is dated A. H. 1119 (A. D. 1707, 1708), by Muḥammad Naẓar alṭābīb. The remainder of the copy, as well as the fly-leaf and fol. 1^a, is filled with smaller treatises on drugs, medical prescriptions, etc., in different handwriting.

No. 1949, ff. 109, ll. 18; very careless Nasta'lik; size, 9¼ in. by 5 in.

2313

Risāla-i-ḥub-i-ḥini khwardan (رسالۀ چوب چینی خوردن).

A treatise on the china-root, identical with the رسالۀ بیخ چینی, noticed in Bodleian Cat., No. 1597, by Ḥakīm 'Imād-al-dīn Maḥmūd bin Maṣ'ūd bin Maḥmūd Ṭābīb of Shirāz, who flourished about the close of the reign of Shāh Tahmāsp (died A. H. 984 = A. D. 1576), see Bodleian Cat., Nos. 1595 and 1596 (where three other treatises by the same author are described, viz. one on poison and antidotes, one on some compound medicaments, and one on tested cures), and Rieu ii. p. 474ⁿ. Other copies of the same treatise are noticed in Rieu ii. p. 844^b; A. F. Mehren, p. 44; and Fleischer, Cat. Lips., p. 513; comp. also H. Khalfa iii. p. 386.

Beginning: الحمد لله اما بعد این رسالہ ایست (مختصر) و مقاله است معتبر در امور متعلّقه بـبیخ چینی الخ.

No date.

No. 957, ff. 24, ll. 11; small, but clear Nasta'lik; illuminated frontispiece; size, 7¼ in. by 4½ in.

IND. OFF.

2314

Risāla-i-yanbū' fi 'ilm-alṭibb (رسالۀ ینبوع فی علم الطب).

A large treatise on medical science, identical with the manual of the same title described in Rieu ii. p. 474^a, No. 1, and ascribed there to the same 'Imād-al-dīn Maḥmūd bin Maṣ'ūd, who wrote the treatise on the china-root, in the preceding copy. In our copy, however, the author appears to be called Sharaf-al-dīn Ḥasan.

It begins, without a preface, thus: الحمد لله رب العالمین اما بعد بدانکہ آدمی مرکب است ازین جسد محسوس و روحی غیر محسوس کہ حکما آنرا نفس نامطه مبنکونند الخ.

It is divided into nineteen fasls, the first of which contains preliminary notices (در حکایت قوتها و محلّ مرا) قوتی از بدن و مزاج و اقسام آن واجناس مرض واسباب (و علامات و اخلاط الخ, on fol. 1^b; the following fifteen (second, on fol. 5^b, etc.) treat of the diseases of special parts of the body, beginning with the head (سر); the seventeenth and eighteenth discuss tumours and fevers. and the nineteenth gives a detailed statement of aliments, drinks, simple and compound medicaments. Many headings are left blank. Marginal glosses and additions on the first leaves.

No date.

No. 964, ff. 187, ll. 17; Nasta'lik; size, 7¾ in. by 4¾ in.

2315

Shifā-almarad (شفاء المرض).

A treatise on medical science and practical cures in mathnawī-baits, composed by Shihāb-al-dīn bin 'Abd-alkarīm (see the full name in the following copies), whose medical teacher was a physician of Kāhnl, named Muḥammad, sec fol. 89^a, l. 11. It is divided into 160 short bābs, see fol. 3^a, l. 6 (in No. 2317, 3 below 161 or 162 bābs), and finished, according to the last bait, A. H. 990 (A. D. 1582).

Beginning:

نخستین کنم نون خامه روان - بتوحید پروردگار جهان
This copy is dated by Mir Najm-al-dīn alḥusaini the 22nd of Shawwāl, A. H. 1171 (A. D. 1758, June 29).

No. 951, ff. 91, 2 coll., each ll. 17; small, but distinct Nasta'lik; size, 7¾ in. by 4 in.

2316

Another copy of the same.

A very defective copy of the Shifā-almarad. All the leaves of this MS. are mutilated at the bottom—that is to say, worms have eaten away sometimes smaller, sometimes larger portions of them; not a single page is intact.

Beginning as in the preceding copy.

Dated the 27th of Dhū-alḥijjah, A. H. 1165 (A. D. 1752, Nov. 5), at قصبۀ شامنور, by Ghulām Muḥammad bin Ḥakimkhān Yūsuf.

No. 1828, ff. 82, 2 coll., each ll. 17 (at least in the original form); Nasta'lik; size, 10 in. by 5¾ in. (in the intact form).

2317

Medical treatises.

1. On fol. 1^b: an alphabetical vocabulary of simple drugs, فرهنگ طبّ در بیان لغات مفردات; beginning, without any preface, at once with the title thus: بدانکه داروها دو نوع است اول آنکه از خانه عطاران بداد میبشود اما مرد کامل الح.

2. On ff. 41^a-43: recipes for various diseases, etc. It begins with an الح علاج قوّت باد الح.

3. On fol. 45^b: the same Shifā al-marḍ, شفاء المرض, which is contained in the two preceding copies, by Shihab-aldin bin 'Abd-alkarim (see the title on fol. 47^b, l. 3). It is here divided into 162 (according to the index, on ff. 49^b sq., 161) bābs and begins: نخستین کنم نون خامه روان الح.

The first and the third treatise are written by the same scribe, Shaikh 'Iwād bin 'Umar bin Hāzib; the latter is dated the 6th of Rabi' al-thāni, A. H. 1133 (A. D. 1721, Febr. 4).

4. On ff. 154^a-160: some other recipes of various kinds.

No. 1735, ff. 160, ll. 13; careless Nasta'lik, mixed with Shikasta; ff. 41-43 and 154-160 written by various other hands; size, 8 in. by 4½ in.

2318

Dastūr-al-aṭibā (دستور الأطباء).

A compendium of medicine according to the Indian system, by Muḥammad Kāsim Hindūshāh of Astarābād, commonly called Firishṭa, the author of the well-known تاریخ فرشته or گلشن ابراهیمی (see above, Nos. 291-302), who died after A. H. 1033 (A. D. 1624). It is styled دستور الأطباء (see fol. 2^a, l. 12) or اختیارات فاسمی (both titles denoting the same work), comp. Bodleian Cat., No. 1601; Rieu, Supplement, pp. 113 and 114 (see also Rieu i. p. 225^b, and iii. p. 1055^a); W. Pertsch, Berlin Cat., p. 580; A. F. Mehren, p. 11^a; and H. Khalfā iii. p. 225, No. 5059.

Beginning, on fol. 1^b: حمد بیکد مر خدا را که بر حکم وما ارسلناک الا رحمة للعالمین رایات شوکت الح.

It is divided into a muḥaddimah, three maḳālas, and a khātimah, viz.:

or according to the مقدمه در اصول بدن و جزآن در ذکر ارکان بدن و اخلاط (general index, on fol. 2^a: 'on the constituent parts of the body, its humours,' etc., on fol. 2^b, first line, in nine fa'idas.

مقالة اول در ذکر ادویه مفردة (according to the index: 'on simple drugs and aliments,' on fol. 21^a, in alphabetical order.

مقالة دوم در مرکبات (according to the index: 'on compound medicaments,' on fol. 73^a, in fifteen bābs.

مقالة سیوم در معالجات امراض (according to the index: 'on the treatment of diseases,' on fol. 133^a, in 160 faṣls.

حاشیه در بیان (شرح index) انواع مزه و قسمت ربع (index مسکون (ممالک ربع مسکون, 'on tastes and savours (sweet, sour, bitter, etc.) and the classification of land according to water,' on fol. 222^a.

Written at the request of Mun-hi Muḥammad Hayāt, and dated by Shihab-aldin of Ganharpur (see No. 2297 above), in the month of Ramaḍān, A. H. 1174 (A. D. 1761, April-May). A former owner of this copy was Sir Charles Wilkins, who made occasionally some valuable remarks in pencil on the margin. There is also an English translation of the introductory words of the book by the same on a loose sheet of paper.

On fol. 1^a a tract on the china-root (نرکب چوب (چینی).

No. 2364, ff. 224, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

2319

Another copy of the same.

Beginning: حمد بیکد مر خدا را که بر حکم ما ارسلناک الح. The title appears here on fol. 1^b, l. 15.

Muḥaddimah, on fol. 1^b, last line; first maḳālah, on fol. 10^a; second maḳālah, on fol. 37^b; third maḳālah, on fol. 58^a, lin. penult. (not marked by a special heading here; that of the fifteenth bāb of the second maḳālah is likewise missing); khātimah, on fol. 95^a.

No date.

No. 1025, ff. 1-96, ll. 25; Nasta'lik, ff. 23-26 supplied by other hands; size, 9½ in. by 5½ in.

2320

The same.

Beginning: حمد مر خدا را که بر حکم الح.

Muḥaddimah, on fol. 2^a (headed here: در کفیت اصول و ارکان بدن); first maḳālah, on fol. 18^b; second maḳālah, on fol. 73^b; third maḳālah, on fol. 117^b; khātimah, on fol. 196^b.

No date.

No. 2063, ff. 198, ll. 13-20; Shikasta, written partly in diagonal lines; size, 9 in. by 6½ in.

2321

A defective copy of the same.

This copy, rather incorrectly written, begins thus: حمدی مر حدای را که بر حکم ما ارسلناک الح.

Muḥaddimah, on fol. 2^a, last line; first maḳālah, on fol. 20^a; second maḳālah, on fol. 73^a; third maḳālah, on fol. 113^b (instead of صد و هفت باب there must be read صد و شصت فصل, as the immediately following index exhibits the correct number of 160 faṣls). In the 120th faṣl of this maḳālah the copy breaks off (= fol. 199^b, l. 6 in No. 2318 above), so that the last forty faṣls and the khātimah are missing.

No. 1862, ff. 164, ll. 14; Nasta'lik; size, 9½ in. by 6½ in.

2322

Another defective copy of the same.

A copy, well written, but incomplete, formed by Nos. 1923 and 1935 together. It begins in No. 1923.

fol. 1^a, in the *second faṣl* of the *second fā'idah* of the *muḥaddimah* with the *اقسام بلغم*; first words: *چنانچه در طبعی نیز گریه کمتر کند الخ*, corresponding to fol. 9^b, l. 13, in No. 2318 above.

First maḥālah in No. 1923, ff. 28^a–55^b, and No. 1935, ff. 183–267.

Second maḥālah in No. 1935, ff. 268–407.

Third maḥālah in No. 1935, ff. 1–183, breaking off in the 146th *faṣl* (=fol. 209^a in No. 2318 above).

Khātimah in No. 1923, fol. 64. Ff. 56–63 of 1923 belong to another work, apparently a commentary on the *Kurān*, which by mistake has been bound together with this MS.

There are consequently missing in this copy the preface and a considerable portion of the *muḥaddimah*, as well as the last fourteen *faṣls* of the third *maḥālah*.

No. 1923, ff. 64; No. 1935, ff. 407, ll. 11; distinct and very neat Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2323

Another copy of the *first maḥālah* of the same work.

Beginning here: *مقاله اول از طب اختیارات قاسمی* در توضیح خواص و مزاج الخ.

It treats of simple drugs and aliments in alphabetical order. The last eleven leaves are greatly damaged, whole parts of them being torn or cut away.

Dated by Aḥmad bin Muḥammad of Rai, the 6th of Rabi'-alawwal, A. H. 1151 (A. D. 1738, June 24).

No. 1830, ff. 49^a–130, ll. 15; very crude and careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2324

Two fragments of medical works.

1. Ff. 1^b–74^b: the same *first maḥālah* of the *اختیارات قاسمی*, *دستور الاطباء*, beginning as in the preceding copy. Dated the 21st of Rajab, A. H. 1153 (A. D. 1740, Oct. 12).

2. Ff. 74^b–80: the *fourth* and the *fifth faṣl* of the *second book* of the sixth *bakhsh* of the *Shihāt-alamrād* (*صحت الامراض*) or the 'true state of diseases,' a medical work not noticed as yet in any collection.

This fragment begins, on fol. 74^b: *حکمت آنست که* معرفت الخ, and deals with general physiological and anatomical matters. Other short medical pieces of a similar kind on the fly-leaves.

No. 697, ff. 80, ll. 15–16; careless Nasta'liq and Shikasta; size, 8 $\frac{5}{8}$ in. by 5 $\frac{1}{4}$ in.

2325

Alfāz-i-adwiyah (الفاظ ادویه).

A description of drugs, by Nūr-al-dīn Muḥammad 'Abdallāh bin Hakīm 'Ain-al-mulk of Shirāz, the well-known editor of the private letters of his uncles Abū-alfadl and Faḍl (see above, Nos. 287 and 1479) and author of several *Inshās* (see No. 2066 above), as well

as of a treatise on the terminology of Sūfis, styled *مراتب الوجود* (see No. 1925, 15 above), composed A. H. 1038 (A. D. 1628, 1629), according to the numerical value of the title, and dedicated to the emperor Shāh-jahān (see fol. 127^b, l. 4, and ll. 4 and 3 ab infra, and fol. 128^a, lin. penult.).

It is divided into a *muḥaddimah* in four *fā'idas*, on fol. 128^b; a *natijah* or alphabetical dictionary of drugs, on fol. 133^a, arranged according to the first and second letters of each word, the first constituting the *برقم*, the second the *تنسيق*; and a *khātimah* on the six most useful medicaments, hitherto rarely noticed (*در بیان ادویه ست که کثیر المنفعة که در کتب متداوله قدما کمتر است*), on fol. 229^a.

Beginning: *هو الله احد (؟) الاحد) الله الصمد که مابۀ* حقیقت بجهونیش از دائره در یافت و احاطۀ شناخت الخ.

The abbreviations used are (according to fol. 129^a, l. 6 sq.) as follows: ط = *طبع* (temperament); حرارت = *حرار* (heat); برودت = *برود* (cold); رطوبت = *رطوب* (moisture); ی = *ی* (dryness); معتدل = *معتدل* (temperate); قوت = *قوت* (energy); مختار = *مختار* (selected, competent, free agent); شربت = *شربت* (draught); مصلح = *مصلح* (sound, healthy, corrective, antidote); بدل = *بدل* (substitute), etc. The terms are taken from the Greek, Arabic, Latin, Spanish (اندلسی), Hebrew, Syriac, Berber, Turkish, Persian, and Hindi (or Sanskrit) languages. Many marginal glosses and additions in the first half of the copy.

Dated by Muḥammadshāh at Akbarnagar in the month of Dhū-alhijjah, A. H. 1116 (the forty-ninth year of 'Alamgir's reign) = A. D. 1705, April. The copy belonged formerly to Sir Charles Wilkins.

Two other copies of this work are described in Bodleian Cat., Nos. 1603 and 1604; it has been lithographed in Delhi and Madras, A. H. 1265. Another medical work by the same is a dictionary of Arabic and Persian technical terms in medicine, entitled *قسطاس الاطباء*, and completed A. H. 1050 (A. D. 1640, 1641), see W. Pertsch, Berlin Cat., pp. 587 and 588.

No. 2360, ff. 125–240, ll. 21; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

2326

Another copy of the same.

Beginning, on fol. 21^b: *هو الله احد الله الصمد که بابۀ* حقیقت الخ.

Title, dedication, and date of completion on ff. 24^a, l. 10, and 25^a, ll. 11 and 12.

Muḥaddimah, on fol. 25^b; *natijah*, on fol. 31^b; *khātimah*, on fol. 158^b.

Dated the 9th of Rabi'-alawwal, A. H. 1171 (A. D. 1757, Nov. 21). Ff. 1–18 are filled by the same hand with another medical treatise in mathnawi-baits, entitled: *رسالۀ منظومه در علم طب*, and beginning, on fol. 1^a: *از علامانی که او کتبست در احوال تن الخ*; ff. 19 and 20 are left blank.

No. 812, ff. 160, ll. 13–18; Shikasta; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

2327

An incomplete copy of the same.

Beginning as in the preceding copy.

Mukaddimah, on fol. 4^a; *nutjah*, on fol. 8^b, first line. The *khâtimah* is missing here.

No date.

No. 1928, ff. 110, ll. 25; Nasta'lik, by two hands, the second of which appears to begin on fol. 55^a; size, 10½ in. by 6¼ in.

2328

Tuhfat-almu'minin (تحفة المؤمنين).

The famous work on the *Materia Medica*, compiled on the basis of the Arabic book *ما لا يسع الطبيب جهله*, also styled *جامع بغدادى* (see H. Khalfā v. p. 353, No. 11, 278, and the Arabic Cat. of the Brit. Mus., p. 632), and many other Arabic and Indian medical treatises, by Muḥammad Mu'min Husaini, the son of Mir Muḥammad Zamān Tanakābuni (of Tanakābun in the district of Āmul, see Z. D. M. G., vol. 21, p. 242) Dailami, chiefly for the purpose of correcting the many errors and inaccuracies in the *اختيارات بديعي* (see Nos. 2289-2294 above), under Shāh Sulaimān Ṣafawī (A. H. 1077-1105 = A. D. 1666-1694), to whom it is dedicated. For fuller information see Bodleian Cat., Nos. 1605-1608; Rieu ii. p. 477 sq.; W. Pertsch, Berlin Cat., pp. 584-587; Cat. Codd. Or. Lugd. Bat. iii. p. 280; J. Aumer, pp. 134 and 135; A. F. Mehren, p. 13. The work is divided into two parts, the *first* containing five *tashkhiṣāt*, the *second* the *dastūrāt* in three *kisms*, of which, however, the third is wanting in all copies extant.

Contents:

First part:

تشخيص اول در بيان سبب اختلاف اقوال اطباء در ماهية و خواص و قدر شربت و شرط اخذ آن الخ (reason of the different opinions of physicians respecting the nature, peculiarities, and quantity of doses), on fol. 3^b.

تشخيص ثانی در ذکر صفات ادوية مفردة و اغذية مركبة الخ (quantities of simple drugs, and of simple and compound aliments), on fol. 6^b, in alphabetical arrangement.

تشخيص ثالث در بيان ماهية و كيفية و خواص ادوية مفردة و اغذية مفردة و مركبة الخ (nature and peculiarities of simple drugs and of simple and compound aliments), on fol. 12^b, likewise in alphabetical arrangement.

تشخيص چهارم (رابعه) در مداوى سموم (treatment of poisons), on fol. 362^b, in five *faṣls*.

تشخيص پنجم در اوزان (weights), on fol. 371^b.

Second part:

قسم اول در بيان اعمالی که متعلق است نادوية مفردة (application of simple drugs), on fol. 374^a, in five *ṭarīḡs*.

قسم ثانی در بيان اعمالی که متعلق است بادوية مركبة الخ (application of compound medicaments), on fol. 411^a, in twenty-four *bābs*.

The *third kism* (on the treatment of diseases) is wanting, as stated above; it is mentioned in the general index at the beginning of the whole work, but not in the second index, prefixed here to the beginning of the fourth *tashkhiṣ*.

Beginning: *سبحانك اللهم يا قدوس ونا طيب التفسوس*
اتمم لنا انوار معرفتك واذقتنا حلاوه مغفرتك شكر بي
منتها شربت حيوة حكيمى الخ

The work has been lithographed in Delhi, A. H. 1266, in Isfahān, A. H. 1274; another edition appeared in Teheran, without date. It has been translated into Arabic, see H. Khalfā ii. p. 546. This copy consists of various parts, written at different periods; the oldest part is ff. 49-105, 114-357, and 363-531; more modern is the handwriting of ff. 1-48, 106-113, and 391-411; quite new are ff. 358-362 and 532-533, and this part is dated, on fol. 532^b, at Patna, the 20th of Rajab, A. H. 1223 (A. D. 1808, Sept. 11); the oldest part of the MS. is partly effaced and damaged by water, but carefully mended throughout. The last two pages and a half are filled with another little tract, styled *نسخه‌ای رنگ نمونی بلور*.

College of Fort William, 1825.

No. 2246, ff. 533, ll. 21-25; Nasta'lik, by different hands; size, 9¼ in. by 5 in.

2329

Another copy of the same.

This copy contains the same five *tashkhiṣāt* and the two *kisms* of the *dastūrāt* as the preceding one, but is slightly defective at the end, breaking off in the twenty-fourth or last *bāb*, on fol. 495^b (fol. 496^a supplied by a different hand). At the end of the third *tashkhiṣ* a colophon appears, stating, that it was finished the 22nd of Ṣafar, A. H. 1139 (A. D. 1726, Oct. 19).

Beginning as in the preceding copy.

Contents:

First part:

Tashkhiṣ I, on fol. 3^a; *II*, on fol. 5^b; *III*, on fol. 11^a; *IV*, on fol. 358^b; *V*, on fol. 366^a.

Second part:

Kism I, on fol. 368^a; *II*, on fol. 396^a.

No. 337, ff. 496, ll. 19; careless Nasta'lik, often like *Shikasta*; size, 11½ in. by 8 in.

2330

Another copy of the *first part* of the *Tuhfat-almu'minin*.

Beginning: *سبحانك اللهم يا قدوس ونا طيب (!)*
التفسوس نام ابن كنان تحفة المؤمنين، اتمم لنا انوار
معرفتک الخ

Tashkhiṣ I, on fol. 3^a; *II*, on fol. 6^a; *III*, on fol. 11^b, *IV*, on fol. 420^b; *V*, on fol. 431^a.

No date. The copyist's name is Mir Ghulām Muḥyi-aldin (see fol. 430^a). A lacuna, comprising two leaves, after fol. 142. Collated. College of Fort William, 1825.

No. 2226, ff. 433, ll. 19; Nasta'lik; size, 11½ in. by 6¾ in.

2331

An incomplete copy of the *second part* of the *Tuḥfat-almu'minin*.

Kism I, on fol. 1^b; II, on fol. 28^b; only twenty bābs of the latter are found here; the copy ends on fol. 181^a with the last words of the twentieth bāb, and is dated by Muḥammad Husain bin Muḥammad Amin of Mashhad the 19th of Dhū-alka'dah, A. H. 1129 (A. D. 1717, Oct. 25). The last three pages (ff. 181^b and 182) are filled with a few fragments of other medical works, for instance, *نسخة شربت گاو زبان*, by Mirzā Abū-alkāsim Hakim of Shirāz; prescriptions by Ḥakim 'Ināyat-allāh, etc.

No. 664, ff. 1-182, ll. 15; unequal Nasta'lik, by different hands; size, 9 in. by 5 in.

2332

The *first half* or *first three Tashkhiṣāt* of the same work.

Tashkhiṣ I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^b. It ends on fol. 431^b and is dated the 15th of Dhū-alka'dah, A. H. 1169 (A. D. 1756, Aug. 11). Ff. 432^a-435^a are a mere repetition of ff. 185^a-188^b, l. 2.

No. 1416, ff. 435, ll. 17; Nasta'lik; size, 10½ in. by 5½ in.

2333

Another copy of the same.

Tashkhiṣ I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^a. No date.

No. 1524, ff. 284, ll. 17-21; unequal Nasta'lik, beginning in rather large size and becoming gradually smaller and smaller; size, 12¼ in. by 8½ in.

2334

An incomplete copy of the same.

Tashkhiṣ I, on fol. 2^b; II, on fol. 5^b; III, on fol. 11^b; this third tashkhiṣ breaks off on fol. 240^b in the middle of the letter س.

No. 636, ff. 240, ll. 21; Nasta'lik; size, 10 in. by 5½ in.

2335

The *second half* or *last two tashkhiṣāt*, and *first two kisms* of the same work.

Tashkhiṣ IV, on fol. 2^b; V, on fol. 12^b; kism I, on fol. 15^b; II, on fol. 51^a. An index of this part on ff. 1^a and 1^b. The work ends on fol. 186^a, and the remaining three pages contain a few other medical fragments.

No date. Bibliotheca Leydeniana.

No. 2696, ff. 187, ll. 18; Nasta'lik; size, 10½ in. by 6¼ in.

2336

Two treatises by Muḥammad Ḥāshim.

1. 'Ain-alḥayāt (عين الحياه), 'the fountain of life,' another and larger treatise on china-root (جوب چيني), see above, No. 2313, its qualities and sanitary uses, as well as on other beverages of a similar kind, divided

into a muḥaddimah and two maḳālas, and beginning, on fol. 184^b: سياسي جون انفس عيسوي روح برورد جان. فزا سزای بارگاه کبریاي خالقيست الخ. Similar treatises are noticed in Rieu ii. p. 844^b, No. VI, by Nūr-allāh 'Alā, composed A. H. 944 (A. D. 1537, 1538): ib. ii. p. 844^a, No. II, and Bodleian Cat., Nos. 1598 and 1599, by Kādi bin Kāshif-al-din Muḥammad Yazdi, who wrote in the last years of Shāh 'Abbās' reign, and died A. H. 1075 (A. D. 1664, 1665).

2. *Tuḥfat-i-Sulaimāni* (تحفة سليمان), a treatise on zedoary, the bezoar-stone, and mummia or mummy (جدوار و فادزمر و موميائي), and their respective qualities, divided into three bābs, and beginning, on fol. 249^b: اجناس سپاس بيفياس حکيمي را سزاست که باقتضاء حکمت الخ. Other tracts on the bezoar-stone are noticed in Rieu ii. p. 844^b, Nos. VII and VIII.

Both treatises are composed by Muḥammad Ḥāshim bin Muḥammad Ṭāhir, the physician of Tih-rān, and both are dedicated to Shāh Sulaimān Safāwi, see No. 2328 above. As date of composition for the second the following chronogram appears on fol. 252^b: تحفة سليمان که اگر تاء ثانی موقوف بهمان عدد حساب شود تاریخ اتمام است, which seems to give A. H. 1079 (A. D. 1668, 1669).

Dated the 21st of Dhū-alka'dah, A. H. 1129 (A. D. 1717, Oct. 27).

No. 664, ff. 184-282, ll. 17; clear Nasta'lik; size, 9 in. by 5 in.

2337

Riyād-i-'Ālamgiri (رياض عالمگیری).

Materia Medica, by Muḥammad Ridā of Shirāz, dedicated to the emperor 'Ālamgir. It is divided into *two parts*: رياض اولی, beginning on fol. 2^b, and رياض ثانیہ, beginning on fol. 78^b. The *first*, which deals in four *جمن* (on ff. 5^a, 30^b, 44^a, and 54^a) with general sanitary matters and the chief principles and regulations for the preservation of health, was commenced A. H. 1080 (A. D. 1669, 1670), and completed A. H. 1090 (A. D. 1679); the *second*, which treats in twelve *منظر* (the details of which are given in the following copy) of the diseases of all the different parts of the human body, was completed A. H. 1096 (A. D. 1685). The chronogram of the *first* is ختمناه, that of the *second* ختمناه.

Beginning of the preface of the *first part* (رياض اولی): خداوند حمد شافست جل شأنه که بآیات جلیل و آداب جمیل امراض و اعراض جسمانی و نفسانی الخ.

Beginning of the *second part* (رياض ثانیہ): اللهم لا نصر غیرک فی کل الاراده ولا معین لنا فی جمیع الحالات الخ.

Copied by Jahānkhān, son of Ibrāhīmkhān. The date is effaced.

No. 1832, ff. 307, ll. 18; Na-ta'lik; small illuminated frontispiece; size, 10 in. by 6¾ in.

2338

The *second* part of the same work.

This part comprises all the compound medicaments for the diseases of the different parts of the human body. It is divided into the following twelve *منظر*:

1. در معضّات ترکیب ادویه. on fol. 2^a.
2. در دانستن سبب اختلاف اوزان معرّات هر مرکّب الخ. on fol. 4^b.
3. در استکمال ترکیب. on fol. 5^b.
4. در متعلّقات استکمال ترکیب. on fol. 6^b.
5. در تعیین درجات و بیان تعدد درجات. on fol. 8^a.
6. در ذکر بسائط و مرکّبات مسنّعه در عضو اوّل از (head and neck), on fol. 12^b.
7. در تدبیر عضو دوم از اعضای سبعة وهي الصدر (chest), on fol. 198^b.
8. در تدبیر عضو سبوم از اعضای سبعة وهي المعدة (stomach), on fol. 264^b.
9. در ادویه عضو چهارم از اعضای سبعة وهي الظهر (back), on fol. 492^a.
10. در تدبیر عضو پنجم از اعضای سبعة وهي آلاب التناسل (genitals), on fol. 495^a.
11. در ادویه عضو ششم از اعضای سبعة یعنی یدان (hands), on fol. 510^b.
12. در تدبیر عضو (هفتم) از اعضای سبعة یعنی رجليں (feet), on fol. 517^a.

Beginning: اللهم لا نصبر غمرك في كلّ الارادات ولا معين لنا في جميع الحالات الخ

The date of composition is contained in the following chronogram, on fol. 548^a:

سه گل از ریاض دوم گر بجینی
خمنه تأریخ اتمام بینی

(A. H. 1096).

No date of transcription; a complete index on the fly-leaves.

No. 1349, ff. 548, ll. 11; large Nasta'liq; size, 8½ in. by 4½ in.

2339

Tibb-i-Akbari (طبّ اکبری).

A Persian translation and amplification of the Arabic work on the treatment of diseases, styled شرح اسباب و علامات, or more correctly *الاسباب والعلامات*, composed by Nafis bin 'Iwāḍ Kirmāni, A. H. 827 (A. D. 1424), and dedicated to Mirzā Ulughbeg (see O. Loth, Arabic Cat., p. 229^b, and Arabic Cat. of the British Museum, p. 224). The *الاسباب والعلامات* themselves were compiled by Najib-aldin Abū Ḥāmid Muḥammad bin 'Alī Samanḳandī, who died A. H. 619 (A. D. 1222), see Gotha, Arabic Cat., No. 1954 sq. The present translation, for which there were also consulted and excerpted other Arabic and Persian standard works on medicine, among the latter the *خزیره خوارزمشاهی* (see

No. 2280 sq. above) and the *کفایه مجاهدیه* (see No. 2297 sq. above), was made by Muḥammad Akbar, commonly known as Muḥammad Arzāni, the son of Mir Ḥājī Muḥammad Mukim, A. H. 1112 (A. D. 1700, 1701), and dedicated to the emperor 'Ālamgir. The title, as given here, is *طبت اکبری*; in W. Pertsch, Berlin Cat., pp. 576-578, *طبت اکبر*; in Rieu ii. p. 478^b sq., *طبت اکبر*; comp. also Fleischer, Dresden Cat., No. 345. Other medical works of the same Muḥammad Akbar or Muḥammad Arzāni are: the *میزان الطب* or *میزان طب* (see Bodleian Cat., No. 1612; Rieu ii. p. 479^b; edited at Calcutta, 1836, at Cawnpore, 1874, and at Lucknow, without a date); the *میزان طب* (see below, Nos. 2342 and 2343); the *مفترحات القلوب* (printed at Lucknow, fourth edition, 1883); the *طبت التبی*; the *تعاريف الامراض*; and the *قربادین فادری* (completed A. H. 1130 = A. D. 1718, see below, No. 2344).

Beginning of the Tibb-i-Akbari: *صحیحترین کلامی که مناسم باطق دانش آئین را که آئینه ادراک محسوسات و معقولات است الخ*.

It is divided into twenty-seven bābs and a khātimah, viz.:

- I. در امراض سر و دماغ (diseases of the head and brain), on fol. 2^a.
- II. در امراض چشم (diseases of the eye), on fol. 46^b.
- III. در امراض گوش (diseases of the ear), on fol. 95^b.
- IV. در امراض بینی (diseases of the nose), on fol. 103^a.
- V. در امراض زبان و دهان (diseases of the tongue and mouth), on fol. 108^b.
- VI. در امراض لب (diseases of the lips), not marked here.
- VII. در امراض اسنان و لثه (diseases of the teeth and gums), on fol. 115^b.
- VIII. در امراض حلق و لسان و مری و قصبه ریه (diseases of the throat, oesophagus, and windpipe), on fol. 122^b.
- IX. در امراض شش و سینه (diseases of the lungs and chest), on fol. 135^a.
- X. در امراض قلب (diseases of the heart), on fol. 157^b.
- XI. در امراض ثدی (diseases of the female breast), on fol. 167^b.
- XII. در امراض معده (diseases of the stomach), on fol. 170^a.
- XIII. در امراض کبد یعنی جگر (diseases of the liver), on fol. 206^a.
- XIV. در بیماری برقان و امراض طحال یعنی سیرز (jaundice, and diseases of the spleen), on fol. 220^a.
- XV. در امراض امعاء یعنی رودها (diseases of the bowels), on fol. 227^a.
- XVI. در امراض اندر (diseases of the posteriors), on fol. 241^b.
- XVII. در امراض کلبه یعنی کرده (diseases of the kidneys), on fol. 246^a.

XVIII. در امراض مثانه (diseases of the bladder), on fol. 253^b.

XIX. در امراض که بمردان مخصوص است (special diseases of men), on fol. 262^a.

XX. در امراض صفاق و ثرب و مراق (diseases of the peritoneum and the tender parts of the abdomen), on fol. 275^a.

XXI. در بیماریها که بزنان مخصوصست و در رحم افتد (special diseases of women, affecting the womb), on fol. 278^a.

XXII. در امراض که در پشت و اطراف پدید آید (diseases of the back and side), on fol. 297^a.

XXIII. در حمیات یعنی تبها (fevers), on fol. 307^a.

XXIV. در اورام و بشور که بر بدن ظاهر پدید آید (tumours, ulcers, etc., which appear externally on the human body), on fol. 344^b.

XXV. اندر امراض و جزآن که بشعور یعنی مو تعلق دارد (diseases connected with the hair), on fol. 367^b.

XXVI. در امراض اظفار یعنی ناخنها (diseases of the nails), on fol. 371^a.

XXVII. در امراض متفرقه (various other diseases, including chapters on wounds and sores, جراحات, poisons, سموم, etc.), on fol. 372^a.

Khâtimah in two bābs, on compound medicaments (ادویه مرکبات), and the technical terms used in medical science (مصطلحات), on fol. 402^a. It is in the form of an index, pointing out the places in the book where they can be found.

Ff. 29^b and 30^a are greatly damaged. Printed editions of the *Tibb-i-Akbari* appeared in Calcutta, 1830; in Delhi, A.H. 1265; in Bombay, A.H. 1264, 1275, and 1279; in Lucknow, A.H. 1289; there is also a Persian edition, Teheran, A.H. 1275.

This copy is dated by Mir Muḥammad Ṣādiq A.H. 1109 (read 1119=A.D. 1707, 1708).

No. 2017, ff. 404, ll. 25; Nasta'lik; size, 12½ in. by 7½ in.

2340

Another copy of the same.

The *khâtimah* is missing in this copy. An index of the whole work on ff. 1^a–3^b. Beginning, as in the preceding copy, on fol. 4^b.

Bāb I, on fol. 5^b; II, on fol. 66^a; III, on fol. 112^a; IV, on fol. 120^b; V, on fol. 127^a; VI, on fol. 133^b; VII, on fol. 138^b; VIII, on fol. 143^b; IX, on fol. 158^b; X, on fol. 187^b; XI, on fol. 200^a; XII, on fol. 203^b; XIII, on fol. 249^b; XIV, on fol. 260^b; XV, on fol. 267^a; XVI, on fol. 294^a; XVII, on fol. 299^b; XVIII, on fol. 308^a; XIX, on fol. 317^b; XX, on fol. 331^b; XXI, on fol. 335^a; XXII, on fol. 357^a; XXIII, on fol. 367^b; XXIV, on fol. 411^b; XXV, on fol. 441^a; XXVI, on fol. 445^b (heading omitted); XXVII, on fol. 446^b (heading likewise omitted).

No date. Fol. 343 greatly damaged.

No. 968, ff. 483, ll. 19; Nasta'lik; a very ugly frontispiece: size, 13½ in. by 7½ in.

2341

Khair-altajārib (خيرالتجارب).

The best of tests, or tested cures, a short abridgement—with the omission of certain chapters, and the addition of some new matter—of the preceding طب اکبری, in twenty-two bābs (according to other copies, see W. Pertsch, Berlin Cat., p. 579; A. F. Mehren, Nos. 27, 2, and 28, etc., twenty-four), viz.:

I. Diseases of the *head*, on fol. 102^b.

II. Diseases of the *eye*, on fol. 112^a.

III. Diseases of the *ear*, on fol. 115^b.

IV. Diseases of the *nose*, on fol. 117^a.

V. Diseases of the *lips, teeth, tongue, mouth, and throat*, on fol. 118^a (corresponding to bābs V–VIII in the *Tibb-i-Akbari*).

VI (here wrongly styled فصل ششم). Diseases of the *chest*, on fol. 121^a (=bāb IX in the *Tibb-i-Akbari*).

VII. On diseases of the *heart*, on fol. 124^a (=bāb X in the *Tibb-i-Akbari*; bāb XI there is not accounted for here).

VIII. Diseases of the *stomach*, on fol. 125^a (=bāb XII in the *Tibb-i-Akbari*).

IX. Diseases of the *bowels*, on fol. 128^b (=bāb XV in the *Tibb-i-Akbari*).

X. Diseases of the *liver* and the *spleen*, on fol. 131^a (corresponding to bābs XIII and XIV in the *Tibb-i-Akbari*).

XI. Diseases of the *kidney* and the *bladder*, on fol. 132^a (corresponding to bābs XVII and XVIII in the *Tibb-i-Akbari*).

XII. Diseases of the *testicles* and the *yard*, on fol. 133^b (=bāb XIX, 'special diseases of men,' in the *Tibb-i-Akbari*).

XIII. Diseases of the *womb*, on fol. 136^a (=bāb XXI in the *Tibb-i-Akbari*).

XIV. Diseases of the *posteriors*, on fol. 138¹ (=bāb XVI in the *Tibb-i-Akbari*; bāb XX there is not accounted for here).

XV. Diseases of the *joints* (اوجاع مفاصل و علامت آن), on fol. 139^b.

XVI. *Tumours*, etc. (اورام و دما مایل), on fol. 141^b.

XVII. Diseases of the *skin* (امراض جلد), on fol. 145^b (these last three correspond together to bābs XXII and XXIV in the *Tibb-i-Akbari*).

XVIII. *Wounds*, on fol. 147^b (corresponding to the chapter on جراحات in bāb XXVII in the *Tibb-i-Akbari*).

XIX. *Fevers*, on fol. 148^b (=bāb XXIII in the *Tibb-i-Akbari*).

XX. Various *other diseases*, on fol. 151^b (=bāb XXVII, first part, in the *Tibb-i-Akbari*).

XXI. *Poisons*, on fol. 152^a (corresponding to the chapter on سموم in bāb XXVII in the *Tibb-i-Akbari*).

XXII. *Laxatives* (در بیان مسهل خوردن), on fol. 153^b; consequently bābs XXV and XXVI in the *Tibb-i-Akbari* are not accounted for here.

The remaining two chapters (XXIII and XXIV) of the other copies, mentioned above, viz.: در مرکبات ادویه and در منافع حسب السفاء و حفظ الصحة are missing here; but see as to the first of the two No. 2345 below.

There is no preface in this copy which begins immediately with the *باب اول در امراض سر*.

By mistake the last two lines and a half of fol. 117^b are repeated on fol. 118^a, and the four lines of fol. 118^a, from the middle of line 3 to the middle of line 7, on fol. 121^a.

No. 1025, ff. 102-160, ll. 25; Nasta'lik; the first eight leaves supplied by a more recent hand; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

2342

Mujarrabât-i-Akbari (مَجْرَبَاتِ اكْبَرِي).

Another work of the same Muḥammad Akbar, called Muḥammad Arzāni, on compound medicaments, containing a number of recipes for the diseases of the various parts of the body, divided into a muḥaddimah and a great number of bābs, which again are subdivided into faṣls.

Beginning: الحمد لله الذي هدانا الى الصراط المستقيم والصلاة على محمد وآله.

Other copies of the same are described in Rieu ii. p. 480^a, and A. F. Mehren, p. 11. It has been printed in Bombay A. H. 1276, and in Lucknow A. H. 1280.

No date.

No. 1025, ff. 164-222, ll. 19-23; Nasta'lik, a portion of ff. 164^b and 184^b, the whole of ff. 165^a-173^a, and the whole of ff. 220-222 supplied by other hands; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

2343

Another copy of the same.

Beginning as in the preceding copy. The title given to it here is: Tajribât-i-Muḥammad Akbar (تَجْرِبَاتِ اكْبَرِ).

No date.

No. 1997, ff. 96-206, ll. 15; careless Nasta'lik, mixed with Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

2344

Karâbâdin-i-Kâdiri (قَرَابَادِنِ قَادِرِي).

A third, rather elaborate, work by the same Muḥammad Akbar, called Muḥammad Arzāni, dealing like the preceding one, with compound medicaments for all the various parts and limbs of the human body, and composed between A. H. 1126-1130 (A. D. 1714-1718). It is divided here into twenty-two bābs (in Rieu ii. p. 480^a and ^b into twenty-three), and begins, without preface, at once on fol. 1^a with *باب اول در ادوة سر* (i. e. *صغير الخ*). The word Kâdiri in

the title points to the fact that the author was a disciple of Sayyid 'Abd-alkâdir of Gilân, i. e. a member of the Kâdiri order of Šūfis. This work has been printed in Bombay A. H. 1277, and in Delhi A. H. 1286.

No date. College of Fort William, 1825.

No. 2014, ff. 164, ll. 23; Nasta'lik; size, 12 in. by 8 in.

2345

Medical treatises.

Contents:

1. Ff. 1-65^a: another copy of the well-known pharmacopoeia, styled *قرابادين شفائي* or *طب شفائي*, comp. Nos. 2310-2312 above. It begins, without a preface, at once with the *باب الالف*.

2. Ff. 67^b-131^b: another copy of the *خسر التجارب*, the abridgement of the *Tibb-i-Akbari*, see No. 2341 above. It contains here twenty-three bābs, the first twenty-two of which agree with those in No. 2341, viz.: I, on fol. 67^b; II, on fol. 74^a; III, on fol. 78^a; IV, on fol. 79^a; V, on fol. 80^a; VI, on fol. 83^b; VII, on fol. 87^a; VIII, on fol. 88^a; IX, on fol. 91^b; X, on fol. 94^a; XI, on fol. 95^b; XII, on fol. 97^b; XIII, on fol. 100^a; XIV, on fol. 102^a; XV, on fol. 104^a; XVI, on fol. 106^b; XVII, on fol. 112^a; XVIII, on fol. 114^a; XIX, on fol. 115^b; XX, on fol. 119^b; XXI, on fol. 120^a; XXII, on fol. 122^a. The additional bāb XXIII (باب در مرکبات) deals with compound medicaments, and begins on fol. 123^a.

3. Ff. 132^a-133^b: a complete index of the bābs and faṣls in the preceding treatise.

4. Ff. 134^a-152^a: another small treatise on compound medicaments, without any title, beginning with the *حَبِّ اِيَارَج* (the pill, called *lepa*).

The whole MS. was written by Din Muḥammad, an inhabitant of Shāhjahānābād; a date does not appear.

No. 1431, ff. 152, ll. 21; distinct Nasta'lik; collated and annotated throughout; size, 10 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

2346

Khulāṣat-almujarrabât (خلاصة المَجْرَبَاتِ).

The quintessence of prescriptions, a work on compound medicaments, similar in character to the *Mujarrabât-i-Akbari* (see Nos. 2342 and 2343 above), which is quoted several times, see, for instance, fol. 53^a, l. 5; fol. 148^b, l. 2, etc., and the *Karâbâdin-i-Kâdiri* (see No. 2344 above), but chiefly dealing with those *en vogue* in India, and supplemented by chapters on soups and beverages, on veterinary science, on dyes, and on the fabrication of marble paper, by an anonymous author.

Beginning: الحمد لله الذي كفى من اعتمه الخ.

It is divided into a muḥaddimah, twenty-two bābs, and a khâtimah, viz.:

Muḥaddimah, on fol. 2^a: weights and measures, current among Indian physicians (در بيان اوزان كه).
(مصطلح اطباست و در ديار هند مروج است).

Index of the twenty-two bābs and the khâtimah, on fol. 3^a.

Bāb I, on fol. 3^b, first line: on argajah, in Hindi argajā, a perfume compounded of several scented ingredients, etc. (در ذكر ارججه و امثال آن).

Bāb II, on fol. 9^b: on electuaries (در ذكر معاجين).

Bāb III, on fol. 34^a, first line: on stimulants (در ذكر مفرجات).

Bâb IV, on fol. 36^b: on digestive stomachics (در ذکر جوارشات).

Bâb V, on fol. 39^a, second line: on powders (در ذکر سفوفات).

Bâb VI, on fol. 40^b, last line: on medicaments to increase the power of virility (در ذکر تراکیب قوت باه).

Bâb VII, on fol. 49^b: on remedies for gonorrhoea (در معالجه سوزاک).

Bâb VIII, on fol. 51^b: on hypochondria, etc. (در اظلیه و امثال آن).

Bâb IX, on fol. 52^b, last line: on special drugs for women (در ادویه که مخصوص بزنانست).

Bâb X, on fol. 60^b: on strong soups (در ذکر ماء اللحم).

Bâb XI, on fol. 66^b: on beverages (در اشربه).

Bâb XII, on fol. 86^a: on tea and coffee (در بیان چای و قهوه).

Bâb XIII, on fol. 87^a: on toothpowder (در ذکر ستون).

Bâb XIV, on fol. 89^a: on drugs which help digestion (در ذکر ادویه که هاضمه بخشد).

Bâb XV, on fol. 94^b: on remedies for conglis and asthma (در معالجه سرفه و ضیق النفس).

Bâb XVI, on fol. 96^a: on remedies for the stomach (در معالجه شکم).

Bâb XVII, on fol. 96^b, last two lines: on diseases of the eye (در امراض چشم).

Bâb XVIII, on fol. 101^a: on diseases of the ear (در امراض گوش).

Bâb XIX, on fol. 103^b: on the treatment of horses (در معالجه افراس).

Bâb XX, on fol. 114^b, last line: on the various dyes of cloth (در رنگهای پارچه).

Bâb XXI, on fol. 135^b: on the fabrication of variegated or marble paper (در ساختن کاغذ ابری).

Bâb XXII, on fol. 138^b, last line: on ointments (در ذکر مرهم).

Khâtimah: on miscellaneous prescriptions (در متفرقات), not marked in the text, unless it is represented by the appendix on ff. 173^b–180^b, which begins with the 'philosophers' electuary' (معجون فلاسفه).

On fol. 180^b the date of this copy, which was transcribed from Shaikh Ahmad Kâtib's, appears, viz. A. H. 1180 (A. D. 1766, 1767). Some additional prescriptions by a different hand, on fol. 181.

Bibliotheca Leydeniana.

No. 2814, ff. 181, ll. 11; clear Nasta'lik, the last leaf in Shikasta; size, 7½ in. by 5 in.

2347

Another copy of the same.

Beginning as in the preceding copy. It ends on fol. 113^a.

The remaining portion of the MS., ff. 113^b–193^b, is filled with a number of smaller pieces, and extracts

IND. OFF.

from other medical works, beginning with a poem on medicine in mathnawi-baits, which opens thus: کى آنکه تا معده ات از طعام الخ.

No date. College of Fort William, 1825.

No. 2245, ff. 193, ll. 14; careless Nasta'lik, mixed with Shikasta; size, 9½ in. by 6½ in.

2348

Kitâb-i-'amali az Khulâsat-altajârib (کتاب عملی از خلاصه التجارب).

Another very similar, but incomplete, work on practical medicine, or tested cures and remedies for diseases of the various parts of the human body from the head downwards, by Muhammad Husain Nûr-bakhshi. It is apparently divided into twenty-eight bâbs, the last of which, on fol. 271^a, deals with the technical terms commonly used among physicians, and the acknowledged weights and measures for medical purposes. But very few of these bâbs are marked in the text. The beginning is missing—the work opens in the *first bâb*, on diseases of the head and brain, headache, etc. The last two leaves are supplied by a more modern hand. Many little injuries throughout, partly repaired by later hands too.

No date.

No. 1276, ff. 276, ll. 21; Shikasta; size, 10½ in. by 6½ in.

2349

Khulâsat-i-kawânin-alfilâj (خلاصه قوانین العلاج).

'The quintessence of the canons of medical treatment,' or 'abstract of the work قوانین العلاج' (so the title is given on one of the fly-leaves in the somewhat incorrect form of خلاصه القوانين (!) العلاج, and ascribed on another fly-leaf to Hakim 'Ali Ridâ), a work of the same character as the preceding ones, i. e. a collection of prescriptions for the cure of the various diseases of the body. It is incomplete at the beginning, and opens in the *first bâb*, on diseases of the head, with *نفوع که* (an infusion which acts as aperient to the bile). The whole is divided into seventeen bâbs, viz.:

Bâb II (diseases of the eye), on fol. 16^a, first line.

III (diseases of the ear), on fol. 21^b.

IV (diseases of the nose), on fol. 23^a.

V (diseases of the mouth and throat), on fol. 24^b.

VI (here by mistake called again *بنجم* diseases of the windpipe, etc.), on fol. 32^a.

VII (diseases of the stomach), on fol. 40^b.

VIII (diseases of the liver, spleen, etc.), on fol. 49^a.

IX (diseases of the bowels), on fol. 56^a.

X (diseases of the kidneys, bladder, peritoneum, and procreative organs), on fol. 71^a.

XI (diseases of the female breast), on fol. 82^b.

XII (diseases of the womb), on fol. 83^a, lin. penult.

XIII (pains in the back and joints), on fol. 87^a.

XIV (fevers), on fol. 90^a.

XV (tumours, ulcers, and diseases of the skin), on fol. 103^a.

XVI (treatment of blows, falls, etc.), on fol. 117^a.

XVII (how to drive reptiles from one's abode, antidotes for poisons, etc.), on fol. 121^a.

This work ends on fol. 127^a; on fol. 128^a a short addition is made by another hand on cures for asthma, coughs, etc.; see a much shorter treatise of similar title in No. 2302 above.

No date.

No. 2819, ff. 128, ll. 13; careless Nasta'lik; size, 7½ in. by 4½ in.

2350

Takwim-aladwiyah (تقویم الادویه).

A sort of calendar of medicaments for the various diseases, arranged in this way, that each page is divided into four principal columns, each containing the name of one disease: these principal columns are again subdivided into smaller compartments, the respective headings of which are: تعريف آن, دواها, etc. A similar kind of medical calendar, entitled تقویم الابدان, has been noticed above in No. 2296, 2.

Dated A. H. 1143 (A. D. 1730, 1731), by Kamardīn bin Muḥammad. College of Fort William, 1825.

No. 2231, ff. 73; Nasta'lik; greatly damaged, but carefully mended or later supplied in many places; size, 12 in. by 7 in.

2351

'Ajā'ib-alittifāk dar shinākltan-i-taryāk (عجائب الاتفاق در شناختن تریاق).

A medical treatise on the origin, use, and valuable qualities of theriac, the bezoar-stone, pissasphalt, and other antidotes against poison in general, with a preliminary discussion on the value and development of medical science, compiled by Muḥammad Raḍi-aldīn ibn Kāshif-aldīn at the time when prince Muḥammad A'zamshāh, 'Ālamgir's son (killed in his contest with his brother, the emperor Bahādurshāh, A. H. 1119 = A. D. 1707), resided in Gujarāt. The treatise is divided into a muḥaddimah, three maḥsads, and a khātimah.

مقدمه در بیان شبهه منکرین علم طب و جواب آن, on fol. 2^b.

مقصد اول در ابتدای ظهور علم طب و ذکر بعضی از تصویرات استنباطیه, on fol. 6^a.

مقصد دوم در بیان آنچه از علم طب برویای صادق ظاهر شده, on fol. 11^b.

مقصد سوم در بیان آنچه باتفاقات حسنه معلوم گردیده و ظهور تریاق فاروق و فادزهر و مومبای کانی, on fol. 14^a, last line (this portion, the largest of all, is subdivided into three faṣls).

خاتمه در رسوم و تحریر از آن و برخی از احوال اسفینوس (Galenus), on fol. 46^a.

سبای بی قیاس و ستایش میرا از آرایش

جهان بنامی را زبید که ابهت شاهان جم نشان نموده
حشمت الوهیت اوست الخ

No date. Other treatises of a similar kind are noticed in Nos. 2301, fol. 167^a, and 2336, 2 above; and in Rieu, Supplement, p. 113^a.

No. 1830, ff. 68, ll. 19; Nasta'lik; size, 10 in. by 5½ in.

2352

Another copy of the same.

Beginning as in the preceding copy. Muḥaddimah, on fol. 3^a; first maḥsād, on fol. 9^a; second, on fol. 18^a; third, on fol. 23^a; the beginning of the khātimah is not marked in the text.

No date. The copyist was Bin Mir 'Isā.

No. 727, ff. 128, ll. 13-14; Nasta'lik; size, 8½ in. by 4½ in.

2353

Ta'lim-i-'ilāj (تعلیم علاج).

A work on the whole medical science by Abū-alzafar Ḥusām, called Zafaryārkhān, commenced on the day of Muḥammadshāh's accession to the throne (as year is given here A. H. 1132 = A. D. 1719, 1720, see fol. 1^b, l. 8, and the chronogram, on fol. 2^a, l. 2, آفتاب رحمت) and completed in the sixth year of that monarch's reign (A. D. 1724, 1725).

Beginning: الحمد لله رب العالمین . . . اما بعد پوشیده
نماید که این نسخه ایست در علم طب که بروز جلوس
سرور سلطنت خلیفه زمین و زمان الخ

It is divided into four تعلیم, viz.:

تعلیم اول در معالجات امراض (treatment of the various diseases of the human body), on fol. 17^a, in twenty-two بیان.

تعلیم دوم در تدبیر بعضی از اسباب حفظ صحت و معالجات کلی و در ذکر اکثر ادویه که معرفت آن اطبای لازم بود (hygiene and general knowledge of medicaments necessary for the physician), on fol. 451^a, in five بیان.

تعلیم سیم در ذکر ادویه مفردة (simple drugs), on fol. 535^a, in two بیان, the first in alphabetical order.

تعلیم چهارم در ذکر ادویه مرکبه الخ (compound medicaments), on fol. 634^a, in two بیان, the first again in alphabetical order.

No date. A very detailed index of the whole work and all its subdivisions on ff. 3^a-16^b. On the first two fly-leaves a list of the روزهای بحران, or days of the crisis, beginning: روز بانزد هم درین روز بحران کم واقع: شود و اگر شود نیک نباشد الخ

No. 994, ff. 724, ll. 15; unequal Nasta'lik; size, 10½ in. by 5½ in.

2354

Minhāj-almubtadi'in (منهاج المبتدئين).

A compendium of the Materia Medica, compiled by Ibrāhīm alḥusaini, in forty-two short bābs and a khātimah.

Beginning : منهاج ادویه شفا حمد مسبب الأسباب است که بعلامات مختصه و اذا مرضت فهو الخ

On fol. 248^a a short appendix is added, styled نسخه بدل افیون حکیم عماد الدین.

This copy is dated the 20th of Jumâdâ-althâni, A.H. 1147 (A.D. 1734, Nov. 17), by Muḥammad 'Alī bin Naṣr-allāh. The proper order of ff. 1-6 is 1, 2, 4, 3, 6, 5.

No. 1752, ff. 1-248, ll. 17-18; Nasta'liq; by different hands; size, 9 in. by 5½ in.

2355

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 1^b, l. 17, and last line. Marginal glosses and additions.

Dated by Muḥammad Riḍā alṭabīb alshirāzi in the month Dhū-alka'dah, A.H. 1194 (A.D. 1780, November).

No. 1144, ff. 138, ll. 23; Nasta'liq; size, 10 in. by 5½ in.

2356

Kānūn-e dar 'ilm-i-ṭibb (قانونچه در علم طب).

Another, very short compendium of the Materia Medica, by an anonymous author.

Beginning : بسم الله الرحمن الرحيم ومنه الاعانة و : التوفيق؛ الحمد لله الذى خلق لكل دواء الهمنا (correctly) لكل داء الدواء. والهمنا (according to the following copy) منافع المفردات والمركبات لحفظ الصحة الخ

It contains two maḳālas, the first of which treats of simple drugs (مفردات), the second of compound medicaments (مركبات), each subdivided into five bābs.

First maḳālah, on fol. 57^a. Bāb I, در حبوب (pills), on fol. 57^b; II, در لبن و بیه و سبب (meat, fish, milk, and eggs), on fol. 58^b; III, در فواکه (fruit), on fol. 60^a; IV, در بقول (herbs), on fol. 61^b; V, در (simple substances or drugs of any kind), on fol. 63^a, in alphabetical order.

Second maḳālah, on fol. 71^a. Bāb I, در اشربه و (beverages and boiled things), on fol. 71^a; II, در اعراض (electuaries), on fol. 73^b; III, در اقراص و حبوب (lozenges and pills), on fol. 75^b; IV, در حقه (clysters), on fol. 77^a; V, در ادھان و مرامم و (ointments, salves, and remedies for the eye), on fol. 77^a.

No date.

No. 2064, ff. 57^a-79^b, ll. 21; Nasta'liq; size, 9½ in. by 5½ in.

2357

A slightly defective copy of the same.

Beginning : الحمد لله الذى خلق لكل داء الدواء والهمنا منافع المفردات الخ

First maḳālah, on fol. 1^a, in five bābs: I, on fol. 1^a;

II, on fol. 2^b; III, on fol. 4^a; IV, در بقولی (in the text headed incorrectly چھارم), on fol. 6^a; V, on fol. 8^a.

Second maḳālah, on fol. 16^a, in five bābs: I, on fol. 16^b; II, on fol. 19^b; III, در حبوب و اقراص, on fol. 21^b. In the middle of this bāb the copy breaks off; IV and V are consequently missing here.

No. 2096, ff. 22, ll. 7; Nasta'liq; a little worm-eaten; size, 9 in. by 5½ in.

2358

Kānūn-i-Sikandari (قانون سکندری).

Description of the various diseases of the body, and all its special parts and limbs from the head downward, with the methods of curing them, by Ḥakīm Sikandar bin Ḥakīm Isma'īl the Greek of Constantinople, who came to India and wrote this work, A.H. 1160 (towards the end of Muḥammadshāh's reign = A.D. 1747), at Arkāt (ارکات). Another copy, slightly defective at the beginning, is noticed in the Bodleian Cat., No. 1613.

Beginning of the main portion of this Kānūn, on fol. 8^b: زهی حکیمی جل جلاله که بکمال نوال رفت و : مرحمت خلعت زیبا طلعت الخ

It is preceded by a detailed index, on ff. 1^b-2^b, and a preliminary chapter on the urine (تؤل), beginning, on fol. 3^b: شناختن بول که آن فصله است از فصلات هضم : کبدی و عروقی که خارج از راه احلیل است الخ

On fol. 3^a there is the seal of 'Abd-alwahhābkhān Bahādur Naṣrjang, for whom this work appears to have been compiled (comp. fol. 10^a), with the date A.H. 1174 (A.D. 1760, 1761).

No. 1801, ff. 376, ll. 21; clear and distinct Nasta'liq; size, 10½ in. by 6 in.

2359

Risālah dar 'ilm-i-ṭibb (رساله در علم طب).

A compendium of medical science, and detailed description of medicaments, compiled from famous works and treatises on these subjects, by Uwais allāṭifi of Ardabil (see fol. 2^a, ll. 10 and 11: ادن رساله ایست در : علم طب مشتمل بر سائل مشهوره متفق علیها چند که (از کتب معتبره معتمد علیها اکابر مشهورین منقول است and divided into four maḳālas, viz.:

1. در بیان بعضی فوائد حفظ صحت (some of the benefits of the preservation of health).

2. در بیان ادویه مفردة (simple drugs).

3. در بیان اغذیه مرض (diet during an illness).

4. در بیان مرکبات مجربہ مستعمله از مفرجات و معاجین (well tested and current compound medicaments, as, for instance, stimulants, electuaries, theriacs, beverages, etc.).

Beginning : حمد و سباس خالقى را که بقدرت کامله ابدان انسانرا از ارکان اربعه متضاده کیفیات الخ

It concludes on fol. 158^b, and is dated the 9th of Dhū-al-hijjah, A. H. 1182 (A. D. 1769, April 16); the copy was made at the request of Ḥakim Muḥammadbeg Šāhib, in ترجمانی. The last two leaves are filled with a kind of supplement to the preceding compendium.

No. 496, ff. 160, ll. 17; unequally written, for the greater part in Shikasta; size, 7 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

2360

Risālah dar 'ilm-i-ṭibb (رساله در علم طب).

Another practical and popular compendium of medical science, bearing the same general title as the preceding one, and denoting the cures of the different diseases, together with a full account of simple and compound medicaments, etc.; it is compiled by an anonymous author in nine bābs: 1. in twelve faṣls, on fol. 7^b; 2. in fifteen faṣls, on fol. 15^a; 3. in twenty-one faṣls, on fol. 20^b; 4. in twenty-one faṣls, on fol. 27^b; 5. in twenty-seven faṣls, on fol. 38^a; 6. in thirty faṣls, on fol. 55^b; 7. in fifteen faṣls, on fol. 66^a; 8. in twelve faṣls, on fol. 70^a; 9. in fifteen faṣls, on fol. 80^b. In the thirteenth faṣl of the last bāb the treatise breaks off on fol. 98^b. The last four leaves, 99–102, contain (in the same handwriting) the fragment of a glossary of scientific terms. Index on ff. 2^a, last line, to 7^b.

Beginning: الحمد لله الذى سناء القلوب العارفين: بتجلیات الخ.

No. 1261, ff. 102, ll. 12–13; Nasta'liq; size, 11 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

2361

Majma'-aljawāmi' u dhakhā'ir-altarākib (مجمع الجوامع (و ذخائر التراكيب).

A large work on medical science, primarily a Materia Medica, arranged in form of a dictionary, in alphabetical order according to the first and second letters, compiled A. H. 1185 (A. D. 1771, 1772) by Ibn al-sayyid al-marḥūm Muḥammad Ḥādī al-'uḳailī al-'alawī al-khurāsānī al-shirāzī (known as Ḥakim Muḥammad Ḥādikhān) Muḥammad Ḥusain. Among his prominent sources was a book of his grand-uncle's Muḥammad Ḥāshim, known as Ḥakim Muṭamad-almulūk 'Alawikhān bin Ḥakim Muḥammad Ḥādī al-'alawī, styled جامع الجوامع, and many other authorities, among which his father, comp. ff. 24^b and 71^b. To the real book, that is the dictionary, a preliminary discourse in twenty faṣls, on general medical matters, is prefixed, viz.:

1. در غذا و دوا و ذو الخاصیة, on fol. 25^b.
2. در بیان مرکب القوى و ذو الخاصیة, on fol. 27^b.
3. در بیان مزاج و اقسام امزجه, on fol. 29^a.
4. در بیان طرق معرفت امزجه ادویه و اغذیه, on fol. 31^a.
5. در بیان احتیاج بترکب ادویه, on fol. 35^b.
6. در بیان کیفیة ترکیب ادویه, on fol. 38^a.
7. در بیان طرق استخراج امزجه مرکبات و درجات آنها, on fol. 39^a.

8. در بیان طریق استخراج مفاد بر شریات, on fol. 40^a.

9. در بیان اعمار بعض ادویه مفردة و مرکبة, on fol. 40^b.

10. در بیان زمان ادراك و مدت اعمار ادویه مرکبة, on fol. 41^a.

11. در بیان سبب اختلاف افوال اطباء در ماهیة, on fol. 42^a.

12. در بیان طریقة اخذ ادویه و حفظ آنها, on fol. 42^a.

13. در بیان آداب طعام خوردن و آب نوشیدن, on fol. 43^b.

14. در بیان احراق بعض ادویه و تحمیس و تشویه و, on fol. 43^b.

15. در بیان معرفت افعال بعض ادویه مفردة و خواص آنها, on fol. 45^b.

16. در بیان بعض اصطلاحات, on fol. 47^a (in alphabetical order).

17. در بیان حدود امراض, on fol. 49^a (also alphabetically arranged).

18. در بیان اوزان و مکابیل صغار و کبار شرعیة و, on fol. 67^a.

19. در بیان بعض امور متعلقة بنجوم و طبیعیات, on fol. 69^a.

20. در بیان اسناد طب خال والد ماجد مؤلف و والد, on fol. 71^b. On the same fol. 71^b the dictionary begins with the word اَبَر.

A dhail or khātimah is added at the end of it, on fol. 622^b (در بیان ادویه جدیدة و خواص و منافع و طرق), partly based on a treatise of Aḥmad bin Luṭf-allāh Maulawī Efendi Cālābi, originally translated from a European language into Turkish, afterwards from Turkish into Arabic.

No date.

A detailed *double index* (the second arranged according to the different medicaments for diseases of all parts and limbs of the human body) fills ff. 1^b–23^b.

Beginning of the work, on fol. 24^b: الحمد لله الذى تحيّر دون ادراك كنه ذاته المبدسة العقول والاولام و تتلاشى عند قرب ساحة جلاله الخ.

No. 1279, ff. 630, ll. 37; small Naskhi; size, 10 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2362

Makhzan-aladwiyah u tadhkira-i-aulā-alnuhā (مخزن الادوية و تذكرة اولي النهي).

Another work of similar contents and similar length by the same author, dealing exclusively with simple and compound medicaments. It was compiled after the completion of the preceding book, that is after A. H. 1185 (A. D. 1771, 1772), and is divided into two maḳālas.

Beginning of the *first maḳālah* on simple drugs الحمد لله الذى اظهر آثار قدرته: (ادویه مفردة), on fol. 1^b. *بالجماد الموجودات بلا مواد الخ*.

It contains a muḳaddimah in fourteen faṣls, almost

equal in its contents to that of the preceding work, on ff. 7^b-32^b, the dictionary in alphabetical order, on ff. 32^b-313^a, and a khâtimah enumerating the medicaments, discussed in the dictionary, with their Arabic, Greek, Syriac, Persian, Turkish, and Indian appellations (در بیان تعداد ادویه مذکوره باسامی و لغات مختلفه) (از عربی و یونانی و سریانی و فارسی و ترکی و هندی الخ), on ff. 313^a-358^a.

Second makâlah, on ff. 362^b-602^a, on compound medicaments, beginning: الحمد لله الذى عرفنا بنفسه وهدينا. This part contains also a mukaddimah in five fasls, on ff. 362^b-366^a, and the dictionary, in alphabetical order, on ff. 366^a-602^a.

Each makâlah is preceded by a detailed index, the *first* on ff. 1^b-6^a, the *second* on ff. 360^b-361^a. The *second makâlah* has also the special title قرابادین.

Dated A. H. 1193 (A. D. 1779), by Muḥammad Samī' of Dihli.

No. 1398, ff. 602, ll. 39; small Naskhī; size, 11 $\frac{1}{8}$ in. by 7 $\frac{3}{8}$ in.

2363

Mu'ālajāt-i-Iskandariyyah (معالجات اسکندریه).

A general pharmacopoeia or Materia Medica, arranged in the form of a dictionary, but without any strict alphabetical order. According to a note on fol. 9^a it was written A. H. 1194 (A. D. 1780), by Dilirjang Bahâdur. No preface nor date appears in the book itself. It begins on fol. 9^b at once with the letter الف. A detailed index on ff. 1^b-8^a.

No. 1352, ff. 318, ll. 19; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2364

A short medicinal glossary.

This glossary consists of *two* different parts; the *first*, on ff. 1^b-11^b, explains in Persian all the Persian and Indian words which denote the different diseases, and is styled, therefore: ترجمه نامهای امراض بفارسی; و هندی; the *second*, on ff. 11^b-35, is arranged in alphabetical order and gives an explanation of all Arabic, Greek, Persian, and Indian words occurring in the Materia Medica, entitled: ترجمه لغات ادویه بعربی و یونانی و فارسی و هندی.

No author's name appears anywhere.

No date.

No. 88, ff. 35, ll. 14; large Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 in.

2365

Tulḥa-i-Muḥammadi (تحفه محمدی).

Materia Medica, by Mirzâ Muḥammad Naṣīr of Turkish extraction (therefore styled احمدلو افشار), compiled for Tipû Sultân (ruler of Mysore, A. H. 1197-1213 = A. D. 1783-1799), to whom it is dedicated, comp. fol. 3^a, l. 9 and last but one. It is divided into two *تشخیص*, which bear the strongest resemblance to the first two *تشخیص* in the Tulḥat-almu'minīn (see

above, Nos. 2328-2335), even in their respective headings, viz.:

تشخیص اول در بیان سبب اختلاف اقوال اطباء در ماهیة و خواص و قدر شربت ادویه و شروط اخذ آن و ذکر درجات و قوتها بحسب مراتب (on the difference of opinion among physicians as to the nature, peculiarities, and quantity of doses, the way to take them, and the various grades and faculties, etc.).

تشخیص ثانی در ذکر صفات ادویه مفردة و اغذیة مفردة و مرکبة و بیان افعال کلیة و مشابهة کلی و تفسیر اسامی (on the qualities of simple drugs and simple and compound aliments, etc., as well as on the names and terms mentioned in this work), see ff. 3^b and 4^a. There are several subdivisions in both, all arranged in alphabetical order.

Beginning: الحمد لله الذى فطر السموات والارض و جعل الظلمات والنور و جعل القمر فيهن نوراً و جعل الشمس سراجاً الخ.

No date. The copy is the author's autograph, but ff. 242^a-319^a are written by other hands.

No. 878, ff. 745, ll. 19; inelegant Nasta'lik; size, 10 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

2366

Risâla-i-ma'kûl û mashrûb (رساله مأکول و مشروب).

An essay on eating and drinking, in verse, compiled for Tipû Sultân, A. H. 1204 = A. D. 1789, 1790 (see the chronogram, on fol. 2^b, l. 2, شاه از فیض شاه), by a certain Yûsufi, see another copy of the same in W. Pertsch, Berlin Cat., p. 592, No. 3. The main portion of the whole consists of mathnawî-baits, but the last part (on ff. 9^a-12^a), entitled قصيدة سلطانی در حفظ صحت (on the preservation of health), is, as the title shows, in the form of a *qaṣidah*.

Beginning:

زبان را چو (چه) Pertsch اینکلام

زحمد و تحیت رساند (رساندی) بکام

Written by 'Abd-alkâdir.

No. 1604, ff. 12, 6-7 baits in the page; Nasta'lik; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2367

Another copy of the same.

Beginning (with the reading of Pertsch in the second hemistich):

زبان را چو در اول اینکلام
زحمد و تحیت رساندی بکام

The *qaṣidah* begins on fol. 10^a. Written, like the preceding copy, by 'Abd-alkâdir.

No. 1614, ff. 13, usually six baits in the page; Nasta'lik; size, 7 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

Zoology comprises only *one book* (although called *از کتاب اول*):

(animals, i. e. men, beasts, and birds), on fol. 97^a.

Mineralogy is subdivided into the following *five books*:

1. در بیان معدنات (minerals), on fol. 127^b.
2. در فلزات (metals), on fol. 145^a.
3. در ذکر گِل‌ها و ترتیب تیار نمودن او و بر آوردن روغن او (various kinds of earth or clay), on fol. 156^b.
4. در ذکر حجریات که از معدن و غیر معدن و دریا (stones), on fol. 161^a.
5. در یافتن گِل و غیره (finding or discernment of earth or clay, and other things), on fol. 165^a.

Each book (کتاب) is again subdivided into sections, called *صورت*, and each *صورت* begins with the French and English equivalents for the word or matter in question.

No date.

No. 1516, ff. 166, ll. 17; easy Shikasta; size, 12½ in. by 7¾ in.

2373

Two fragments of medical treatises.

1. On ff. 1^b-116:

An incomplete dictionary of technical terms relating to medical science, styled 'Unsur-i-ġahârum dar lughât u muṣṭalahât-i-ṭibb (عنصر چهارم در لغات و مصطلحات) (طب), in alphabetical order, in which the *باب* is formed by the *last* letter of the words, and the *فصل* by the *first*. It begins with *آبذیمیا*, which is explained as a title of one of the medical works of *بقراط* (Hippocrates). It comprises Arabic, Greek, Turkish, and other names of drugs and medicaments, botanical and anatomical terms, the various kinds of diseases, and prescriptions for their treatment, etc. Everywhere the Persian and Hindūstāni equivalents are given. It breaks off on fol. 116^a with the *فصل* *حاء* of the *کاف*. To every word its proper spelling and pointing is added in full.

2. On ff. 117^a-124:

An incomplete Pharmacopoeia, in two *makâlas*; the *first makâlah* (simple drugs) contains seven *bâbs*, viz.:

1. در طبائع ادویه (natural qualities of drugs), on fol. 117^a;
2. در حبوبات (pills), on fol. 119^a;
3. در لحوم و البان (various kinds of meat and milk), on fol. 119^b;
4. در فواکه (fruit), on fol. 120^a;
5. در بقول (herbs), on fol. 121^a;
6. در توابل (spices), on fol. 122^a;
7. رباحین الخ (odoriferous plants, etc.), on fol. 122^a.

The *second makâlah* (compound medicaments) contains eight *bâbs*, but of these only the first is found here, viz.: در کیفیت ترکیب ادویه و بیان قوت آن و امتحان تریاق, on fol. 122^b. The copy breaks off with the heading of the second *bâb* (تریاقا).

Beginning: تأمرات آن هر چیزی از آن در بدن تأثیری: از کیفیات باشند الخ.

No author's name, no date. Sir Charles Wilkins.

No. 2366, ff. 1-124; Nasta'lik, written in diagonal lines, about twenty-six in a page; size, 8¼ in. by 4¾ in.

2374

A medicinal treatise on the various kinds of *resins* and similar exudations, beginning with 'mastic or liquorice': اصل السوس لغت عربی است و لبانه هم: گویند و پارسى كندرو الخ خوانند و آن صمغ است مشهور الخ.

No date.

No. 1752, ff. 249-260, ll. 18; Naskhi; size, 9 in. by 5½ in.

IV. LEXICOGRAPHY AND GRAMMAR.

1. Arabic-Persian.

a. Vocabularies and Dictionaries.

2375

Niṣāb-al-ṣibyān (نصاب الصبيان).

The well-known metrical Arabic-Persian vocabulary by Abū Naṣr Farāhi (of the town of Farah in Sijistān), whose full name is given in G. Flügel i. p. 112, ou the statement of H. Khalfa vi. p. 346, No. 13801 (comp. ib. ii. p. 559), as Abū Naṣr Maṣ'ūd bin Abibakr bin Ḥusain bin Ja'far al-Farāhi, whereas in Fleischer, Cat. Lips., p. 333, he is called Badr-al-din (Muhammad Badr-al-din in H. Blochmann, Contributions, p. 7, and in Bodleian Cat., No. 1640) Abū Naṣr (Abū Naṣri in W. Pertsch, Berlin Cat., p. 215) al-Raji (because he was buried in Raj) al-Farāhi; in the first Bodleian copy, Bodleian Cat., No. 1636, Abū Naṣr Farāhi Maṣ'ūd bin Ḥasan bin Ḥusain aladabi; and in No. 2381 below, Abū Naṣr Muhammad al-Farāhi. It is the most popular school-book in the East, especially in India; for other copies, besides those quoted already, see Bodleian Cat., Nos. 1637-1639; Rieu ii. pp. 504 and 506; J. Aumer. p. 112; W. Pertsch, p. 5 (No. III, 2), and Berlin Cat., p. 214; comp. also ib. p. 41, No. 22; p. 71, No. 1; and p. 153, No. 1; E. G. Browne, Cambridge Cat., pp. 236, 254, and 256. It has been edited at Calcutta, 1819, and in Persia, A. H. 1268. The author flourished about A. H. 617 (A. D. 1220).

Beginning, as in the British Museum copies, the Munich copy, the first Berlin, and the second Bodleian copy: همی گوید ابو نصر فراهی حسد حامده و حقد حاسده الخ.

Marginal and interlinear Persian glosses throughout.

Dated the 9th of Shawwāl, A. H. 1075 (A. D. 1665, April 25).

College of Fort William, 1825.

No. 2309, ff. 1-36, ll. 9; Naskhi; size, 8 in. by 5 in.

2376

Another copy of the same.

Beginning: چنين گويد الحق.
No date.

No. 937, ff. 29, ll. 15; Nasta'lik; size, $8\frac{3}{8}$ in. by $4\frac{5}{8}$ in.

2377

The same.

Beginning, on fol. 1^a, in the fuller way in which many copies open, viz.: الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله محمد وآله اجمعين، قال الشيخ الامام اجل (الاجل) العالم بدر الحقيق والدنس الحق.

The beginning of the two preceding copies is found here on fol. 1^b, l. 5.

Dated the 4th of Ramadân, A. H. 1202 (A. D. 1788, June 8).

No. 2802, ff. 38, ll. 13; Naskhi; size, $8\frac{1}{2}$ in. by 5 in.

2378

The same.

Beginning as in the preceding copy; the other beginning چنين گويد is added here on the margin of fol. 41^b.

No date.

It belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 41-84, ll. 8; Naskhi; size, $10\frac{1}{2}$ in. by $6\frac{3}{4}$ in.

2379

The same.

Beginning: الحمد لله رب العالمين الحق.
No date.

No. 3508, olim 7. J. 6, ff. 191^b-222, ll. 13; Nasta'lik; size, $7\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

2380

The same.

Beginning the same.

No date.

No. 457, ff. 51, ll. 13; very careless Nasta'lik, sometimes quite like Shikasta; size, $9\frac{1}{8}$ in. by $5\frac{1}{4}$ in.

2381

The same.

Beginning the same. Persian interlinear glosses on the first two pages. Various readings on the margin. The نصاب الصبيان ends on fol. 68^a and is followed by a mathnawi on legal prayer, ablution, and fasting, styled here در فقه، and beginning:

نام حق بر زبان همی رانم
که بجان و دلس همی خوانم

the initial words and the name of the author, given as Sharaf-al-din Bukhârî, prove its identity with the well-known مقدم الصلوة، مقدمات صلوة، also called مقدم الصلوة (so in the India Office copy of Ikhtiyâr bin Ghiyâth-

al-din's commentary on it, see further below in section V: Theology and Law), or simply نام حق، composed in the year 693 of the Rihlat, i.e. A. H. 703 = A. D. 1303, comp. Bodleian Cat., No. 1767; G. Flügel i. p. 512; Rien i. p. 23^a; W. Pertsch, Berlin Cat., p. 254; and A. F. Mehren, p. 6, No. VII (where the wrong date 393 of the Rihlat is given). It was copied by Kalb Muhyi-al-din. The fragment of another mathnawi of similar purport is found on ff. 76^b-77^b, beginning: بكونم حمد رب العالمين الحق.

No. 76, ff. 77, ll. 6 (on ff. 1-68), ll. 15-16 (on ff. 68-75), ll. 11 (on ff. 76 and 77); Nasta'lik, by different hands; size, $9\frac{3}{8}$ in. by $5\frac{1}{8}$ in.

2382

Sharh-i-Nisâb-al-sibyân (شرح نصاب الصبيان).

A Persian commentary on the preceding work by Nizâm bin Kamâl bin Jamâl bin Husâm alharawi, usually called Ibn Husâm (see fol. 96^b, line 9), beginning: سياس بى قياس مر قادى را که اساس حيوه اناس. It is incomplete at the end; the last bait, explained by the commentator, is: وَمَعَ اَنْ يَجَّهْ اَخْرَ الْحِج (corresponding to fol. 82^b, first line, in No. 2378 above).

Other copies of this commentary are noticed in Bodleian Cat., No. 1640, and in W. Pertsch, Berlin Cat., p. 215. In another commentary (Bodleian Cat., No. 1641) the author of the present work is called Kamâl-al-din bin almarhûm bin Husâm alharawi, comp. also H. Khalfa vi. p. 346. No. 13801. A part of fol. 116^a and the whole of fol. 116^b are left blank.

No. 410, ff. 96-204, ll. 15; Nasta'lik; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

2383

Sharh-i-Nisâb-al-sibyân (شرح نصاب الصبيان).

Another commentary on the same work by Muḥammad bin Faṣīl bin Muḥammad, known as Karim Dasht-i-Bayâdî Kūhistânî, who lived in the time of the emperor Akbar (see H. Blochmann, Contributions, p. 7), beginning: حمد و نثای نا محدود و شکر و ساس. نا محدود حضرت علیم معبود و کریم واجب الوجودی را که نصاب صبيان انسانرا الحق.

Other commentaries on the same book are those by 'Alî bin 'Umar bin 'Alî alnajjâr (Bodleian Cat., No. 1641); by Muḥammad bin Jalâl bin Sulaimân Kūhistânî (ib., No. 1643); by Muḥammad Sa'd (W. Pertsch, Berlin Cat., p. 216, No. 1); by Yûsuf bin Mânî (H. Blochmann, Contributions, p. 7); and various anonymous ones (one noticed in Bodleian Cat., No. 1642; and in E. G. Browne, Cambridge Cat., pp. 237 and 238; another in Bodleian Cat., No. 1644). The present commentary ends on fol. 108^b and is dated the 15th of Jumâdâ-alawwal, A. H. 1193 (A. D. 1779, May 31). On ff. 109^a-112^a another versified Arabic-Persian vocabulary, in form of a qasidah, is added, explaining the meaning of those Arabic words which can be spelt with the three different vowels a, i, and u, and styled

Muthallath-allughât (مثلث اللغات) or Nişâb-i-muthallath (نصاب مثلث).

Beginning:

از پس حمد خداوند زمین و آسمان
کرده ام نظم مثلث چون لائی عمان

From these initial words it is evident that the versified vocabulary, styled نصاب بدیعی in Bodleian Cat., No. 1650, 1, is identical with the Muthallath.

The first triad of Arabic words explained in Persian is:

رَبِّ دَان پروردگار و رَبِّ دَان جمعی زخلق
رَبِّ آب خالص از انگور و سیب و نار دَان

Comp. W. Pertsch, Gotha Arabic Cat., No. 408 sq., and Berlin Cat., p. 216, No. 3 (where a commentary on this work by Muhammad Sa'd, the commentator of the نصاب الصبیان, is noticed).

No. 521, ff. 112, ll. 15; Nasta'lik; illuminated frontispiece; size, 8 in. by 4½ in.

2384

Muthallath-allughât (مثلث اللغات).

Another copy of the same vocabulary in form of a *kaşidah*, beginning as in the preceding copy.

No date. At the end and on fol. 1^a seals of a former owner, İktidârkhân, with the date A.H. 1179 (A.D. 1765, 1766). College of Fort William, 1825.

No. 2345, ff. 14, ll. 7; distinct Nasta'lik; size, 7½ in. by 4¾ in.

2385

The same.

Beginning as usual. Many interlinear and marginal paraphrases. Very worm-eaten.

No date. The copy belonged formerly to Sir Charles Wilkins. At the end the title نصاب مثلث is given to this book, as in W. Pertsch, loc. cit.

No. 2537, ff. 85-90, ll. 10; careless Nasta'lik, mixed with Shikasta; size, 10½ in. by 6¾ in.

2386

Niṣâb-i-badi' (نصاب بدیع).

Another metrical Arabic-Persian vocabulary, in form of *kit'as* in various metres, a kind of primer for children in which, among other curiosities, the various meanings of such words are given as have the same form or sound in Arabic and Persian.

Beginning:

مصر شهر و شهر ماء و ماء آب و خوف سهم
سهم تیر و اجنحه چه بال باشد بال جان

Dated A.H. 1122 (A.D. 1710, 1711).

No. 1174, ff. 7, 2 coll., each ll. 14; Nasta'lik; size, 8½ in. by 4½ in.

2387

A commentary on the same work.

This commentary is due, according to the colophon, to Mullâ Sa'd 'Azimâbâdî, who is no doubt identical with Muhammad Sa'd, who wrote commentaries on the

نصاب مثلث and the نصاب الصبیان, see No. 2383 above. The same commentary, but with a different beginning, is noticed in W. Pertsch, Berlin Cat., p. 216, No. 2.

Beginning here, on fol. 1^b: بعون عنایت الهی و فضل
دامنتهای در رنگ نصاب صبیان بالای هر قطعه دوبیت آید.

After an introductory part, beginning: القطعة الاولى
في التجنيس التام والتاقص للخط, on fol. 1^b, l. 4, the initial *kit'ah* of the original work is found on fol. 2^b, l. 2, مصر شهر الخ, with a full exposition of its meaning.

Dated by 'Abd-alṣamad 'Ali Muḥammad the 11th of Ṣafar, A.H. 1164 (here called the fourth year of the emperor Ahmadshâh's reign, more correctly the third, since his accession to the throne took place on the 27th of Rabi' II, A.H. 1161, at the death of his father Muḥammadshâh) = A.D. 1751, Jan. 9.

This copy belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 1-40, ll. 15; Nasta'lik, mixed with Shikasta; size, 10½ in. by 6¾ in.

2388

Alṣurâḥ min al-Ṣihâḥ (الصراح من الصحاح).

The well-known abridgement of Jauhari's famous Arabic dictionary, the *Ṣihâḥ* (or *Ṣaḥâḥ*, as others pronounce it, by Abû-alfadl Muḥammad bin 'Umar bin Khâlid, commonly known as Jamâl-alkurashî, with the Persian equivalents added to the Arabic words. It was completed the 16th of Ṣafar, A.H. 681 (A.D. 1282, May 26), in Kâshghar, see Bodleian Cat., Nos. 1645 sq. Other copies of the same are described in Rieu ii. p. 507; E. G. Browne, Cambridge Cat., pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arabic Cat., pp. 282-283 (comprising eight other copies of the India Office Collection), etc. It has been edited in Calcutta, 1812-1815, in two volumes, and in Lucknow, A.H. 1289; comp. also H. Khalfâ iv. p. 102, and the Arabic Cat. of the British Museum, pp. 227 and 467. The *last* letter constitutes the باب, the *first* the فصل, as in the original.

Beginning: قال الفقير الى مولاه الغنى به عمن سواء
الوائق بالمتعالى عن الولد والوالد الخ

All the words explained are repeated in red ink on the margin. The proper order of ff. 10-21 is: 10, 13, 11, 12, 14-17, 19, 20, 18, 21.

This splendid copy is dated in the month of Dhû-alka'dah, A.H. 1013 (A.D. 1605, March-April).

No. 3427, olim 9. J. 13, ff. 427, ll. 21; excellent Naskhi; size, 10½ in. by 6½ in.

2389

Another copy of the same.

Beginning as in the preceding copy. Collated.

No date. Seals of a former owner with the date A.H. 1182 (A.D. 1768, 1769), on ff. 1^a and 1^b; other entries from A.H. 1192 (A.D. 1778) and 1198 (A.D. 1784) on the margin of fol. 1^b.

No. 3279, ff. 480, ll. 25; small Naskhi, by different hands small illuminated frontispiece; size, 9½ in. by 5½ in.

2390

The same.

Beginning as usual; the author's name and the date of composition, A. H. 681, appear in the subscription on the last page. Fol. 435 must be put immediately after fol. 433; fol. 434 is incoherent both with the preceding and the following page.

No. 3316, ff. 436, written by at least six different hands, for the greater part in Naskhi; the oldest on fol. 436, ll. 23; the newest on fol. 1, ll. 17, supplied by a comparatively late hand; a third on ff. 2-104, ll. 26-27; a fourth on ff. 123-136, ll. 27-28; a fifth on ff. 137-386, ll. 25; a sixth, or rather a mixture of various hands, as it seems, on ff. 105-122 and 387-435, ll. 15-27; greatly damaged in many places; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2391

Niṣāb-i-'akidat-aljawāhir (نصاب عقیدت الجواهر).

A metrical Arabic-Persian vocabulary in the form of the نصاب الصبيان (see Nos. 2375-2381 above), divided into fifty kit'as, undoubtedly identical with the عقود الجواهر, noticed in Rieu ii. p. 507^b, and written, according to the account given in the preface of that copy, between A. H. 816-824 (A. D. 1413-1421) for Mirzā Ulughbeg Calabi, the son of the 'Uthmānī Sulṭān Muḥammad I, by an author who styles himself Rashid-al-din Watwāṭi; and also with the عقد الجواهر in the Bodleian Cat., No. 1676, which is wrongly ascribed there, on fol. 1^a, to a certain Murtād Moghul bin 'Alī Muhammadkhān. The present copy lacks the introduction (just as the Bodleian copy) and begins forthwith with the first kit'ah, viz.: ابتدا و افتتاح و فاتحه آغاز. (the same with which the Bodleian copy opens).

Some marginal glosses and additions.

No date.

No. 1072, ff. 49, ll. 13; Nasta'lik, written on paper of various colours; size, 8 $\frac{3}{4}$ in. by 5 in.

2392

Kanz-allughāt (کنز اللغات).

The Arabic-Persian dictionary by Muḥammad bin 'Abd-alkhālik bin Ma'rūf, dedicated to Kārgiyā Sulṭān Muḥammad bin Giyā bin Nāṣir Giyā of Gilān, who reigned A. H. 851-883 (A. D. 1447-1478, 1479), and his son and heir, Kārgiyā Mirzā 'Alī, who was killed A. H. 911 (A. D. 1505, 1506), see Rieu ii. pp. 507 and 508, and Supplement, p. 120^a; Bodleian Cat., No. 1670; W. Pertsch, Berlin Cat., pp. 219 and 220, see also ib., p. 12, No. 33, and p. 102, No. 6; E. G. Browne, Cambridge Cat., pp. 240 and 241; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; Paris Cat., Nos. 1248 and 1249, etc.; comp. also H. Khalfā v. p. 256, No. 10924; Arabic Cat. of the British Mus., Nos. 1019, 1382, and 1383, and Supplement, No. 878, etc. It was lithographed in Persia, A. H. 1283.

Beginning, on fol. 1^b: جواهرکنوز لغات حمد و ستایش ثناء (sic! instead of نثار) حضرت متکلمی که زبان اصناف آدمیانرا الخ.

The title appears on fol. 3^a, l. 12; the dictionary itself begins on fol. 5^a, l. 5, with the کتاب الالف باب الالف مع الالف. It is arranged alphabetically according to the first and the last letter of the words; each chapter begins with the Arabic infinitives.

Dated A. H. 1034 (A. D. 1624, 1625).

No. 1869, ff. 461, ll. 19; Naskhi; worm-eaten throughout; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2393

Another copy of the same.

Beginning: جواهرکنوز لغات حمد و ستایش نثار بارگاه حضرت متکلمی را الخ.

The dictionary ends on fol. 507^b, and is dated the 27th of Jumādā-althāni, in the thirty-eighth year of (probably) 'Ālamgir's reign = A. H. 1106 (A. D. 1695, Feb. 12), by an inhabitant of the Pargana of Shāhjahānpūr, 'Abd-alshakūr. Ff. 508^b and 509^a are filled with some medical prescriptions. A seal of Tipū Sulṭān on fol. 1^b.

No. 1682, ff. 509, ll. 17; Nasta'lik; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

2394

The same.

Beginning as in the preceding copy.

No date. College of Fort William, 1825.

No. 2056, ff. 360, ll. 20; splendid Naskhi; illuminated frontispiece; the first two pages richly embellished; size, 9 $\frac{3}{4}$ in. by 6 in.

2395

The same.

This copy is fearfully damaged, and consequently very defective. The pages are worm-eaten and effaced in the greater part of the MS., and occasionally whole pieces are torn away, especially in the first thirty leaves.

Beginning of this copy (identical with that in the Bodleian copy, the Berlin copies, the second and third Munich copies, and the third Cambridge copy):

ابتدای هر سخن آن خوبتر در هر مقام
کو بود با حمد معبود خدای پاک نام

جواهرکنوزکنوز (sic!) لغات حمد و ستایش نثار الخ

No date.

No. 1850, ff. 317, ll. 23-25; written by different hands, partly in Nasta'lik, partly in Naskhi; size, 9 $\frac{3}{4}$ in. by 6 in.

2396

A fragment of the same.

This copy of the Kanz-allughāt has no preface at all, and begins at once with the Arabic infinitives of the eighth conjugation (first word آغاز کردن = ابتدا, corresponding to fol. 9^b, l. 3 ab infra in No. 2393 above); it breaks off already in the letter ر; the last ten pages

have no headings; all the Arabic words are missing, the space, originally left for them, not being filled in; in the other parts of the book they are marked by red ink. Several pages slightly injured.

No date; on fol. 1^a a seal, dated A. H. 1134 (A. D. 1721, 1722).

No. 2576, ff. 112, ll. 23-25; Naskhī; size, 9½ in. by 5½ in.

2397

Tarjumat-alkāmūs (ترجمة القاموس).

A Persian paraphrase and detailed explanation of the introduction (دباجه) and the first bāb (باب همزه) of the famous Arabic dictionary Alkāmūs almuḥīṭ (القاموس المحيط) of Imām Majd-al-dīn Abū Ṭāhir Muḥammad bin Ya'qūb Firūzāhādī Shirāzī (who died A. H. 817 = A. D. 1414, 1415), compiled by Maulānā 'Abd-alrahmān bin Ḥasan (so distinctly, not Ḥusain, as in Stewart's Cat., see a few lines further down), who, according to the ta'rikh of his death, given on fol. 1^a, viz. استاد للبشر, died A. H. 1028 (A. D. 1619), see a reference to this translation in Rieu ii. p. 511^a (where, however, the slightly incorrect date, A. H. 1027, is given, a mistake in Stewart's Cat., p. 134, from which the notice is taken).

The full title of this copy is ترجمه دباجه قاموس از ترجمه دباجه تا آخر حرف الهمزه, see fol. 1^a.

It begins, without any preface, immediately with the initial words of the Arabic original: الحمد لله جميع محمد مر خدائراست عز وجل منطقي البلغاء باللقى في البوادي لغتي بوزن رتي جمع لغة و بوادي جمع باديه يعنى آنكه گویا گرداننده بلغارا بلغتهای فصیح بلیغ الخ. The first bāb begins on fol. 23^a, and goes down to the end of the copy. Occasionally marginal additions and glosses.

No date; but on the margin of the last page the following remark of a former reader is added: بلغت القراءة مع اخيه محمد احسن بن عبد القادر في يوم الاثنين في السابع عشر من شهر جمادى الاول سنة 1112 (A. H. 1162, 17th of Jumādā I) = A. D. 1749, May 5, a Monday.

The Arabic Kāmūs was printed in two volumes, 1817, at Calcutta. A later Persian translation by Muḥammad Ḥabīb-allāh was completed A. H. 1149 (A. D. 1736, 1737), see Bodleian Cat., No. 1674, and Rieu ii. p. 511.

No. 1014, ff. 98, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

2398

Muntakhah-allughât-i-Shāhjahānī (منتخب اللغات شاهجهانی).

The most popular Arabic-Persian dictionary in India, compiled from the Kāmūs (see the preceding copy), the Ṣiḥāḥ and Ṣurāḥ (see Nos. 2388-2390 above), by 'Abd-alrashid bin 'Abd-alghafūr alḥusaini almadani altatawi, the author of the first critical Persian dictionary, the فرهنگ رشیدی (see further below), who was still alive in A. H. 1069 (A. D. 1658, 1659), in the reign of the emperor Shāhjahān, to whom it is dedicated, A. H. 1046

(A. D. 1636, 1637), according to the chronogram, منتخب بی بدیل, found at the end of some copies (see author's name and title of the book on ff. 6^a, l. 1, and 6^b, l. 6). It is sometimes styled Rashidī 'Arabī, to distinguish it from the author's Rashidī Pārsī, i. e. the Farhang-i-Rashidī, see Rieu ii. p. 501^a, and H. Blochmann, Contributions, bottom of p. 20.

Beginning of the preface: ستایش و سپاس مالک الملکی که تذکار آلی بی احصای و نعمای بی منتهای اش الخ.

The dictionary itself, which is arranged alphabetically in this way, that the *first* letter constitutes the bāb, and the *last* the faṣl, begins on fol. 7^a.

Other copies are described in Bodleian Cat., Nos. 1672 and 1673; Rieu ii. p. 510; W. Pertsch, Berlin Cat., p. 200, No. 2; E. G. Browne, Cambridge Cat., p. 242; Cat. Codd. Or. Lugd. Bat. v. p. 150. A redaction of this work, arranged in the usual alphabetical form of European lexicons, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845, and A. H. 1286; lithographed at Bombay, 1862.

This copy is dated the 22nd of Jumādā-althānī, A. H. 1103 (A. D. 1692, March 11).

No. 46, ff. 416, ll. 19; Nasta'lik; size, 9½ in. by 4½ in.

2399

Another copy of the same.

Beginning of the preface, as in the preceding copy, on fol. 1^b; beginning of the dictionary on fol. 3^b.

Dated in the month of Shawwāl, A. H. 1117 (A. D. 1706, Jan.-Feb.).

No. 358, ff. 334, ll. 19-21; written very irregularly by many different hands in Nasta'lik and Shikasta; size, 10½ in. by 5½ in.

2400

The same.

Beginning of the preface as usual; beginning of the dictionary on fol. 4^a.

Dated the 4th of Jumādā-althānī, A. H. 1130 (A. D. 1718, May 5), by Muḥammad Zāhir Fidā'i, who copied it for Ḥāfiẓ Aḥmad bin Ḥāfiẓ Muḥammad of Balgrām.

No. 3304, olim 10. J. 14, ff. 203, ll. 27; small, but clear, Nasta'lik; size, 11 in. by 7 in.

2401

The same.

Beginning of the preface as usual; author's name on fol. 5^a, l. 9; title of the book on fol. 5^b, l. 11; beginning of the dictionary on fol. 6^a. The chronogram, منتخب بی بدیل, on fol. 330^a. Many pages spoiled or effaced.

Dated the 8th of Muḥarram, A. H. 1155 (here called the twenty-fifth year of Muḥammadshāh's reign, more correctly the twenty-fourth) = A. D. 1742, March 15, at Murshidābād; it was copied for Nawwāb Mahābatjang.

Presented to the Library by Sir Charles Wilkins.

No. 2374, ff. 330, ll. 18-19; Nasta'lik, in a very unequal handwriting, mixed with Shikasta; size, 9½ in. by 6½ in.

2402

The same.

The preface is wanting here; it begins at once with the dictionary, on fol. 1^b: **ابتدا آغاز کردن** : **ابتغا** : **خواستن** **الح**.

Dated the 7th of Rabi'-alawwal, A. H. 1161 (A. D. 1748, March 7), by Muḥammad 'Abdallāh, son of Shaikh 'Abd-alghiyāth.

Collated and annotated.

College of Fort William, 1825.

No. 2030, ff. 510, ll. 15-18; Nasta'liq; worm-eaten; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2403

The same.

Beginning of the preface here: **سپاس و ستایش مالک** **الملکی که تذکار** **الح**.

Beginning of the dictionary on fol. 4^b.

Copied in the third or fourth year of the reign of the emperor 'Ālamgir II (= A. H. 1170, A. D. 1756, 1757), in the month of Rabi'-alawwal = A. D. 1756, Nov.-Dec.

No. 3437, olim 10. J. 13, ff. 258, ll. 21-24; carelessly written, partly in Naskhi, partly in Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2404

Khazinat-allughāt (خزينة اللغات).

The treasury of words and phrases (فی بیان) (المصطلحات المفرد والمركبات), an Arabic-Persian glossary, which includes, besides the Arabic words, also some Syriac and Greek ones, current in Persian speech, by an anonymous author, and without any date of composition. The copy is, moreover, incomplete, and breaks off at the end of bāb 8, faṣl 1. The *first* letter constitutes the bāb, the *last* the faṣl.

Beginning: **حمد و ثنای فراوان و شکر و سپاس بی** **بیان مر آفریدگار بیچون** **الح**.

On fol. 1^a a seal with the date A. H. 1183 (A. D. 1769, 1770).

No. 527, ff. 154, ll. 13; inelegant and very small Nasta'liq, resembling Shikasta; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

2405

Kitāb-i-abwāb-allughāt (کتاب ابواب اللغات).

Contributions to an Arabic-Persian dictionary, beginning with the letter **ص** and going down to **ی**.

This copy, which is dated the 1st of Muḥarram, A. H. 1185 (the twelfth year of Shāh 'Ālam's reign) = A. D. 1771, April 16, comprises 511 leaves altogether, many entirely blank, another part only filled with the Arabic words, arranged chiefly according to the *first* and *last* letters, and a small part again with full explanations in Persian. The title appears on the last page. The owner of the copy was Mr. Richard Johnson (مستر رچارد جان سین).

No. 844, ff. 511; Nasta'liq; size, 14 $\frac{7}{8}$ in. by 8 $\frac{7}{8}$ in.

b. *Grammars.*

2406

Ṣarf-i-Mir (صرف میر).

The well-known treatise on Arabic inflexion by Mir Sayyid Sharif Jurjāni, who was born A. H. 740 (A. D. 1339, 1340) and died A. H. 816 (A. D. 1413, 1414), divided into the usual three sections: noun (اسم), verb (فعل), and particle (حرف), and commonly styled **صرف** **میر**, or according to H. Khalfa ii. p. 304, No. 3038, **تصرف السبب الشرف**, comp. Bodleian Cat., Nos. 1653-1656; Rieu ii. p. 522^a; W. Pertsch, Berlin Cat., pp. 180, 181, and 186, No. 1; E. G. Browne, Cambridge Cat., p. 262, No. V; Notices et Extraits x. pp. 4-12, etc. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844, and A. H. 1288; see also Zenker ii. No. 147 sq.

Beginning: **بسم الله الرحمن الرحيم** . . . **بدان ايدك** **الله تعالى که کلمات لغت عرب برسه گونه است اسم و فعل و حرف اسم چون رجل وعلم وفعل چون ضرب و دخرج و حرف چون من و الى الح**.

Dated the 9th of Jumādā II, A. H. 1115 (A. D. 1703, Oct. 20). Occasional glosses on the margin.

No. 1221, ff. 73, ll. 9; Naskhi; size, 6 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

2407

Another copy of the same.

Beginning: **الحمد لله** . . . **بدانکه ايدك الله تعالى که** **کلمات الح**.

The title appears in the colophon and on fol. 1^a.

No date. On fol. 1^a an entry of a former owner, dated the 14th of Jumādā II, A. H. 1185 (A. D. 1771, Sept. 24).

College of Fort William, 1825.

No. 2299, ff. 35, ll. 12-14, written by different hands in various styles of Nasta'liq, Naskhi, and even Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

2408

The same.

Beginning as in the preceding copy. This copy was made for Major Mackenzie by Sayyid Himmat 'Ali Ṭālib-al'ilm, and is dated the 25th of June, 1793 (= A. H. 1207, 15th of Dhū-alka'dah).

No. 1564, ff. 58, ll. 8; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

2409

The same.

Beginning: **الحمد لله** . . . **بدان ايدك الله تعالى فی** **الذارين که کلمات الح**.

No date.

No. 290, ff. 1-33, ll. 9; Naskhi; size, 8 in. by 5 $\frac{3}{8}$ in.

2410

Another, but shorter tract on Arabic inflexion, very similar to, but *not* identical with the preceding صرف. It begins: بدان ارشدك الله تعالى في الدارين كه: مير كلمات عرب برسه قسم است اسم است و فعل است و حرف است اسم همچو رَجُل و قَرَس الخ.

Occasionally interlinear Persian paraphrases of Arabic words.

As date appears the 14th of Muḥarram only.

No. 86, ff. 1-12, ll. 21; Naskhi; size, 9 in. by 6 in.

2411

Majmū'ah fi 'ilm-al-sarf (مجموعه في علم الصرف).

Four Persian treatises on Arabic grammar, dealing for the greater part with the verbs:

1. Mizān-al-sarf (ميزان الصرف), on the conjugation of the regular Arabic verb, on ff. 1-21, beginning: الحمد لله . . . بدان اسعدك الله تعالى في الدارين كه جمله افعال متصرفه برسه گونه است ماضى و مستقبل و حال الخ. Other copies are noticed in Bodleian Cat., Nos. 1669 and 2007 (where it is styled *نسخة ميزان صرف*), and Rieu ii. p. 523^b; comp. also No. 2414 below. This little tract is edited in the collection of grammatical treatises, Calcutta, 1805; lithographed at the Muḥammadi press, A. H. 1258. Dated the 17th of March, 1793 (A. H. 1207, 4th of Sha'bān).

2. Nuskha-i-munsha'ibah (نسخة منشعبه), a treatise on the various classes of Arabic verbs and their derived conjugations, on ff. 25^b-59^b, beginning: . . . الحمد لله بدان اسعدك الله تعالى في الدارين كه جمله افعال متصرفه واسماء متمكنه از روى تركيب حروف اصلى بر دو گونه است ثلاثى و رباعى الخ. Other copies in Bodleian Cat., Nos. 1664, 2, 1666, and 1667; Rieu ii. p. 524^a, No. II; E. G. Browne, Cambridge Cat., p. 261, No. II (there styled *نسخة منشعب*). It is included, like the preceding treatise, in the above-mentioned collection.

3. Panj Ganj (پنج گنج), or Panj Ganj fi 'ilmi-al-sarf (پنج گنج في علم الصرف), also styled Taṣrif min 'ilmi-al-sarf (تصريف من علم الصرف), or simply Taṣrif (تصرف), an elementary Arabic grammar, on ff. 61^b-116, beginning: الحمد لله على ما خلق الانسان و انطق له اللسان الخ. According to the preface, it ought to contain *five bābs*, each subdivided into five *faṣls*; but of the *first bāb* and its five *faṣls* (در شناختن مجارئ صرف) only a short index is given here, as the author has fully treated the subject of this *bāb*, viz. the conjugation of the regular verb, in the opening chapter of another work of his, styled *مصادر*; and of the *second bāb* (در شناختن اجناس افعال واسماء و صرف افعال) only *four faṣls* are found, just as in No. 1661 of the Bodleian Cat., and in No. 2419 further below;

comp. also Bodleian Cat., No. 1660; Rieu ii. p. 523^a; and E. G. Browne, Cambridge Cat., p. 261, No. III. The four *faṣls* of the *second bāb* deal with the classes of verbs; the verbs with Hamzah; the verbs with a weak letter; and the reduplicate verbs; the *fifth faṣl*, missing here, deals with the rules of the permutation of letters. It is printed in the collection of grammatical treatises, pp. 38-112, and lithographed at Lucknow, 1844. Dated the 1st of April, 1793 (A. H. 1207, 19th of Sha'bān).

4. Zubdat-al-sarf (زبدة الصرف) or Zubdat fi 'ilmi-al-sarf (زبدة في علم الصرف) or simply Zubdat (زبدة), see also No. 2420 below, a treatise on the inflexion of the sound as well as the irregular verbs (in the same order as in the *second bāb* of the preceding treatise) and the laws of permutation applying thereto, on ff. 116^b-135, beginning: الحمد لله الموصوف بالتصريف المنعوت بالتحقيق . . . بدان علمك الله تعالى في الدارين كه جمله افعال متصرفه واسماء متمكنه بر چهار گونه است صحيح و مهموز و معتل و مضاعف الخ. The author of this treatise is Zāhir bin Maḥmūd bin Ma'sūd al'alawī; other copies in Bodleian Cat., No. 1657; Rieu ii. p. 524^a, No. V; and E. G. Browne, Cambridge Cat., p. 261, No. IV. Edited in the Calcutta collection, on pp. 113-122. Dated the 25th of May, 1793 (A. H. 1207, 14th of Shawwāl).

The transcriber of the whole Majmū'ah is Sayyid Himmat 'Alī of Mungir.

No. 1240, ff. 135, ll. 9; large Nasta'liq; additions and annotations on the margin; size, 6½ in. by 4 in.

2412

Another copy of the same Majmū'ah.

1. Mizān-al-sarf, on ff. 1-18^a.

2. Nuskha-i-munsha'ibah, here styled Kitāb-almunsha'ibah (كتاب المنشعبه), on ff. 18^b-34^a, beginning (in a slightly different way from the preceding copy): الحمد لله . . . بدانكه اسعدك الله تعالى في الدارين كه جمله افعال متصرفه بر دو نوعست ثلاثى و رباعى الخ.

3. Panj Ganj, on ff. 34^b-70^b.

4. Zubdat-al-sarf, on ff. 71^b-80^a.

As date appears only the month Phāgun (بهگن), the 11th of the Hindū year = Febr.-March). A former owner was Mr. A. Hamilton.

Bibliotheca Leydeniana.

No. 2571, ff. 80, ll. 8; large Nasta'liq; the Arabic phrases in Naskhi; size, 8½ in. by 6½ in.

2413

Three treatises on Arabic accidence.

1. Panj Ganj, on fol. 1^b; *second bāb* on fol. 2^a. In this copy only the *first three faṣls* are found. Dated the 3rd of Muḥarram, A. H. 1137 (A. D. 1724, Sept. 22), by Shaikh Muḥammad Ya'kūb, son of Shaikh Muḥammad Rustam, an inhabitant of Shāhjahānābād.

2. Ṣarf-i-Mir (see Nos. 2406-2409 above), on fol. 25^b.

Beginning as in No. 2409. Dated, by the same scribe, the 8th of Šafar, A.H. 1137 (A.D. 1724, Oct. 27). Half of fol. 84 is torn away.

3. Zubdat-alšarf, on fol. 87^b. Beginning here: الحمد لله رب العالمين أما بعد فقه (read فقه) قال الضعيف الزجاجي إلى رحمة الله ربّه القوي ظهري (read ظهري) محمود الخ. Written by the same scribe, but without a date.

Bibliotheca Leydeniana.

No. 2510, ff. 107, ll. 11-12; Naskhī; size, 8½ in. by 4¾ in.

2414

Another, but incomplete copy of the Mizân-alšarf.

Beginning as in Nos. 2411, 1, and 2412, 1 above. It is styled here, on fol. 153^a, نسخة ميزان, and ascribed to Sa'di of Shirāz تصنيف حضرت شيخ المشايخ مخدوم (سعدى شیرازی); its first owner was Wāhid Ḥusain, son of Sayyid Ṭufail 'Alī. This fragment contains only thirteen pages.

No. 2420, ff. 153-160, ll. 7-8; large Nasta'lik; size, 8½ in. by 4¾ in.

2415

Mizân fi 'ilmi-alšarf (ميزان في علم الصرف).

Another treatise on the conjugation of the regular Arabic verb, that is, paradigms of all its tenses and moods, both in the affirmative and negative forms, with a Persian introduction and detailed Persian paraphrases, styled almost exactly as the preceding little work, but evidently different from it; see other copies in Bodleian Cat., No. 1664, 1; Rieu ii. p. 524^b (in both without any title, but styled in the latter by Erskine دستور العمل); and E. G. Browne, Cambridge Cat., p. 261, I (where the colophon gives the above title, just as No. 2417 below). In the present copy, on the top of fol. 1^b, it is called الميزان في الصرف.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين. بدان والصلاة على رسوله محمد وآله وأصحابه اجمعين. بدان که اسعدك الله تعالى في الدارين که جملة افعال بنی آدم بر چهار گونه است ماضی و مستقبل و امرو نهی اما ماضی فعل را گویند الخ.

No date.

No. 1196, ff. 25, the lines greatly varying in number (ll. 9 on ff. 1^a-3^b); Naskhī, the first three leaves added by a later hand; size, 8¾ in. by 4½ in.

2416

Another copy of the same.

Beginning: الحمد لله بدان اسعدك الله تعالى في الدارين که جملة افعال متصرفه بر چهار نوع است ماضی و مستقبل و امرو نهی اما ماضی فعلی را گویند الخ.

No date.

At the end of the copy the following remarks are added: میزان در اصل میوزان بود و او ساکن ما قبل او

مکسور و اورا بیا بدل کردند میزان شد قتر در اصل فر بود دو حرف یکجنش (یکجنس read بهم آمدند از دو اول را ساکن کردند در دوم اغام (ادغام read کردند قتر شد) College of Fort William, 1825.

No. 2193, ff. 22, varying in number of lines (ll. 14 on ff. 1 and 2); Naskhī; size, 8 in. by 5¼ in.

2417

The same.

Beginning, on fol. 17^b: الحمد لله بدان اسعدك الله تعالى في الدارين که جملة افعال متصرفه بر چهار گونه است ماضی الخ.

The proper order of the leaves is 17^b-24, 1-16^a.

No date.

No. 1833, ff. 24, ll. 7; Nasta'lik; size, 8½ in. by 5¾ in.

2418

Another copy of the Nuskha-i-munsha'ibah.

Beginning here (comp. Nos. 2411, 2, and 2412, 2 above) with a curious specimen of a high-flown rhetorical preamble: الحمد لله الذى صرف قلوبنا نحو الاسلام وصحح ابداننا عن العلل والاسقام والصلاة والسلام على رسوله محمد الذى بين قواعد الحلال والحرام وعلى آله الجسام وصحة الكرام مادام تصريف الليالى والايمان بدانکه اسعدك الله تعالى في الدارين که جملة افعال متصرفه از روی ترکیب حروف بدو گونه است الخ.

No date.

No. 1194, ff. 21, ll. 11; Naskhī; size, 8¾ in. by 4¾ in.

2419

Another copy of the Panj Ganj.

Beginning as in Nos. 2411, 3; 2412, 3; and 2413, 1 above; second bāb on fol. 3^b. It ends, like most copies, with the fourth faṣḥ.

No date.

No. 1602, ff. 64, ll. 7; large Nasta'lik; size, 7 in. by 4½ in.

2420

Another copy of the Zubdat-alšarf.

Beginning here, similar to that in No. 2413, 3 above (comp. also Nos. 2411, 4, and 2412, 4): الحمد لله الموصوف بالتصريف (بالتصريف read والمنعوت بالتحقيق) اما بعد فقد قال عبد الضعيف الزجاجي إلى رحمة الله ربّه القوي ظهري بن محمود بن مسعود علوى بدان اسعدك الله الخ.

As title appears on fol. 1^a زبدة در علم صرف; on the fly-leaf زبدة شرح (which is the proper title of the commentary, noted in the next but one copy).

No date. A seal, dated A.H. 1176 (A.D. 1762, 1763), on fol. 1^a. College of Fort William, 1825.

No. 2301, ff. 7, ll. 13; Nasta'lik; size, 8 in. by 4½ in.

2421

The same.

Beginning as usual. This copy is written very incorrectly.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 126-133, ll. 10-12; large Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 $\frac{5}{8}$ in.

2422

Sharḥ-i-Zubdat (شرح زیادة).

A treatise on Arabic inflexion, in the form of a Persian commentary, by Muhammad Darwish, on a grammatical work, styled زبدة التصريف, which seems to be identical with the Zubdat-al-sarf above.

Beginning: الحمد لله الذى هو الرحيم والرحمان والصلوة على من انزل على (عليه) القرآن وعلى آله واصحابه الخ.

Dated by Shaikh Ghulām Muḥyi-aldin, the 13th of Rabi' (here written ربيع!) -alawwal, A. H. 1189 (A. D. 1775, May 14), at the request of Nawwāb Khānjahānkhān Bahādūr.

No. 275, ff. 55, ll. 11; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2423

Fuṣūl-i-Akbari (فصول اكبرى).

Another treatise on Arabic inflexion, in Persian, by Sayyid 'Alī Akbar (who died A. H. 1091 = A. D. 1680), comp. Rieu ii. p. 522^b; E. G. Browne, Cambridge Cat., p. 262, No. VI, and p. 264, No. I (in the latter copy the author's name is given as al-'Alī alkabir, and on fol. 1^a of the same as Kādi Muḥammad Akbar of Lakhnau); and Cat. Berol., No. 1069.

Beginning: الحمد لله بدان علمك الله تعالى كه كلمات عرب سه قسم بود فعل واسم وحرف فعل كلمه ايست مبنی برای افهام معنى الخ.

Many interlinear Persian paraphrases and marginal glosses.

Dated by Himmat 'Alī, the same who transcribed No. 2411 above, the 18th of April, 1793 (A. H. 1207, Ramaḍān 7). An index on the fly-leaf. This treatise has been lithographed in the Nawal Kishor press.

No. 1551, ff. 74, ll. 8; large Nasta'liq; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

2424

Kawānin-al-sarf (قوانين الصرف).

The rules of Arabic declension and conjugation, a sort of primer in the form of questions and answers, compiled by an anonymous author for his nephew 'Aṭā (i. e. 'Aṭā-allāh) bin Zārif Muḥammad (see fol. 1^b, ll. 6 and 7), and beginning: الحمد لله بدانكه اسعدك الله تعالى فى الدارين كه چند قوانين علم تصريف كه صبيانرا ضبط آن لا بد ولا چار است برای برادر زاده الخ.

No date. Other copies are noticed in Bodleian Cat., No. 1662, 4; and in Rieu ii. p. 523^b. It has been printed in Calcutta, A. H. 1244, under the title, 'A Grammar in Questions and Answers by 'Aṭā-allāh.'

No. 1049, ff. 67, ll. 13; large Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2425

Dastūr-i-mubtadā (دستور مبتدا).

A grammatical treatise on the regular and irregular Arabic verbs in two bābs, treating of the trilateral and quadrilateral forms respectively. The above title is given to this little work by Erskine in Rieu ii. p. 525^a, No. II; the present copy bears, on fol. 1^a, the heading كتاب جدولی; the same name appears on fol. 1^a in the next but one copy; the immediately following copy styles it صرف افعال.

Beginning: الحمد لله بدانكه اسعدك الله تعالى فى الدارين كه اين كتابيست در بيان صرف افعال و علل آن بدانكه جمل (جملة) افعال بر دو گونه است الخ.

Dated by Shaikh Ghulām Muḥyi-aldin, the same who copied No. 2422 above, at the request of Nawwāb khān (the letters between are effaced, but can be supplied from the same copy, just mentioned, viz. Khānjahānkhān) Bahādūr, the 21st of Ṣafar, A. H. 1189 (A. D. 1775, April 23).

Bibliotheca Leydeniana.

No. 2592, ff. 70, ll. 11; Nasta'liq, the Arabic passages in Naskhi; size, 8 $\frac{3}{4}$ in. by 4 $\frac{5}{8}$ in.

2426

Another copy of the same.

Beginning the same as in the preceding copy.

No date.

Occasional glosses, both marginal and interlinear.

No. 1067, ff. 56, ll. 14-16; Naskhi, the last two leaves added by another hand (ll. 17-18); size, 8 $\frac{5}{8}$ in. by 4 $\frac{3}{4}$ in.

2427

The same.

Beginning as usual. Glosses and corrections of the text, which is sometimes rather incorrect, on the margin.

College of Fort William, 1825.

No. 2196, ff. 46, ll. 17; Naskhi and careless Nasta'liq mixed; size, 8 in. by 5 $\frac{1}{2}$ in.

2428

Dastūr-almubtadī (دستور المبتدى).

A treatise on the permutation of letters in Arabic irregular verbs, beginning with the mutation, assimilation, and softening of the Hamzah (اعلال وادغام وتخفيف), see, on the meaning of the last term, W. Wright, Arabic Grammar, third edition, 1896, i. p. 18 D, compiled by Ṣafī bin Naṣīr especially for his son, Shaikh Abū-almakārim Isma'il (see fol. 2^a), in the form of questions and answers.

Beginning: الحمد لله الذى يصرف الاحوال و يخفف الاثقال و يكشف العلل و يصلح العمل والصلوة على رسوله محمد الذى اسس قواعد الدين الخ.

Other copies in Rieu ii. p. 524^a, No. VI; and W. Pertsch, Berlin Cat., p. 38, No. 13 (a fragment only).

No date. On fol. 1^a a seal of 'Abd-alrazzāqkhān, with the date A. H. 1187 (A. D. 1773, 1774).

No. 292, ff. 65, ll. 11; large Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

c. *Commentaries on Grammatical Works.*

2433

Sharḥ-i-Mi'at 'āmīl (شرح مائة عامل).

An anonymous commentary or general exposition of the contents of the well-known little Arabic treatise on the 100 grammatical regents, styled مائة العوامل or مائة العوامل المائة or simply (في التحو) العوامل, by Jurjānī (here called 'Abd-alraḥmān Jurjānī, correctly Abūbākr 'Abd-alqāḥir bin 'Abd-alraḥmān Jurjānī, who died A. H. 471 or 472 = A. D. 1078, 1079), which was translated into Persian verse under the title of مائة عامل; comp. on the Arabic original and its various commentaries in Arabic, G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273^a sq.; J. Aumer, Arabic Cat., pp. 316 sq. and 337 sq.; editions by Erpenius, 1617; by Baillie, Calcutta, 1802; and by Lockett, ib., 1814; on the Persian versification, Loth, loc. cit., pp. 273^b and 274^a; Bodleian Cat., No. 1658; E. G. Browne, Cambridge Cat., p. 263, No. II; and J. Aumer, p. 52, No. II (where it is ascribed to Mullā Jāmi); a Turkish versification of Jurjānī's عوامل is noticed in G. Flügel i. p. 152.

The present commentary, which is entirely different from the زبدة التحو, noticed in No. 1659 of the Bodleian Cat., begins on fol. 52^a: الحمد لله العوامل في التحو مائة كه منقسم مي شوند بدو نوع لفظيه و معنويه و نیز لفظيه نیز بدو نوع است سماعيه و قياسيه الخ.

At the top of the first page it is styled خافي.

No date. Bibliotheca Leydeniana.

No. 2787, ff. 152-164, ll. 15; Naskhi, mixed with Shikasta; size, 8¼ in. by 6 in.

2434

Sharīfiyyah Sharḥ-i-Kāfiyah (شرح کافیه).

A detailed Persian commentary on the famous Arabic grammar, الكافية في التحو, of Jamāl-al-dīn Abū 'Amr 'Uthmān bin 'Umar bin Abibākr bin Yūnus, called Ibn al-Hājib (who died A. H. 646 = A. D. 1248, 1249, comp. H. Khalfā v. p. 6, No. 9707; G. Flügel i. p. 162 sq.; Loth, Arabic Cat., p. 253^b sq.; No. 1357, 22 above, etc.; published at Rome, 1646; edited by Baillie, Calcutta, 1803; printed at Būlāk, A. H. 1255, etc.). According to a statement on fol. 1^a this commentary was compiled by Mir Sayyid Sharif Jurjānī, the author of the صرف مير (see Nos. 2406-2409, and 2413, 2 above), who died A. H. 816 (A. D. 1413, 1414), but in the work itself no author's name appears, nor any title.

It begins at once with the initial words of the Arabic original: الْكَلِمَةُ لَفْظٌ وَضِعَ لِمَعْنَى مُفْرَدٍ الْخِ which are commented upon in this way: معنی کلمه در اصل لغت يك سخن است و معنی وی در اصطلاح نحویان لفظیست که نهاده شده باشد از برای معنی که مفردست و الف و لام در الكلمة از برای جنس است الخ.

IND. OFF.

It is corrected and collated throughout, and contains, besides various readings, a number of additional glosses and notes.

No date. The copyist was Ghulām Muḥammad یابی. Various seals on fol. 1^a and on the last page, among them one bearing the name of Muḥammad Ḥāfiẓ-al-dīn and the date A. H. 1176 (A. D. 1762, 1763).

A paraphrase of the کافیه, in Persian verse, styled کافیه فارسی در نظم و مرآت, is noticed in Bodleian Cat., No. 1662, 6. A Turkish commentary on the Kāfiyah is noticed in G. Flügel i. p. 170.

No. 408, ff. 165, ll. 17; Nasta'liq; the Arabic text in Naskhi, written in red ink; size, 9½ in. by 5½ in.

2435

Sharḥ-i-Shāfiyah (شرح شافیه).

A large Persian commentary on Ibn al-Hājib's treatise on etymology and orthography, styled الشافیه, a supplement to the same author's Kāfiyah (comp. H. Khalfā iv. p. 1 sq.; Loth, Arabic Cat., p. 263^a sq., etc.; printed in Calcutta, 1805; at Lucknow, with notes, A. H. 1266, etc.). This commentary was composed by Muḥammad Hādī bin Muḥammad Ṣāliḥ of Māzandarān, who flourished about A. H. 1088 (A. D. 1677, 1678), see Rieu, Supplement, p. 253^b, last three lines. It was made at the request of Nawwābkhān bin Khān bin Khān Ḥusain 'Alīkhān.

Beginning: الحمد لله رب العالمين والصلوة والسلام على خير خلفه محمد وآله الطيبين الطاهرين المعصومين، چنین گوید ذرة بمقدار الخ.

Dated the 5th of Sha'bān, A. H. 1145 (A. D. 1733, Jan. 21). Another Persian commentary on the Shāfiyah, by Muḥammad bin Sa'd, with the takhalluṣ Ghālib, is noticed in Rieu, Supplement, p. 120^b.

No. 36, ff. 278, ll. 23; Nasta'liq; size, 9½ in. by 6½ in.

2436

Sharḥ-i-Alfiyyah (شرح الفیه).

A Persian commentary on the famous Arabic grammar in verse, styled الخلاصة في التحو or الالفیه, of Jamāl-al-dīn Abū 'Abdallāh Muḥammad bin 'Abdallāh al-Tā'i, known as Ibn Mālik (who died A. H. 672 = A. D. 1273, 1274, comp. H. Khalfā i. p. 407 sq.; Loth, Arabic Cat., p. 265 sq., etc.; printed at Būlāk, A. H. 1253, and at Lucknow, A. H. 1263; edited by De Sacy (Oriental Translation Fund), 1833, and, with Ibn 'Aqīl's commentary, by F. Dieterici, Leipzig, 1851; German translation by the same, Berlin, 1852). The Persian commentator calls himself Muḥammad 'Alī bin Maulānā Ākā Bābāi Sirkāni (see fol. 1^b, ll. 9 and 10), of whose lifetime nothing is stated.

Beginning: الحمد لله... اما بعد بر ضمائ صافیه اصحاب سکرو ابصار ثاقبه ارباب حکم پوشیده نیست که اساس علوم الخ.

The Arabic text of Ibn Mālik's work begins, on fol. 1^b, last line: قال محمد هو ابن مالك أحمد ربّي الله الخ.

The commentary begins, on fol. 2^a, l. 2 : یعنی گفت : محمد که بسر مالکست حمد و ستایش الخ.

No date. A Persian commentary on the same Alfīyah by Sultān Muḥammad bin 'Alī of Kāshān, but with a different beginning, is noticed in E. G. Browne, Cambridge Cat., p. 257.

No. 204, ff. 149, ll. 17; the Arabic text in Naskhī, the Persian commentary in Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

2. Turkish-Persian.

2437

A vocabulary of Turki or Oriental Turkish, explained in Persian by Fadl-allāhkhān, the cousin of Saifkhān (i.e. Saif-aldin Maḥmūd Fakir-allāh, a descendant of one of Timūr's Amirs, the Amir Čākū, died as governor of Ilālābād, A.H. 1095 = A.D. 1684), comp. Rieu ii. p. 511^b, where another copy of this work is described. The author wrote it by order of the emperor 'Ālamgir for the Shāhzāda.

Beginning: سبحان الله هرگاه افسح عرب و عجم الخ.

It is divided into an introduction and three bābs. *Introduction*, on fol. 2^a, on Turki suffixes; *first bāb*, on fol. 7^b, verbs in alphabetical order, according to the first letters (در بیان مصادر); *second bāb*, on fol. 25^a, nouns in alphabetical order, according to the first and last letters (در اسماء جامد); *third bāb*, on fol. 105^a, miscellaneous words, as numerals, limbs of the body, names of animals, Turkish tribes, pronouns, particles, etc. (در متفرقات). This vocabulary was printed, at Sir W. Ouseley's desire, in a somewhat re-arranged and amplified form, by 'Abd-alrahīm, at Calcutta, A.H. 1240.

No date. Twelfth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2503, ff. 160, ll. 15 on ff. 1-33, ll. 13 on ff. 34-160; Nasta'liq; size, 7 $\frac{3}{8}$ in. by 5 in.

2438

An abridgement of the same.

The same Turki vocabulary as in the preceding copy, beginning in the same way too, but much shorter; in fact it contains about one-third only of the fuller redaction; the nouns (the *second bāb* according to the preceding copy) begin here already on fol. 11^a; the miscellaneous words (the *third bāb* there) occupy only the last five pages, whereas in the fuller redaction they fill fifty-five folios. In fact, in point of extent it closely resembles the British Museum copy, which likewise comprises only fifty-two leaves.

Dated A.H. 1208 (A.D. 1793, 1794), by 'Iwāḍ 'Alī, at Calcutta.

No. 2498, ff. 41, ll. 17; easy and legible Shikasta; size, 9 in. by 5 $\frac{5}{8}$ in.

2439

Ma'rūf-allughāt (معروف اللغات).

The second part (قسم) of a Turkish-Persian glossary, entitled, according to the initial words, Farhang-i-azfari (فرهنگ اظفری).

It is arranged in this way that the first letter constitutes the bāb and the last the faṣl; in every faṣl first the verbs and then the nouns are enumerated. No author's name or date appears. On the back of the binding it is simply styled لغات ترکی.

Beginning: هذا القسم الثاني من فرهنگ اظفری المسمى بمعروف اللغات اولها ترکی و آخرها پارسی علی رسم التالیفات المشهورات، باب الالف مع فصل الالف فی الافعال الخ.

This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3370, olim 10. J. 15, ff. 136, ll. 13; Nasta'liq, rather careless and sometimes resembling Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2440

A shorter Turkish-Persian glossary, arranged exactly in the same way as the anonymous vocabulary noticed in Bodleian Cat., No. 1685 (which, however, is much larger), that is to say, in two parts (there called مرتبه), the first of which, beginning on fol. 3^b, comprises the

الفاظ مرکبه, i.e. the compound or derived verbs, and the second, beginning on fol. 40^b, the الفاظ مفردة, i.e. the simple roots of verbs and nouns, both parts being in alphabetical order, according to the *first* letter of the words. It is styled on the title-page آمدن نامه, and in the colophon نسخه ترکی; its compiler was Mir Sayyid Ḥusain, who flourished under the emperor 'Ālamgir.

Beginning: وقاب بی نیاز فیاض جهان پرداز نوع بدیع انسانرا بدل دانا و زبان گویا از سائر مخلوقات الخ.

The Turkish numerals from 1 to 1000 are enumerated at the end on ff. 45^a and ^b.

Dated by Sayyid Saif-allāh the 6th of Rajab in the thirty-eighth year of 'Ālamgir's reign = A.H. 1106 (A.D. 1695, Febr. 20).

No. 947, ff. 45, ll. 9; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

2441

Risālah dar lughat-i-turki (رساله در لغت ترکی).

A Turkish vocabulary, with Persian interlinear paraphrase, arranged according to subjects in twenty-six short faṣls, for instance, the *first*, در بیان اسماء اعضا, on fol. 1^b; the *second*, در بیان اصناف انسان, on fol. 3^a; the *third*, که یکدیگر نسبت داده میشود, on fol. 3^b, and so on. The *twenty-first* faṣl contains pronouns and miscellaneous phrases, the *twenty-second* the numerals, the *twenty-fifth* words which are spelt alike, but have different meanings according to their different vowels, as قول (qul, kol, kav) or اوت (ut, ot, cvet), the *twenty-sixth* those letters of the Arabic alphabet which are not found in genuine Turkish words.

No date.

No. 1471, ff. 19, ll. 7; Nasta'liq; the Persian paraphrase in red ink; size, 6 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

3. Hindûstânî-Persian and Persian-Hindûstânî.

2442

Lughat-i-tuhfat-alhind (لغت تحفة الهند).

A complete dictionary of Hindûstânî, respectively Hindi words, explained in Persian, and arranged alphabetically in the usual manner of oriental lexicons, viz. according to the first letter in the bâb, and according to the last letter in the faṣl. Every page consists of three columns, the first on the right gives the Hindi words in Devanâgarî characters, the second the same in Arabic letters, and the third the Persian explanation; up to folio 13 a transcription in Roman characters and an English translation are added. The short preface, on fol. 1^a, begins: در علم اهل هند نباید دانست که لغات هندی را بترتیب حروف تهجیّ عربی ضبط نموده شد الخ.

The dictionary itself begins on fol. 2^b. The reverse side of every leaf is left blank (except the first thirteen leaves) for the English translation.

No. 585, ff. 335, ll. 12; large Nasta'lik; size, 12½ in. by 6½ in.

2443

A Persian vocabulary, with an interlinear Hindûstânî paraphrase, arranged alphabetically according to the first letter. Every bâb is subdivided into several faṣls, each of which begins with the full table of an irregular Persian verb, after which a string of nouns and adjectives follows, for instance, the first faṣl of bâb 1 opens with آمدن = Hindûstânî آنا, followed by آمده = آيا, etc.; the second faṣl begins in the same way with آوردن; the third with آموختن, and so on.

Bibliotheca Leydeniana.

No. 2420, ff. 265-338, ll. 14-16 on ff. 265-278 and 327^b-338, ll. 12 on ff. 279-327^a; Naskhi, by various hands; size, 8½ in. by 6 in.

2444

The same.

Beginning with آمدن = آنا. One leaf is torn away between ff. 98 and 99.

Bibliotheca Leydeniana.

No. 2556, ff. 96-163, ll. 12-14; written by different hands in various styles of Nasta'lik and Shikasta; size, 8½ in. by 6½ in.

2445

Âmadnâma (آمدنامه).

A shorter vocabulary, Persian and Hindûstânî, of the same character as the preceding little work and likewise arranged according to the first letter. It contains chiefly verbs and verbal forms, and begins with آمدن (therefore the above title).

No date. Other copies of the same vocabulary are noticed in Rieu ii. p. 516^b, where it is styled کتاب آمدن, and E. G. Browne, Cambridge Cat., p. 250.

No. 819, ff. 12-37, ll. 16; Shikasta; size, 7½ in. by 5½ in.

2446

Kitâb-i-âmûkhtan (کتاب آموختن).

A similar vocabulary of the tenses and moods of the Persian irregular verbs in alphabetical order, with an interlinear Hindûstânî paraphrase. It begins with آموختن = Hindûstânî سیکھنا; then follows آموختن = ملنا, etc.

Dated in Rabî'-althânî, A.H. 1204 (A.D. 1789, December-1790, Jan.), by one of the servants of Mirzâ Imâmbeḡ.

No. 2188, ff. 24, ll. 17; Nasta'lik; size, 8½ in. by 6½ in.

2447

Maṭbû'-alshibân (مطبوع الصبیان).

A short rhymed glossary, in mathnawî-form, explaining familiar Persian and Arabic words in Hindûstânî, a primer for children after the model of the نصاب نصب بدیع, and similar Arabic-Persian compilations (see above, Nos. 2375 sq. and 2386). The present copy begins with a short preface in prose: الحمد لله . . . اسعدك الله تعالى في الدارين که چند کلمه عربی و فارسی هر یک با ترجمه هندی برای تعلیم صبیان بر طریق ریخته الخ.

It is divided into fifty-six short faṣls, each consisting of four mathnawî-baits; the first bait of the first faṣl runs thus:

خالق باری سرچن هار

واحد ایک برا (بدان Bodleian copy) کرتار

From these first words the little tract is popularly styled خالق باری and traditionally ascribed to Amir Khusrau, see two other copies in Bodleian Cat., No. 2338, and Rieu ii. p. 516^b. It has been lithographed in Lucknow; comp. also Sprenger, Journ. As. Soc. Beng., xxi. p. 519, and Bibl. Sprenger, No. 1003.

No date.

No. 1200, ff. 11, ll. 15; large Nasta'lik; size, 8½ in. by 4½ in.

2448

Another copy of the same.

The preface is missing here; the copy begins at once with the first bait thus:

خالق باری سرچن هار واحد ایک بدا کرتار

Dated the 24th of Rabî'-althânî, A.H. 1134 (the fourth, correctly the third year of Muḥammadshâh's reign) = A.D. 1722, Febr. 11, at Akbarâbâd.

No. 1083, ff. 1-6, 2 coll., each ll. 14-15; large Nasta'lik; some marginal annotations; size, 8½ in. by 5½ in.

2449

The same.

Beginning:

خالق باری سرچن هار واحد ایک بدا کرتار

No date.

No. 2720, ff. 69^b-75^a, six baits in a page; large Nasta'lik; size, 9½ in. by 5½ in.

4. Pushtû-Persian.

2450

Kitâb-i-khayâlât-i-zamâni dar lughât-i-zubân-i-afghânî
(کتاب خیالات زمانی در لغات زبان افغانی).

A Pushtû-Persian dictionary, forming, according to the short preface on fol. 12^b, the *third makâlah* (مقاله سوم) of the Kitâb-i-khayâlât-i-zamâni dar lughât-i-zubân-i-afghânî. The arrangement is alphabetical, the *first* letter denoting the bâb, the *second* the faṣl. It begins with افواہ = آوازہ, on fol. 13^a, l. 1. On ff. 263^b-266^a a short fragment of the *first makâlah* of the same work, on Pushtû letters (مقاله اول در احوال حروف زبان افغان), is preserved, viz. the faṣl on the alphabet (فصل در مخزن آخوند درويزه بابا (حروف تهجي). It is based on the *Makhzan-i-Afghânî*, by Ākhund Darwiza Ningarhârî, see B. Dorn, Chrestom. of the Pushtû or Afghan Language, Petersburg, 1847, p. 19 sq.; the same famous author who wrote the *مخزن الاسلام*, compiled by his sons Karimdâd and 'Abd-alkarim, A. H. 1014 = A. D. 1605, 1606, see Bodleian Cat., No. 2350, and further below in this Cat. under 'Theology and Law,' and the تذکره الابار, compiled A. H. 1021 = A. D. 1612, see Rieu i. p. 28, and Supplement, p. 3^a); the رشید البیان ملا رشید; the diwâns of 'Abd-alrahmân (edited by T. P. Hughes, Diwan-i-Abdur Rahman, Pushtu text, Lahore, 1877, littogr.), Khushhalkhân (comp. Khushhalkhân Khatak, Afghan Poetry of the Seventeenth Century, etc., London, 1890, and Raverty, Gulshan-i-Roh, being Selections, prose and poetical, etc., London, 1860; English translations in the 'Selections from the Poetry of the Afghans,' London, 1862), and Mirzâ (i. e. Mirzâ Anṣârî, comp. Z. D. M. G., vol. 16, p. 788; B. Dorn, Chrestom. etc., pp. 354 sq., 285 sq., etc.; see also W. Geiger in 'Grundriss der iranischen Philologie,' 1 Band, 2 Abtheilung, p. 204, Strassburg, 1898); and the زلیخای عبد القادر (the epopee يوسف زلیخا, by 'Abd-alkâdir).

No date.

No. 2439, ff. 12-266, usually 2 coll., greatly varying in number of lines; Nasta'lik; size, 13 in. by 9½ in.

2451

Âmadnâma-i-afghânî (آمدنامه افغانی).

Paradigms of Pushtû verbs in alphabetical order, partly with Persian (occasionally Hindûstânî) interlinear paraphrase (in red). Each verb has as subdivisions: مصدر (infinitive); ماضی (preterite); مضارع (imperfect); فاعل (active participle); مفعول (passive participle); امر (imperative); نهی (prohibitive), etc. Sometimes also a list of جوامد (primitive nouns) and الفاظ (phrases) is added. These paradigms end on fol. 87^b and are followed by (a) اسماء قرابا (names of relations); (b) اسماء اعضاء سرانا (names of the various limbs of the body from head to foot), on fol. 94^a; (c) miscellaneous words, on fol. 96^a; (d) اسماء شهور شمسی (names of the solar

months), on fol. 99^a. Ff. 99^b-107^b contain a number of Pushtû ghazals.

No date. Copied at Muṣṭafâ-âbâd, known as Râmpûr. On fol. 1^a this little book is described as 'Grammatical rules for the student of the Pushtoo Language.' Presented by J. Cotton, Esq., Nov. 19, 1813.

No. 2779, ff. 108, ll. 6; large Naskhi; size, 8¾ in. by 4½ in.

2452

Riyâd-almaḥabbat (ریاض المحبت).

The famous Pushtû grammar and dictionary, styled ریاض المحبت (see fol. 3^b, l. 2), compiled in Persian for Sir Ch. Barlow (see fol. 3^b, l. 1) by Nawwâb Maḥabbat-khân or Maḥabbat-allâhkhân, with the takhalluṣ Maḥabbat, the eldest son of the celebrated Rohilla chief Hâfiẓ Raḥmatkhân (died A. H. 1188 = A. D. 1774), see fol. 3^a, lin. penult., in A. H. 1221 (A. D. 1806) according to the chronogram on the last page, نسخه محبت, comp. also Zeitschrift der D. M. G. xvi. p. 785; Major Raverty, 'Dictionary of the Pukhto,' London, 1860, preface, p. 21, and Rieu ii. p. 517^b, where the author's death is fixed in A. H. 1223 (A. D. 1808). Maḥabbatkhân wrote three diwâns, one in Persian, one in Hindûstânî, and one in Pushtû, see Bodleian Cat., Nos. 1196, 2332, and 2353; besides a Hindûstânî matnawî اسرار محبت, or the love-story of Sisi and Panû, see ib., No. 2332, 3. His younger brother Ilahyâr completed in A. H. 1228 (A. D. 1813) a similar work, the عجائب اللغات or Hindûstânî-Pushtû dictionary with Persian explanation, see Rieu, loc. cit.

Beginning of this work: ستایش بیکران و نیایش فراوان آن نخل بند بچون بی نمون را می باید که الخ.

It is divided into a فائده and two بحث:

المشتقات, on fol. 5^b.

البحث الثاني في المتفرقات, on fol. 560^b.

Each بحث is subdivided into twenty-eight روزہ, according to the *first* letter of the words. The first word, appearing in the first بحث, is انداختن = اچول. The فائده begins on fol. 3^b, last line.

This copy is collated and has besides in many places annotations in pencil. Ff. 246 and 247 (ll. 17) are supplied by a later hand. Fol. 306^b is left blank.

Bibliotheca Leydeniana.

No. 2670, ff. 702, ll. 13; bold Nasta'lik; size, 12¾ in. by 7¾ in.

2453

Another copy of the same.

Beginning, on fol. 1^b: ستایش بیکران و نیایش فراوان نخل بندی را می باید که حدائق جهان را الخ.

This copy was made at the request of Nawwâb 'Alî Akbar Klîānṣāhib Bahādur (from whom this copy was obtained), the eldest son of the author Maḥabbatkhân, and finished the 23rd of Jumādâ-althânî, A. H. 1229 (A. D. 1814, June 12). On the fly-leaf a short English account is given of the work and its distinguished author, who was a pensioner of the British Government, resided under its protection at Sirhind, employed his

leisure in literary pursuits, and besides other works in Persian and in Pushtû, his native tongue (see the preceding copy), produced and presented the original of this to the British Government in token of his gratitude.

No. 2868, ff. 462, ll. 17; large Nasta'liq; size, 12½ in. by 8½ in.

2454

A third copy of the same.

Beginning exactly as in the preceding copy; it appears to be written by the same hand as that one, but somewhat earlier, and has practically the same colophon, stating that the copy was made by order of Nawwâb 'Alî Akbar, son of Mahabbatkhân; no date is given here. Neither in this nor in the preceding copy the ta'rikh, quoted in No. 2452 above, is found. Received from Calcutta, April 3, 1811.

No. 2869, ff. 447, ll. 17; large Nasta'liq; size, 12½ in. by 8½ in.

5. Persian-Persian.

a. Dictionaries and Vocabularies.

2455

Hall-i-mushkilât-i-lughat-i-furs (حلّ مشکلات لغت) (فرس).

A second copy of Asadi's unique Persian dictionary, Lughat-i-furs (edited by Paul Horn from the Vatican copy, the only one hitherto known, Berlin, 1897), without any author's name, and beginning in this way:

الحمد لله . . . اما بعد بدانکه این کتاب جهت حلّ مشکلات لغت فرس نهاده آمد و ابتدای این کتاب بر نهج حروف تهجی نهاده اند تا خواننده و نویسنده ازو تمتّع یابند و مصتّف را بدعای خیر مدد فرمایند و اگر در کتاب عربیّات لفظی فرس در افتد ازین کتاب معنی آنرا بدانند والله المستعان و علیه التّکلان، باب الالف والاّ بلند مرتبت و با گهر بود رودکی گوید الخ.

A careful comparison of this precious copy with the printed edition shows the following points of agreement or disagreement between the two: (1) In many cases either exactly or nearly the same wrong spelling of words appears here as in the Vatican copy; (2) less frequently the correct form is given as in the printed edition; (3) some entirely novel forms occur here and there, and also forms identical with those in the لغت لیلی، شمس فخری، فرهنگ شعوری، حلیمی

especially in the poetical quotations, are almost in every case found here in full; (9) ج and چ and د and ذ are only occasionally distinguished; (10) instead of گفت as heading of quotations invariably گوید is used, and many verses are introduced by بیت. Examples under No. 1 are (the pages and lines quoted are those of the printed edition):

p. 8, l. 4 ab infra: the same omission of a word between دهد and منم که.

p. 9, ll. 13 and 14: twice distinctly وزیب.

p. 10, l. 8: کشت و ورز.

p. 11, l. 9: چرش.

p. 12, first line: بشب for شب; ll. 6 and 7, twice انتقشت.

p. 15, l. 4: بنیرک for به بیراک، similar to the ببرک in the Vatican copy; l. 7, و زشتیش را in the first hemistich for ورستش را (Vatican copy) and (ورستش را) بآکج for بدان کج.

p. 16, l. 4 ab infra: distinctly فرقع، فتنک، and فتح; last line, the verse quoted is exactly the same as in the Vatican copy, even to the pointing of طر.

p. 17, l. 2: the text is exactly as in the Vatican copy; ll. 5 and 6, twice یغنج; l. 10, distinctly غصیب; l. 17, وبوزوبول (the latter word as in the Vatican copy too); l. 3 ab infra, دور دشوار (the latter word as in the Vatican copy).

p. 18, l. 14: سرگشته for سرگفته of the printed text and سرکنته of the Vatican copy.

p. 19, ll. 7 and 8: بخانس بر in the second hemistich, and باب الحاء، after l. 9 the same heading, ضدّ for صید، as in the Vatican copy; l. 5 ab infra, کلخج for خلخج، and last line, سگان سگ.

p. 20, ll. 3 and 4: instead of سبذ and سذ the present copy has in both places سید (Vatican copy سید); ll. 6 and 5 ab infra, three times یفج; ll. 4 and 3 ab infra, twice (جمع) (Vatican copy جمع) for یعج.

p. 21, l. 7 ab infra: بدیدارش.

p. 22, l. 2: درد گر in the second hemistich for درد که (Vatican copy درد که).

p. 23, l. 12: فگندست for وگندست (in the Vatican copy وگندست)، and نغ for نغ (Vatican copy نغ); l. 14، دولت مرا ججی.

p. 25, l. 12: لحام for لحام.

p. 26, ll. 5 and 4 ab infra: twice ایاز ده.

p. 31, first line: بتنوز; ll. 4 and 3 ab infra, twice باکند.

p. 32, lin. penult.: آغنده (as in the Vatican copy), but in the quotation in the last line there appears یاغنده (or یاغنده).

p. 33, l. 6 ab infra: instead of باکیت there appears here the same vowelless word as in the Vatican copy; lin. penult., وبرد وگرنیز at the end of the second hemistich.

p. 34, l. 8: *فرولوی* as author's name, likewise in l. 4 ab infra; p. 38, l. 17; p. 50, l. 6 ab infra; p. 70, l. 2; p. 87, l. 6 ab infra; p. 93, l. 13.

p. 35, l. 2: *کلاک* instead of *کلال*; l. 3 ab infra, *ززه* for *زدر*, and *بر سان* for *ترسان*.

p. 36, l. 9: *کانور* as in the Vatican copy; ll. 18 and 19, twice *اتکر* for *واتکر*; l. 3 ab infra, *کندور*.

p. 37, l. 7: *چوب کاروان*.

p. 41, l. 2: twice *راز* (whilst in the first line the correct *راز* appears); instead of *راز خوران* the form *راز خران* is given.

p. 42, l. 15: *روز عذیر* at the end of the second hemistich.

p. 49, last line: *مار ملاس*.

p. 52, l. 7 ab infra: instead of *بنداری* the same two unintelligible words as in the Vatican copy.

p. 53, l. 15: *مکر داریت*.

p. 55, l. 10: *برکشته*.

p. 57, ll. 11 and 12: twice *شماروغ*; l. 14, *شیر*.

p. 61, l. 14: *زغزن* and *چون*.

p. 62, l. 3: *و سنگ درختی* (but in the heading correctly *شنگ*).

p. 65, last line: *بلنگش جذی*.

p. 66, l. 6 ab infra: *خسروی* (for *خسروانی*) as author's name; likewise p. 24, l. 2; p. 25, l. 5; p. 26, l. 10; p. 64, l. 7 ab infra; p. 70, last line; p. 90, l. 6; p. 113, lin. penult.

p. 67, l. 6 ab infra: *بکلك* at the end of the second hemistich.

p. 68, ll. 8 and 9: twice *تلك*.

p. 69, l. 3: *کیوک*, and again in l. 6 (where the Vatican copy, however, gives the correct form *کپوک*).

p. 69, l. 4 ab infra: *حلقی* (Vatican copy *خلق*, correctly *جلقی*); l. 3 ab infra, *مرگی* in the beginning of the second hemistich.

p. 70, first line: *باریک* in the second hemistich; l. 9, *عیبه* in the second hemistich; lin. penult., *بلوک*.

p. 71, l. 8: *یوک* (as the Vatican copy), but in l. 9, *نوک*; l. 11, *فرکار* (for *روزگار*).

p. 72, ll. 6 and 7: *اذفیداک* in the heading, and *اذفیداک* in the verse.

p. 74, last line: *ابذرش* for *اندرش*.

p. 76, l. 4: *وتزه* for *وتزه*.

p. 78, l. 8: *لال* for *لال*.

p. 80, l. 2: *کاحالها* (the same *کاحال* in the first line where the Vatican copy reads *کاخال*, and *سبار* for *سیار*).

p. 81, l. 11: the same unmetrical *هرگز*; l. 7 ab infra, *یسر تا کی* (Vatican copy *بس تا کی*, correctly *یسر تا کی*).

p. 82, l. 8: *مکالفت*; lin. penult., *درفش* in second hemistich.

p. 85, l. 3 ab infra: *بچه خرد جله* in the second hemistich.

p. 86, l. 4: *فسيله و فشیله* (Vatican copy *فسيله و فشیله*, correctly *فسيله و فشیله*); l. 12, *بحکله*, in the verse, l. 13, *بحکله*.

p. 88, l. 4: *خصیم* at the end of the second hemistich; ll. 7 and 6 ab infra, twice *نرم*; last line and p. 89, l. 1, twice *اشتم*.

p. 90, l. 3 ab infra: *عیبه عیبه* in the second hemistich.

p. 91, l. 7: *بخت* (as the Vatican copy seems to have too); l. 9 ab infra, *رایند* for *برایند* (Vatican copy *برایند*); l. 7 ab infra, *کردن*.

p. 92, l. 11: *کرم* for *فرم* in the text (Vatican copy *فرم*), but in the verse in l. 12 *قرم*.

p. 93, l. 9: *خارج*.

p. 95, first line: *سیمخور*; l. 10 ab infra, *کیلان* for *چیلان*; the second hemistich quite as incomplete here as in the Vatican copy.

p. 97, l. 9: *ببزم*, fully pointed; l. 17, *دندان* (Vatican copy *مان*).

p. 98, l. 3 ab infra: *و کحلان*.

p. 99, l. 2: *اروند بزند* in the second hemistich (Vatican copy *اروند بزند*); ll. 14 and 15, twice *نخسان*.

p. 102, l. 6: *کار چه باشد*; l. 3 ab infra, *لدا*; lin. penult., *برواز جای* (Vatican copy *برواز جای*).

p. 104, lin. penult.: *ز آبی* at the beginning of the second hemistich.

p. 106, ll. 5 and 6: twice *نستردن*; l. 8, *تو اعدای* in the second hemistich; l. 13, *حریب* in the second hemistich; l. 14, *دویخچه*; l. 7 ab infra, *لفچه* for *کفچه*.

p. 107, ll. 9 and 10: twice *جنبه*; ll. 6 and 5 ab infra, twice *برکون*.

p. 108, l. 3: *بشاهی* in the second hemistich for *بشامین*.

p. 109, ll. 5 and 6: *منتین* in the heading, and *بمتین* in the verse; l. 13, *هین* at the end of the first hemistich.

p. 110, l. 10: *سبر* in the first hemistich.

p. 112, l. 5: *هرا بر* for *هوا بر*; ll. 8 and 6 ab infra, twice *خاشکو*.

p. 115, ll. 12 and 13: twice *تربوه*.

p. 119, ll. penult. and ult.: twice *حیری* (Vatican copy has as heading *جیری*, in the verse *حیری*).

Examples under No. 2 are:

p. 20, l. 11: *لالان* without the diacritical point as in the printed text.

p. 22, l. 15: *عمر کل*.

p. 39, l. 11: *چو ساق*.

p. 40, l. 6: the verse quite as in the text; l. 8, correctly *غائط*.

p. 43, l. 9: *تاسه*.

p. 49, l. 11: *روزبه*; l. 17, the second hemistich quite as in the text.

p. 50, last line: correctly *خوانش* at the end.

p. 62, l. 7 ab infra: *خیز* in the beginning of the second hemistich.

- p. 65, l. 12: correctly گرم in the second hemistich.
 p. 67, l. 6: correctly ببنفشى ; l. 9, برشك at the end of the second hemistich.
 p. 68, l. 3 ab infra: به از as printed text.
 p. 70, l. 3: شیشه ; l. 13, جاشوك.
 p. 73, l. 13: خروار as text.
 p. 74, l. 10: چشم و in the second hemistich.
 p. 76, l. 9: four times correctly نشكيبند.
 p. 77, l. 7: correctly شغا in the second hemistich.
 p. 80, l. 6 ab infra: چو.
 p. 82, last line: correctly كنگال.
 p. 85, first line: تو as text.
 p. 87, l. 3: بهرام ; l. 9, تخته in the second hemistich.
 p. 89, l. 3: the verse quite like the printed text.
 p. 93, ll. 5 and 6: twice تكس.
 p. 94, l. 2: correctly خيم, 6, وكيخ.
 p. 98, l. 2: معادبان in the beginning of the second hemistich; l. 9, چو بگرايد.
 p. 99, ll. 10 and 11: twice correctly توبان.
 p. 103, l. 7 ab infra: correctly نافرهخته.
 p. 104, l. 8: غمگانش in the second hemistich.
 p. 105, l. 11: منظره ; ll. penult. and ult., twice غن as text.
 p. 111, l. 4 ab infra: ونحك.
 p. 112, l. 2: here for once فرالوى as in the printed text.
 p. 113, last line: بينى.
 p. 115, l. 8: فرسوده.
 p. 116, l. 10 ab infra: twice شناسند ; l. 9 ab infra, طنفسه.
 p. 117, l. 6 ab infra: تيزفش.
 Examples under No. 3 are:
 p. 9, l. 15: twice a distinct توجه for ترجمه.
 p. 10, ll. 1 and 2: جنبه in the heading, but in the verse the correct جنبه ; for بهلهه our copy reads خلهه (= خوهلهه).
 p. 25, l. 7: بلكدفد for بوالكدفد ; ll. 10 and 11, راويد for راود, both in the heading, and at the end of the verse.
 p. 26, l. 5 ab infra: تفسير جزوهای خورده ويازده تفسيير جزوهای خورده.
 p. 27, first line: بيلغده for بيلغده.
 p. 28, l. 4: سکنه و چنبه for سكينه و چينه ; ll. 14 and 15, twice فرغنده for فرغند.
 p. 32, ll. 6 and 8: جغنده in the heading, and جغنده at the end of the verse, for مغنده.
 p. 36, l. 3: a new word is inserted here, not found in the Vatican copy, viz. فرسد فرسايد بود, with this quotation of Rûdaki's:

کردست بدان زلف دراز تو فرام
 ترسم که رخت بدست من بر فرسد

immediately before it 'Unşuri's verse in illustration of (l. 6) is inserted by mistake, with گرفته instead of گرخته in the second hemistich.

- p. 37, l. 3 ab infra: بر من تاختند, as the Munich copy of Ḥalimi and the Farhang-i-Shu'ûri read.
 p. 38, l. 7 ab infra: لغزیدن for لغز ; l. 5 ab infra, فلز for فلز, but فلزنگ correctly as in the printed text.
 p. 39, l. 17: the missing word after کاريز is here given as وکت.
 p. 44, ll. 9 and 10: twice کبوس for کبوس ; l. 6 ab infra, نوس for نوسه.
 p. 53, l. 7: again زوش as in the preceding item, explained by بر مردم آميخين (?).
 p. 55, l. 6 ab infra: the missing word, viz. گريغ, is given here and explained by گريختن ; ll. 5 and 4 ab infra, twice وزغ (distinctly pointed) for وزغ.
 p. 63, ll. 6 and 7: twice شرفاك for شرفاك.
 p. 64, ll. 1 and 2: twice غساک for غساک ; lin. penult., لك (the second word distinctly pointed); the verse, wanting in the printed text, is here added in full (metre خفيف):
 ای لك ار باز خواهی و نعمت - گرد درگاه او کنی لك و لك
 p. 70, l. 8: ايدراك ايترك.
 p. 71, l. 2: بساک و ستاک for بستاک ; in the verse in l. 3 there, however, appears بساک از بساک ; ll. 6 and 7, thrice ونجك for ونجك ; ll. 7 and 4 ab infra, twice کابوك for کابوك.
 p. 73, ll. 7 and 6 ab infra: twice distinctly عرباسنگ for عرباسنگ ; ll. 5 and 3 ab infra, twice شالنگ for شالنگ.
 p. 74, ll. 15 and 17: فدرنگ (for فدرنگ), according to Shams-i-Fakhri.
 p. 75, l. 6: ريمناك for ريك پاك.
 p. 76, l. 3: after this line there is added here, شنگل شنگ بود شنگ منگل.
 p. 79, l. 13: after this line the present copy inserts the following remark, not found in the Vatican copy: جماعتی که نعمتی گرد کنند و نخورند و حق آن مال بکس نه دهند ايشانرا گوزنگ خوانند که آنرا تا خرد نشکنند مغز اورا بجوال دوز بیرون نیاید و جوال دوز آن کوبال for کوبال ; ll. 6 and 5 ab infra, twice بیغال or بیخال for بیخال ; ll. 4 and 3 ab infra, twice آخال for آخال. lin. penult., هراش و آخال for the simple آخال.
 p. 80, l. 3: کنجال و کنجاره.
 p. 81, l. 6 ab infra: معزمان for عزیمتبان.
 p. 85, l. 10: زله و جز و جرواسك برنده ایست الخ :
 1. 7 ab infra, instead of خله there appears again کله, but in the verse in l. 6 ab infra خله is correctly given ;
 2. جله و سماروغ نباتی الخ. lin. penult.,
 p. 90, ll. 5 and 6: twice جام جام.
 p. 94, lin. penult.: three times a wrong نوان for توان.
 p. 98, ll. 6 and 5 ab infra: twice مرجان for مرجان.

p. 99, ll. 18 and 19: twice فرگان for فوغان; l. 3 ab infra, بیرون برم for برتر برم, as Halimi and the Farhang-i-Shu'uri have.

p. 102, l. 10: لانه و لاله لامانی و چاپلوسی بود; l. 14, شیان for شیانی, but in the verse, in l. 15, the correct شیانی appears.

p. 103, ll. 3 and 2 ab infra: تهنتن in the heading, تهنینا at the end of the verse.

p. 106, ll. 9 and 8 ab infra: twice شینه for شته; ll. 7 and 6 ab infra, twice نهنه for بهنه.

p. 108, last two lines: three times باشگونه for بازگونه.

p. 118, lin. penult.: بلنگوی for تبلنگوی; and in p. 119, first line, in the second hemistich, بلنگوی.

p. 120, l. 5 ab infra: باد را for باز را, as Halimi and Farhang-i-Shu'uri have; l. 3 ab infra, نعمت for نعمه in the second hemistich, according to the Munich copy of Halimi and the Farhang-i-Shu'uri.

Examples under No. 4 are:

p. 3, l. 4 ab infra: درخشند for درفشند.

p. 4, l. 9: to نیا بنر پدر is added و پدر مادر; last line, که با بر و بال بر سبغ بریان کنند.

p. 6, l. 10: کبیتا is here explained by قطائف (comp. Vullers' Lexicon, ii. p. 794^a); l. 4 ab infra, نوا explained here by کارسازیهها.

p. 9, l. 1: دیگر added after شیب (as is usual in such cases); l. 13, چولی for خوهلگی.

p. 10, l. 7 ab infra: the explanation runs merely یعنی معاذ الله.

p. 11, l. 5: دشست دیگر تبر باشد.

p. 12, l. 8: کلات دبه کوچک بود برکوه و آنرا نیز دز گویند; l. 7 ab infra, رست رسته بازار بود و مانند آن.

p. 14, l. 16: پست جایی بود که با زمین راست بود.

p. 17, l. 3: آرنج بندگان دست و پای بود و امعای گوسفند باشد که بیابانند بگوشت و دنبه و غیره.

p. 21, l. 6: the two words without diacritical points are given here as کشته بن.

p. 22, l. 3: لوچ و کلک خوله چشم بود.

p. 24, l. 6: بگسترند و اورا زغ نیز خوانند; l. 12, ربوخه شد for ربوخه کرد, and وقت در وقت.

p. 25, last line: که هرچه به بیند اندکی خواهد که نخورد.

p. 26, l. 4: نرد بنه درخت بود.

p. 27, l. 8: the explanation given here is مهمانی ستاوند صقه باشد, و شراب خوردن باشد; lin. penult., که مطربان بر آن نشینند و سماع کنند.

p. 28, l. 8: اروند و اروان (!) بهم گویند اروند رنج باشد و اروان تجربت.

p. 29, l. 7 ab infra: خرند گیاهبست که اشتانش خوانند.

p. 30, l. 6 ab infra: here the correct برزگران appears, as indicated in note n, followed by بکار دارند.

p. 33, ll. 12 and 16: the two items مویذ and کهیذ are transposed here by mistake, and the respective explanations as well as the verses given under the wrong headings.

p. 34, l. 8: بنلاذ بنیاد بنا الخ.

p. 35, l. 8: کردباز گردی باشد که پیچیده بر هوا شود.

p. 37, l. 3: مغز عزمی بکاری درنگ کردن بود.

p. 39, l. 6: ومزه برگ چشم الخ; last line, بنیز بجای بنیز بکار دارند.

p. 40, l. 5: میز آب رختن.

p. 41, l. 2: the item immediately following after this line is here فاز, but with the explanation and verse of the second زاز in the text, and thus, by the omission of the latter, all the words have got into a wrong order as far as گواز in l. 6 ab infra; by repeating this word twice, first with the meaning of the immediately preceding دوز, and then with its proper meaning, order is restored again.

p. 42, lin. penult.: آس سنگ آسیا بود.

p. 44, ll. 6 and 2 ab infra: قوس و قزح, correctly قوس قزح, instead of the wrong spelling in both passages of the printed text, viz. قوس قزح and قوس قزح.

p. 50, l. 2: تس تبر باشد.

p. 55, l. 5 ab infra: ورغ (وزغ) بند آب بود (spelt here ورغ); که بیش آب به بندند تا آب بشهر در نیفتد.

p. 56, l. 9: after خورند (the last but one word in the line) our copy reads و آنرا ما وراء التهریان یاخ خوانند.

p. 58, l. 15: correctly پیرامن for در پیرامن.

p. 59, l. 3: و کافتیده for و شکافتیده.

p. 61, l. 7: شبنم simply explained by بشک; lin. penult., رسم (!) که نگارگران زبند here explained by نیرنگ.

p. 62, lin. penult. follows here after l. 5 in p. 63.

p. 63, l. 16: after سپید سیاه these words are substituted for what stands in the printed text و دربارس آنرا کالنجه گویند.

p. 64, last line: لک مردم احمق رعنا یافه گوی بودند.

p. 65, l. 9: تنبک قالب زرگران و سیمگران بود.

p. 66, l. 9: نشک درخت کاجست.

p. 67, l. 14: نمتک here explained by کهریا باشد و بتازی غرور (?) زغرور باشد.

p. 71, l. 8: پوک (here spelt پوک) explained by آن سوخته بود که آتش بدو زبند.

p. 72, l. 1: سوک داسه گندم وجو بود الخ.

p. 74, l. 4 ab infra: ارتنگ دیباچه اشکال مانیبست.

p. 75, first line: فنگ جانوریست که رنگی سبز دارد و گاه خود را دراز کند و گاه فراهم آید و خورش او چوب بود; l. 3, Farukhi's verse in support of سیرنگ is given here in full as:

همه عالم زفتوح تو نگارین گشتست
همچو آمده بصد رنگ نگارین سیرنگ

p. 77, l. 13: باجنگ تراکی خرد باشد بر درها و در چها: که الخ.

p. 80, l. 3 ab infra: زاله دگر قطره ایست که آذر شبنم گونند.

p. 81, lin. penult.: after خوانند our copy adds و زبان در وی نهند تا خون بخورد و بکوهستان آنرا زلو خوانند.

p. 85, l. 7: و مغز جوز و خابۀ گوسفند و گزر الخ: سرسری for همسری, l. 14.

p. 86, l. 12: (بجکله here spelt نخلکله) is explained thus گردگان سخت بود و نسبت مردم بخیل بدو کنند.

p. 87, l. 5: در بند کردن, l. 6 ab infra, ممکن for مکش: lin. penult., here explained by قدح بر از شراب.

p. 90, l. 3: گنام چراگاه شتر بود.

p. 91, first line: گذرنامه جوازنامه باشد, l. 9 ab infra, بعظم چادری بود که بدان نثار که برفشاندن ربانند.

p. 92, l. 5: بوقی زرین for بوقی روئین.

p. 93, l. 13: شبنم here simply explained by شبنم.

p. 94, lin. penult.: (توان here spelt جنبیدن بود) نوان (توان همچو جهودان).

p. 95, l. 10: دمه for دمدمه.

p. 98, l. 7: یگران ستورست که رنگش میان زرد, l. 8 ab infra, آرمان درد بود و آروند تجربت, و بور بود.

p. 99, l. 8: درفشان for درخشان.

p. 105, l. 2: تشمت شمع here explained by سیمخ simply explained as باب زن.

p. 106, l. 3 ab infra: رخنه راهی بود در دیوار خانه.

p. 109, l. 9: کوبین چیزست که بزرگ خرد کرده در آن, l. 9 ab infra, رخسین قروت بود که آنرا از دوغ ترش سازند.

p. 110, l. 3: آئین خمیست که در آن دوغ کنند و.

غلبکین پنجره بود که, l. 13; جنبانند و آنرا نههر خوانند, l. 4 ab infra, در سرای روستائیان بیشتر از آن سازند. شنکینه چوبیست که جهت محکمی در پس در نهند.

p. 111, l. 3 ab infra: پینو here simply explained by کشک.

p. 114, first line: خو گیاهی نابکار بود که در میان تاب for پایاب, l. 5 ab infra, غله رود.

p. 117, l. 5 ab infra: after دلگرای there is added here و جانگزی.

p. 118, l. 5: نابکار و فاسد.

Examples under No. 5 are:

p. 4, l. 10: آورد نا نیا, as the Munich copy of Halimi, the Farhang-i-Shu'urī, etc., have; l. 4 ab infra, بردارم بردار.

p. 5, l. 6 ab infra: تیغ تو for تیر تو.

p. 6, l. 3 ab infra: از بند for از چاه: IND. OFF.

hemistisch; lin. penult., آنگاه for آن بار in the second hemistisch.

p. 7, l. 1: آمد for آید; l. 17, نامه حبابی را سنبل حبابی نامه, عنبر نقاب in the second hemistisch.

p. 9, l. 3 ab infra: زهی in the beginning of the second hemistisch.

p. 10, l. 2: خانه را for دانه را; lin. penult. (metre) من شست: ببحر در فگندم - ماهی بر مید و برد شستم.

p. 11, first line: چو خم زلف تار کرد in the second hemistisch; l. 6, بگرید for بگوید in the second hemistisch; l. 10, کرده اند for درستند in the first hemistisch; l. 14, قهر for خشم in the second hemistisch; l. 6 ab infra, کردند and مردان (بر کند for).

p. 12, l. 9 ab infra: بطمع for بغفل in the second hemistisch.

p. 15, l. 15: سباهی زگردان الخ.

p. 16, l. 6 ab infra: همه زان تست at the beginning of the second hemistisch; l. 3 ab infra, بفرخان الخ.

p. 17, l. 14: a distinct بر رنج (instead of مر); the same in p. 91, l. 3 ab infra, بر جامه را (for فلک مر الخ).

p. 18, l. 12: شکافش for شکافش, and هنج at the end for لنج (which gives no rhyme).

p. 19, l. 11: the second hemistisch runs correctly here thus سر و قامتش از زمین بخیج کرد.

p. 20, l. 8: معاذ الله که من نالم زخشمش, l. 7 ab infra, بردشت عصر, بیک تف خف.

p. 21, l. 9: بخفچه را - بمروود داور که می خواره را - بخفچه را.

p. 24, l. 3: بر م ایوان in the second hemistisch; l. 8, this verse appears here in the following form:

روی مرا زرد (درد) کرد زردتر از زر زرد

گردن من عشق کرد نرمتر از دغ و دوغ

p. 25, l. 13: از آنک ار زانکه, l. 8 ab infra, زباورد و آورد الخ.

p. 26, first line: زردی خلق at the end (substituting the gloss گلولی for خلق); l. 14, اوج for لوح خورشید, خورشید.

p. 29, l. 3: همان زر گرانتند ازو دلگران in the second hemistisch.

p. 30, l. 3: جوشن و افزار instead of جوشنت غمید in the second hemistisch; l. 16, بیاید for بیاید in the second hemistisch.

p. 31, l. 10: بیدگون for نیلگون.

p. 38, lin. penult.: آن زن.

p. 40, l. 12: a correct rhyme in the second hemistisch is secured by the reading here, viz. ولاف و آن همه راز.

p. 44, l. 5 ab infra: آست الخ: از باد روی سبزه چو آست الخ.

p. 51, l. 16: چو کوشیدم for چو میخواستهم.

- p. 52, l. 11: in the first hemistich نیایش, in the second ستایش.
- p. 53, l. 4: شد for شو.
- p. 57, first line: آوای for فریاد in the second hemistich; l. 2, کار تو بر هست in the second hemistich.
- p. 59, l. 12: و میغ for و باد.
- p. 60, l. 2: کسی را گر بمینی الخ.
- p. 61, l. 6: يك فحفه خون بجه الخ (more in harmony with the metre); l. 7 ab infra, the second hemistich runs here thus حسرت صورتگران چن و نقاشان گنگ.
- p. 62, l. 4: وی تو in the beginning of the second hemistich.
- p. 63, l. 9: گشتی for بودی; l. 5 ab infra, که یارد (for کی یارد).
- p. 64, l. 2: رختت for رفتت in the second hemistich.
- p. 65, l. 6: این پی حرام for آن می حرام; l. 12, تا نمیری.
- p. 67, l. 15: گروهی اند ندانند باز سیم زسرب (quite as the Munich copy of Halimi reads).
- p. 71, l. 14: آن تبوک تو الخ in the second hemistich.
- p. 75, l. 6 ab infra: زرد اندود and آمیغست for آمیزست; زرد اندود in the second hemistich.
- p. 76, first line: که توئی با هنرو هم تو بوی شنگل in the second hemistich; l. 8 ab infra, بر کف for شکف in the second hemistich.
- p. 77, l. 5: دشت جنگ for دشت تنگ; l. 14, و باک, نگاه.
- p. 78, l. 7: دیگر for گیرد in the second hemistich.
- p. 79, l. 2: دهم for نهدم in the second hemistich; l. 4, کس نگفت for برنگفت.
- p. 80, l. 12: با تو تا تو.
- p. 81, l. 13: here correctly و بر بی گند in the second hemistich.
- p. 82, l. 5: چه for جو; l. 7 ab infra, زاسپ نگي, تا براند in the second hemistich.
- p. 83, l. 8 ab infra: چه لاله فروزنده الخ in the second hemistich; l. 6 ab infra, کند پر در الخ.
- p. 84, l. 5: دیرست بباغ اندر برزن قندیل in the second hemistich.
- p. 85, ll. 12 and 13: the two verses are here contracted into one, viz. بانگ زه کرد خواهد گوش کر - بانگ. بنگر تا سه همچند ویست.
- p. 86, l. 3: کنون بلبل, و بنشستم for بنشینم; نبرد, and in the second hemistich نگررد for نبرد الخ.
- p. 87, l. 2: من میرم, and in the second hemistich بمینی for گشته.
- p. 88, l. 9: نادیده, l. 11, دست گوهر بار الخ again in the second hemistich; ll. 13-15 is corrupted here, the second hemistich of l. 15 being added to the first of l. 13; l. 6 ab infra, تابان for آبان at the end of the second hemistich.

- p. 89, first line: چونکه زن را داده بُد لغ کرد اشم.
- p. 90, l. 6: گفتم که خیز و زود همی گرد چام چام in the second hemistich; l. 11, مغان for فغان in the second hemistich; last line, بشهر باز for بشهر بار in the second hemistich.
- p. 91, l. 12: تا شاه for با شاه; l. 3 ab infra, مر او همچون الخ for مر او را چون in the second hemistich.
- p. 92, l. 2: مبر for پیر, l. 12, بر خواجه ات خیز الخ.
- p. 93, l. 2: نهادی نهد برو بیشت.
- p. 94, l. 5: کرده او بُد درست; l. 12, اورا بینم for بینی اورا.
- p. 95, l. 13: چنین in the second hemistich; l. 6 ab infra, ترا for تو at the end of the first hemistich.
- p. 96, l. 6 ab infra: هر بامداد نیغ تو برشان زند همی in the second hemistich.
- p. 97, l. 11: نملگون بر بید الخ; l. 7 ab infra, وزین هزار ازیں in the second hemistich; l. 3 ab infra, بفخر for بکام, and in the second hemistich بفخر.
- p. 98, l. 2: و تیر با ناهید, l. 6, مخالفان تو الخ in the second hemistich; l. 10, گردد for کرده.
- p. 99, l. 4: گد, حله رومی و گهی بسته جینی, and in the second hemistich و گهی زرین بهرام, l. 6.
- p. 101, l. 7 ab infra: زعود و صندل.
- p. 103, l. 8: همه را for یکایک in the second hemistich; in l. 6 ab infra a distinct تکلف appears; l. 4 ab infra, از گاه خویش for از دوش خویش, lin. penult., چه فائده in the second hemistich.
- p. 104, l. 6: که ناگه به بینم شکسته تنم in the second hemistich.
- p. 105, last line: بوذ for توده.
- p. 108, l. 9: بر آمد for بر آید, l. 13, اعدای او; and in the second hemistich همه زانکه همه for رنگ همه; l. 3 ab infra, خوب گر سوی ما نگه نکند.
- p. 112, first line: باز تبری, l. 3, بردی for بر دل; l. 7, at the end simply تنندو.
- p. 113, l. 12: کی (better); l. 7 ab infra, بکاوند, and in the second hemistich again کی for بجه زو; last line, همچو بر, correctly) in the second hemistich.
- p. 114, l. 3: نماید for نرود in the second hemistich; l. 14, بر آن سرو و صنوبر, l. 5, سزد برو نکند بر طمع و غره فنو; l. 6 ab infra, خری زاد دبو for بری زاد دیو.
- p. 115, l. 3: سامهای خلیفه بغداد in the second hemistich; l. 11, آن وقت نزد آن دم بنزد, and in the second hemistich; l. 6 ab infra, ایا (or ایا, as in Halimi, etc.).
- p. 116, l. 2: هریدی and هر بهی in the two hemistichs are here transposed.

p. 117, first line: *وکار بست و مهر بست* for *وکار بست*; l. 5, *پدر مرورا يك روان خواه بود*.

p. 118, l. 14: *آب چون مهتاب و ماهی بر زمین مانند می* in the second hemistich.

p. 119, l. 3: *تو بدانکه از تبنگوی باز جو* in the second hemistich, with *او* at the end of the first; l. 3 ab infra, *با رنج* for *بر رنج*, and *یافتیش* for *یافتیش*.

Examples under No. 6 (omissions) are:

p. 4, ll. 3-5 omitted, and the verse in l. 6 added immediately to l. 2, with the heading *معزی گوید*.

p. 6, ll. 11 and 12 omitted, and the verse in l. 13 given as quotation to *کبیتا* in l. 10 in this form:

چند دمی وعده دروغ همی چند
چند فروشی مرا بخبره کبیتا

p. 7, ll. 3 and 4 wanting; l. 6 ab infra to p. 8, l. 11 likewise wanting; the quotation to *کلابه* in line 12 of p. 8 is added immediately to p. 7, l. 7 ab infra.

p. 12, ll. 3 and 2 ab infra omitted.

p. 16, ll. 4 and 5 omitted (a mere repetition of p. 15, ll. 6 and 7).

p. 17, last line omitted (by oversight, as the introductory word *بیت* is given).

p. 19, ll. 14 and 15 wanting.

p. 21, ll. 1 and 2, and ll. 10 and 11 wanting.

p. 22, l. 5 omitted; ll. 8-10 (*کاج* and *پسج*) are confounded here, and only the verse in l. 11 given (l. 9 being omitted altogether); the last three lines of p. 22 and the first line of p. 23 are likewise wanting.

p. 23, ll. 3 and 2 ab infra omitted.

p. 24, ll. 4 and 3 ab infra wanting.

p. 25, ll. 3 and 2 ab infra wanting.

p. 26, ll. 8 and 9, and ll. 7 and 6 ab infra omitted.

p. 27, l. 10, and l. 3 ab infra wanting.

p. 28, ll. 12 and 13, and ll. 7-4 ab infra omitted.

p. 29, ll. 5 and 6, and ll. 9 and 8 ab infra omitted.

p. 30, ll. 4 and 5, and the last four lines wanting.

p. 31, ll. 11 and 12 wanting.

p. 32, l. 4 is wanting here, and the verse in l. 5 is given as quotation to l. 3 (*زنده*), with something like *زند* at the end.

p. 34, ll. 8 and 7 ab infra omitted.

p. 35, ll. 14 and 15 omitted.

p. 36, lin. penult. wanting.

p. 38, ll. 5 and 6 omitted.

p. 39, l. 14, and line 4 ab infra wanting.

p. 40, ll. 6 and 5 ab infra omitted.

p. 42, ll. 5 and 6 wanting.

p. 43, ll. 14-18 left out here, but inserted in full between ll. 2 and 3 of p. 45.

p. 45, l. 13 to p. 48, l. 11 entirely wanting (all the words ending in *ست* - *سته*).

p. 52, ll. 15 and 16 omitted, and consequently the verse in l. 17 is wrongly given as quotation to *نفس* in l. 14.

p. 53, ll. 7-5 ab infra omitted.

p. 54, l. 10 ab infra to p. 55, l. 9 entirely missing.

p. 55, last line, and p. 56, first line omitted.

p. 56, l. 7 omitted, and the verse in l. 8 given as

quotation to *راغ* in l. 6, by changing *بی آمرغ* in the second hemistich into *بی راغ* (!); ll. 13 and 14 are likewise wanting, and the verse in l. 15 is given as quotation to *فغ* in l. 12.

p. 57, ll. 4 and 3 ab infra omitted.

p. 58, ll. 6 and 7 omitted.

p. 59, last line omitted.

p. 60, ll. 12-15, and ll. 6 and 5 ab infra wanting.

p. 61, l. 18, the second hemistich is left out here; ll. 6 and 5 ab infra likewise wanting.

p. 62, ll. 13 and 14 omitted; lin. penult. likewise wanting, as the preceding verse reads *همچون کاک* for *چون کاک* *غذنگ*.

p. 64, l. 3 ab infra: the second hemistich is left out here.

p. 67, ll. 1-4, and ll. 3 and 2 ab infra omitted.

p. 68, ll. 1 and 2 omitted.

p. 70, l. 7 wanting.

p. 72, the last two lines omitted.

p. 73, ll. 7 and 8 omitted; the last line of p. 73 and the first of p. 74 wanting, and the verse in l. 2 of p. 74 wrongly given as quotation to *غرنگ* in p. 73, lin. penult.

p. 74, ll. 8 and 7 ab infra wanting.

p. 77, ll. 2 and 3 omitted.

p. 78, the last two lines omitted.

p. 82, l. 6 wanting.

p. 86, ll. 6-9, ll. 9 and 8 ab infra (l. 7 ab infra wrongly given as quotation to *پیغله* in l. 10 ab infra), and ll. 6-3 ab infra omitted.

p. 90, ll. 9 and 10 omitted, and the verse in l. 11 given as quotation to *خرام* in ll. 7 and 8.

p. 95, ll. 3 and 4 wanting.

p. 99, ll. 12 and 13, and ll. 16 and 17 omitted.

p. 100, l. 10, to p. 101, l. 15, entirely wanting.

p. 101, lin. penult. omitted.

p. 102, l. 1 omitted, and consequently in the verse in l. 2 the last word *چغانه* has been changed into *چمانه*, so as to represent it as a quotation to *چمانه* in p. 101, last line.

p. 106, the last line, and p. 107, the first two lines omitted.

p. 108, ll. 8 and 7 ab infra, and ll. 5 and 4 ab infra omitted; in the latter case the verse in l. 3 ab infra is wrongly given as quotation to *درونه* in l. 6 ab infra.

p. 110, ll. 6 and 5 ab infra omitted.

p. 111, ll. 6 and 7, and ll. 10-13 omitted.

p. 117, l. 6 wanting.

p. 118, ll. 15 and 16 omitted.

p. 119, ll. 4-18 entirely wanting.

Examples under No. 7 (difference of authors' names):

p. 4, l. 6 ascribed to Mu'izzi.

p. 12, l. 2: read *Bul* (or *Abul*) *mathal*.

p. 15, l. 10: read *Shākir Bukhārī*; l. 16, the poet is called here *Ghaznāni*.

p. 31, l. 4 ab infra: read *Shākir Bukhārī*.

p. 34, last line: *Farāwalāwī* instead of *Hakkāk*.

p. 38, l. 7: *Abū Shukūr* instead of *Unşuri*; l. 4 ab infra: *Rūdākī's* name is not mentioned here as author of the following verses.

- p. 39, l. 6: Abû Shukûr's name is left out here.
 p. 40, l. 2: Rûdaki instead of Surûdi.
 p. 41, lin. penult.: Rûdaki instead of Khaffâf.
 p. 43, l. 1: This verse is ascribed here to Kisâ'i: l. 2 is ascribed to Mu'izzi; l. 3, Tayyân instead of Kisâ'i; l. 5, Abû Shukûr instead of Mu'izzi; l. 7, Kisâ'i instead of Tayyân.
 p. 44, l. 3: 'Asjadî instead of 'Unşuri.
 p. 62, l. 1: Rûdaki instead of Farrukhi; l. 9, Hak-kâk instead of Labibi.
 p. 61, l. 5 ab infra: Khusrawâni instead of Khusrawi; last line, Rûdaki instead of Labibi.
 p. 67, l. 5 ab infra: the poet's name, which is left out in the printed edition, is supplied here as 'Ummârâh.
 p. 69, l. 12: Manjuk instead of Shahid.
 p. 76, l. 10: read Bû Ḥanifâh Iskâf; l. 12, read Ḥakim Ghannâk.
 p. 79, l. 17: Farrukhi instead of Abû Shukûr.
 p. 92, l. 7: read Shâkir Bukhârî.
 p. 98, l. 11: 'Unşuri instead of Farrukhi; l. 4 ab infra, Rûdaki instead of Manjuk.
 p. 113, l. 6 ab infra: Abû Shukûr instead of 'Unşuri.
 No date. Bibliotheca Leydeniana.

No. 2516, ff. 96, ll. 12; clear Nasta'lik; the first two pages beautifully illuminated; all the words written in gold throughout; size, 7½ in. by 4½ in.

2456

Lughat-i-furs-i-kadim (لغت فارس قدیم).

Fragment of another old Persian dictionary, containing a great number of rare Persian words, explained in Persian and illustrated by quotations from the best and oldest Persian poets. It is defective at the beginning opening in the seventh faṣl of the first bâb with a word, the *first* letter of which is *l* and the last *z* (the former constituting the bâb, the latter the faṣl), in this abrupt way: *... الهی از آن دستۀ درخت ناری بهم رسید الخ*.

This fragment which is somewhat like that vocabulary described in J. Aumer, p. 103, concludes on fol. 178^b. On ff. 179^b-206^b there is added another short glossary of Arabic words with short explanations in Persian, entitled *Khulāṣat-allughât* (خلاصة اللغات), and beginning: *الحمد لله رب العالمین ... بدان آتدك الله كه انن*; خلاصة است الخ; this little work is evidently not identical with Isma'il bin Lutf-allâh al-Bâkharzî's vocabulary of the same title (Bodleian Cat., No. 1671), as the arrangement is different, the bâbs being formed by the *last* letter and the faṣls by the *first*.

No date. This MS. was bought at Baghdâd, 1801, by Charles Pazley.

No. 2496, ff. 206, ll. 15; small Nasta'lik; size, 7½ in. by 5 in.

2457

Sharafnâme-i-Ibrâhîmî (شرفنامه ابراهیمی).

An excellent copy of the first half of the somewhat rare Persian dictionary by Ibrâhîm Kiwâm Fâûḳî (see fol. 1^b, l. 3), also styled *فرهنگ ابراهیمی* and

شرفنامه (فرهنگ شرفنامه) احمد منبری in honour of the celebrated Sûfic Shaikh Sharaf-al-dîn Aḥmad bin Yahyâ Munyari, who died A.H. 782=A.D. 1380, 1381 (see the various letters or maktûbât of this Pir of the mystical doctrine above, Nos. 1843-1847). It was compiled between A.H. 862 and 879 (A.D. 1458-1475), the period during which Abû-al-munẓaffar Bârbakshâh reigned in Bangâlâh, comp. Rieu ii. p. 492 sq.; Bodleian Cat., Nos. 1718 and 1719; J. Aumer, p. 103; Blochmann, Contributions to Persian Lexicography, pp. 7-9; Lagaude, Persische Studien, p. 43, No. 36; Mélanges Asiatiques, iii. p. 494, and ix. pp. 514 and 515; Paris, Suppl. persan, Nos. 420 and 421; see also H. Khalfa iv. p. 44, No. 7557, and v. p. 325; and W. Pertsch, Berlin Cat., p. 195, No. 19. The present copy does not contain the preface, which deals with the praise of God, Muḥammad and Sharaf-al-dîn Munyari; it begins at once with these words: *چون بفضل الله تقدس و تعالی و حسن تیسیرہ کترین تلامذہ اساتذہ خداوندان معانی و فضائل ابراهیم قوام فاروقی الخ*.

The introductory chapter on the letters of the alphabet, particularly those which act as terminations in Persian and Turkish, begins on fol. 2^b; the dictionary itself, which is divided into bâbs according to the *first* and into faṣls according to the *last* letter of the words, on fol. 10^b. It goes down to faṣl *ل* of bâb *تش*.

No. 346, ff. 320, ll. 13; Naskhi; large waterspots; size, 11 in. by 6½ in.

2458

Tuhfat-alsâ'adat (تحفة السعادات).

A Persian dictionary, explained in Persian and comprising all the words that principally occur in Persian poetry, whether genuine Persian or Dari, Pahlawî, Transoxanian, Arabic, and Turkish, by Mahmûd ibn Shaikh Diyâ (or Diyâ-al-dîn Muḥammad), who finished this work on the 10th of Safar, A.H. 916 (A.D. 1510, May 19), and dedicated it to Sultân Iskandar-hâh (see ff. 4^a, ll. 10 and last, and 2^b), or Sikandar Lûdî, who reigned A.H. 894-923 (A.D. 1489-1517). It is arranged alphabetically according to the *first* and *last* letters of the words, in twenty-nine bâbs, each bâb containing two faṣls, the first of which comprises the simple words (مفردات), the second the compound words and phrases (مرکبات); comp. Rieu ii. pp. 493^b and 494^a; Lagaude, Pers. Studien, p. 28, No. 11; Blochmann, Contributions, p. 4, No. 10. It was one of the sources used by Surûrî in the second and enlarged edition of his *مجمع الفرس* (see further below in Nos. 2478-2480), comp. Rieu ii. p. 499^b, and Salemann in Mélanges Asiatiques, ix. p. 535, No. 37.

Beginning:
 ابتدا میکنم بنام کرم
 کوست محیی العظام وهی رمیم

فرهنگ سکندری.

Dated the 23rd of Ramadân, A.H. 1112 (A.D. 1701, March 3), by 'Abd-algham.

No. 1294, ff. 260, ll. 21; Nasta'lik; size, 11 in. by 8 in.

2459

Mu'ayyid-alfudalâ (مويد الفضا).

A very valuable Persian dictionary by Shaikh Muhammad bin Shaikh Lâd of Dihli, completed according to Blochmann, Contributions, p. 9, A.H. 925 (A.D. 1519), comp. besides Bodleian Cat., No. 1720; Rieu ii. p. 494; W. Pertsch, Berlin Cat., pp. 225-227; Paris, Suppl. persan, Nos. 419 and 944; Lagarde, Pers. Studien, p. 55, No. 49; Cat. Codd. Or. Lugd. Bat., v. p. 149; E. G. Browne, Cambridge Cat., p. 227; Salemann in Mélanges Asiatiques, tome ix. p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38, etc. It explains all the words and phrases occurring in the Shâhnâma, Nizâmî's Khamsah, the six poems of Sanâ'i, the diwâns of Khâkânî, Anwarî, Zahir, 'Abhari, Hâfiz, Salmân, Sa'dî, etc., and is divided into kitâbs, bâbs, and faṣls. The kitâbs are arranged alphabetically according to the *first* letter, and the bâbs likewise according to the *last*; each bâb contains three faṣls, the *first* comprising the Arabic words and sentences generally used in the Persian language, the *second* the Persian and Pahlawi words, the *third* the Turkish words. The authorities on which this lexicon is based are: لسان الشعر، القناع، المصراع،

موائد الفوائد، زفان گویا، دستور الافاضل، ادات الفضا، شرفنامه، طب حقائق الاشیا، شرح مخزن الاسرار، قنیه (قتینة according to Salemann correctly الطالبین (by Ustâd 'Allâm), فرهنگ علمی (by 'Alibeg), and فخر قواس.

Beginning: محامد متوافره و مدائیم متکاثره مر دادار: دانا و تنکری توانا را که بتألیف چندین حروف الهی.

This copy is dated the 20th of Dhû-alka'dah, A.H. 1066 (A.D. 1656, Sept. 9). Many leaves, especially in the middle part of the MS., are injured by worms.

No. 219, ff. 337, ll. 25; stiff and inelegant Nasta'lik; size, 9½ in. by 6½ in.

2460

Another copy of the same.

Beginning as in the preceding copy. Dated by Karam-allâh, son of 'Abdallâh, living in حماد فروزه, A.H. 1093 (A.D. 1682). According to a note by the side of the colophon it was purchased for five rupees by خلصه بولا, the 1st of Sha'bân, in the forty-third year of 'Âlâmgîr's reign=A.H. 1111 (A.D. 1700, Jan. 22); a seal underneath this note, however, bears the date A.H. 1107 (A.D. 1695, 1696). A seal of a later owner, viz. Abû-almuḥsin, with the date A.H. 1183 (A.D. 1769, 1770), is found on fol. 1^a. The last owner was Mr. Johnson. Slightly worm-eaten.

No. 1292, ff. 585, ll. 21; Naskhi; size, 10½ in. by 6½ in.

2461

The same.

Beginning as usual. This copy was written for Mr. Close Barry (مستتر کلوس باری) and finished the 7th of Sha'bân, A.H. 1192=A.D. 1778, 31st of August, at Naṭharnagar, known as Trichinopoly (بلدة متدس،

(نطهرنگر عرف ترچنابلی). The former owner of this copy was Sir Barry Close.

No. 25, ff. 398, ll. 19; careless Nasta'lik, mixed with Shikasta; size, 12½ in. by 7½ in.

2462

The same.

This copy is not dated.

No. 2418, ff. 469, ll. 19; Nasta'lik; size, 10½ in. by 5½ in.

2463

A defective copy of the same.

The first page is missing here; it begins abruptly in the preface thus: فوأس و دیگر فرهنگنامها و نسخه‌ها، corresponding to fol. 2^a, l. 11. in No. 1292 (2460 in this Cat.). Occasionally numerous marginal glosses and valuable additions, partly by the same hand, partly by a later one.

Dated the 25th of Rabî'-alawwal, A.H. 1032 (A.D. 1623, Jan. 27). Haileybury MS.

No. 3325, olim 10. J. 11, ff. 404, ll. 25-26; small Nasta'lik; size, 10 in. by 5¼ in.

2464

Another defective copy of the same.

This copy opens at the end of the preface thus: معروف و مشهور است و این نسخه کافی و شافی است الهی، corresponding to fol. 2^b, l. 13 in No. 1292 (2460 in this Cat.). Fol. 8 is left blank.

Dated the 19th of Rabî'-alawwal in the third year of Bahâdurshâh's reign=A.H. 1121 (A.D. 1709, May 29).

No. 1268, ff. 259, ll. 21; small, but clear Nasta'lik; size, 10½ in. by 6½ in.

2465

Kashf-allughât wa alisṭilâhât (کشف اللغات و الاصطلاحات).

Persian dictionary, especially intended to explain the terminology of the Şûfis, by 'Abd-alrahmân bin Ahmad Sûr (in the colophon) who was a pupil of Shaikh Muhammad bin Lâd, the author of the preceding dictionary, on which, together with the Sharafnâma, this work is principally based. It is also called فرهنگ because the compiler, who must have flourished about A.H. 950 (A.D. 1543), was a native of Bahâr, comp. Bodleian Cat., Nos. 1721-1724; Rieu ii. p. 495 sq.; W. Pertsch, Berlin Cat., pp. 224 and 225; Paris, Suppl. persan, Nos. 424 and 425; A. F. Mehren, p. 25; J. Aumer, p. 107; Fleischer, Cat. Dresd., No. 347; E. G. Browne, Cambridge Cat., p. 228; Lagarde, Pers. Studien, pp. 50-52, No. 44; Salemann in Mélanges Asiatiques, tome ix. p. 523, No. 51; Blochmann, Contributions, pp. 9 and 10. Printed Calcutta, A.H. 1264. The *first* letter constitutes the bâb, the *last* the faṣl. It is quoted as authority in the Farhang-i-Jahângiri (completed A.H. 1017, see below). H. Khalifa v. p. 214, No. 10751,

gives an utterly wrong date of composition, viz. A. H. 1060 (A. D. 1650), which is very likely the date of the MS. he has seen (comp. the following copy).

Beginning: الحمد لله رب العالمين أما بعد حمد و صلوة ميگوید اضعف العباد و خادم الفقرا الخ

This copy is dated the 27th of Jumádâ-alâkhar, A. H. 1014 (A. D. 1605, Nov. 9), by 'Abd-alkarim, son of Shaikh . . . 'Uthmâni; it was written for Miyân Shaikh Farid, the son of Shaikh Shihâb; an entry from A. H. 1016 (A. D. 1607, 1608) on fol. 1^a.

No. 2671, ff. 491, ll. 27; Naskhî; illuminated frontispiece; the last pages a little worm-eaten; size, 11½ in. by 7 in.

2466

Another copy of the same.

Beginning as in the preceding copy. It is dated in the month Sha'bân, A. H. . . . الف ست (probably 1060, =A. D. 1650, August; the remainder of the date is destroyed by a seal).

No. 422, ff. 540, ll. 21; Nasta'lik; size, 9½ in. by 6¼ in.

2467

The same.

Dated the 19th of Dhû-alka'dah, A. H. 1144 (A. D. 1732, May 14). Presented to the Library by Col. Kirkpatrick.

No. 3222, ff. 494, ll. 21; excellent large and clear Nasta'lik; size, 13½ in. by 8 in.

2468

The same.

No date. An entry from A. H. 1150 (A. D. 1737, 1738) on fol. 1^b. The proper order of ff. 246-254 is: 246, 247, 250, 249 (a blank, as it seems), 248, 253, 252, 251, 254. College of Fort William, 1825.

No. 2019, ff. 349, ll. 20-30; very irregular and careless Nasta'lik; many small damages throughout; size, 11½ in. by 8 in.

2469

Muntakhab-i-Kashf-allughât (منتخب كشف اللغات).

A short abridgement of or extracts from the preceding work, with many modifications in wording, beginning without any preface at once with the باب افدستا بفتح; the first word explained here is همزة و دال و سكون فا و سين حمد خدای عز و جل الخ, comp. No. 2671 (2465 in this Cat.), fol. 5^b, ll. 4 and 5, where the two forms آفَدَسْتَا and آفَدَسْتَا are given.

This copy is dated the 17th of Muḥarram, A. H. 1049 (A. D. 1639, May 20).

No. 1760, ff. 163, ll. 17-18; Nasta'lik; size, 9 in. by 4 in.

2470

Farhang-i-Shirkhâni (فرهنگ شیرخانی).

A Persian dictionary, explaining selected Arabic and Persian words and phrases, with quotations chiefly from Hâfiz, compiled by a certain Shirkhân, who is

called in the colophon here ملك الشعرا. From Nos. 1725 and 1726 in the Bodleian Cat. it appears that this work was an abridgement of a larger dictionary of a similar character by the same Shirkhân, styled زبدة الفوائد, and compiled between A. H. 955 and 959, A. D. 1548-1552; the زبدة الفوائد again was itself an abridgement of a still larger work, the فوائد الصنائع. Other copies, but without date of composition, are mentioned in W. Pertsch, Berlin Cat., p. 191, and Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 123.

Beginning of the short preface, on fol. 1^a: حمد بیغایت و ثنای بی نهایت مر خالق را که صفحه طبعیت انسانی الخ

The bâb is formed by the *first*, the faṣl by the *last* letter. It begins with استفتا (here wrongly spelt استفا) on fol. 1^a.

No date. The copyist was Muḥammad Khalil ibn Shaikh Ḥabib-allâh ibn 'Abd-aluabî.

No. 2136, ff. 131, ll. 19; a great number of pages written in diagonal lines; ff. 1-5 supplied by a later hand, ll. 15; Nasta'lik; size, 9½ in. by 5¾ in.

2471

Another copy of the same.

A very modern copy of the same dictionary, styled here in the colophon لغت شیرخانی, and written for Sir Charles Wilkins, to whom this MS. originally belonged, by Ghulâm Muṣṭafâ Abarduwanî (غلام مصطفی ابرودانی).

As date appears the 16th of Šafar only. The preface is wanting here entirely; the copy begins at once with the first faṣl of the first bâb. The initial word is here اینجا.

No. 2414, ff. 118, two columns, ll. 26; Nasta'lik; size, 12½ in. by 7¾ in.

2472

Madâr-alafâḍil (مدار الافاضل).

Persian dictionary, explaining Persian, Arabic, and Turkish words, by Maulânâ Shaikh Ilâhdâd-i-Faîdî bin Asad-al'ulamâ 'Alishir of Sirhind, who, according to the chronogram فیض عام, completed it A. H. 1001 (A. D. 1593). The arrangement is this, that the *first* letter forms the bâb and the *last* the faṣl, each faṣl containing three sections, i.e. the Arabic, then the Persian, and finally the Turkish words, indicated respectively by a red ع, ف, and ت; comp. Bodleian Cat., Nos. 1727 and 1728; Rieu ii. p. 496; J. Aumer, p. 109; St. Petersburg, Univ. Libr., No. 126 (the second half only); Blochmann, Contributions, pp. 10 and 11; Lagarde, Pers. Studien, pp. 60-62, No. 55; Salemann in Mélanges Asiatiques, tome ix. p. 530, No. 63.

Beginning:

ای نام تو ورد هر زبان دگرست

وز هر دهنی کام و بیان دگرست

The khâtimah در بیان بعضی ضوابط و کلیات begins on fol. 464^b, l. 9.

This is one of the *good* copies, as a comparison of the extracts, given by Blochmann, loc. cit., with the text in our MS. shows, see for instance the remark on ابو الفضل on fol. 35^b, l. 5.

Dated the 20th of Šafar, A. H. 1106 (A. D. 1694, Oct. 10), by Shaikh Aḥmad of Tālikūtah (ساکن تالیکوته).

No. 2438, ff. 472, ll. 19; large and distinct Nasta'lik; size, 12½ in. by 8 in.

2473

A defective copy of the same.

This copy is incomplete both at the beginning and end; it opens abruptly in faṣl ت of bāb ا (or as the subdivisions are called here, bāb ت of kitāb ا, the name of faṣl being given to the three sections of Arabic, Persian, and Turkish words), with آفتاب دولت = fol. 9^b, l. 2 in the preceding copy, and breaks off with the heading of faṣl (resp. bāb) د in the last bāb (resp. kitāb) ی = fol. 459^b, l. 3 there; half of the last leaf is besides torn away. The remark on ابو الفضل in the same wording as in the preceding copy is found here on fol. 39^b, ll. 3-4. The order of ff. 365-371 is: 365, 370, 366-369, 371.

Bibliotheca Leydeniana.

No. 2772, ff. 535, ll. 15-21; written by at least half a dozen different hands, in various more or less legible forms of Nasta'lik with occasional Naskhi; size, 8½ in. by 4¾ in.

2474

A fragment of the same.

This copy, styled لغات الشعر, is a part of the same Madār-alafāḍil, beginning at the end of the bāb ش, a few lines before the bāb ص. The first abrupt words are: در ابراهیمی است بکسرتین وقیل بفتح بمعنی مذکور الخ, corresponding to fol. 276^a, l. 4 ab infra in No. 2438 (2472 in this Cat.).

The first word explained in ص (on fol. 1^a, l. 6) is صبا (ib., last line). The khātimah begins here on fol. 313^a. Many of the last pages more or less injured.

Dated by Muḥammad Kabir bin Kabir Muḥammad of Gujarāt in the city of Burhānpūr the 1st of Rajab, A. H. 1082 (A. D. 1671, Nov. 3).

No. 1782, ff. 326, ll. 17; large and distinct Nasta'lik; size, 12¼ in. by 7 in.

2475

The same.

The *first* volume of a *Hindūstānī* translation of the مدارالافاضل, beginning, without a preface, at once with the bāb ا and going down to the letter ج, comprising about a fourth of the whole work.

Dated the 22nd of Ramaḍān, A. H. 1187 (A. D. 1773, Dec. 7).

No. 767, ff. 370, ll. 11-15; clear Nasta'lik; size, 10¾ in. by 8¼ in.

2476

The same.

The *second* volume of the same Hindūstānī translation, beginning with the letter ح and going down to the end of ش.

Dated the 11th of Muḥarram, A. H. 1188 (A. D. 1774, March 24), at Maḳṣūdābād. This copy was written for Mr. Chandler (مستر چاندلر).

No. 1650, ff. 293, ll. 12; very large Nasta'lik; size, 11¼ in. by 9¼ in.

2477

The same.

The *third* volume of the same Hindūstānī translation, beginning with the letter ص and going down to the end of ک.

Dated the 7th of Rabi'-althānī, A. H. 1188 (A. D. 1774, June 17), at Maḳṣūdābād; it was written for the same Mr. Chandler by the same hand as the preceding copy.

No. 1503, ff. 245, ll. 12; very large Nasta'lik; size, 13½ in. by 10¾ in.

2478

Majma'-alfurs (مجمع الفرس).

The *first* edition of the Persian dictionary by Muḥammad Kāsim bin Ḥājī Muḥammad Kāshānī with the takhalluṣ Surūrī, who finished it A. H. 1008 (A. D. 1599, 1600), see fol. 2^a, l. 5 sq. It is also occasionally styled فرهنگ سروری and لغة سروری. The full list of sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques*, tome ix. pp. 531-535, No. 67 (it agrees, as far as the first sixteen works go, fully with the list given here on fol. 2^a). The bāb is formed by the *first* letter, the faṣl by the *last*. Other copies are noticed in Bodleian Cat., Nos. 1729-1731; Rieu ii. pp. 498 and 499; W. Pertsch, Berlin Cat., pp. 192 and 228 (extracts); G. Flügel i. pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Cambridge Cat., p. 230; Cat. Codd. Or. Lugd. Bat. i. p. 96; St. Petersburg, Univ. Libr., Nos. 189 and 935; Paris, Suppl. persan, Nos. 431-433; comp. also H. Khalfa v. p. 325, No. 11147; Lagarde, Pers. Studien, pp. 56-59, No. 50; Blochmann, Contributions, pp. 12 and 16-18; *Mélanges Asiatiques*, iv. p. 498, and v. p. 238, etc. It was printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i-Jahāngirī (see below, No. 2481 sq.), about A. H. 1028 (A. D. 1619), comp. Bodleian Cat., Nos. 1732 and 1733; Rieu ii. p. 499, etc.

Beginning: ابتداي کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنر برور الخ.

Dated the 25th of Jumādā-alawwal, A. H. 1052 (A. D. 1642, Aug. 21), by Dā'ūd. Fol. 117 must be placed before 116.

No. 1683, ff. 466, ll. 17; splendid Nasta'lik; illuminated front-piece; all the pages sprinkled with gold; size, 10½ in. by 6¼ in.

2479

Another copy of the same.

Beginning as in the preceding copy.

Dated the 22nd of Šafar, A.H. 1072 (A.D. 1661, Oct. 17), by Jalāl Muḥammad bin Amin Muḥammad; the copy is worm-eaten towards the end.

No. 1422, ff. 344, ll. 21; clear and distinct Nasta'lik; size, 11 in. by 6½ in.

2480

The same.

No date.

No. 1309, ff. 265, ll. 25; written by two hands, in Naskhi on ff. 1^b-220^a, l. 3, in Nasta'lik on ff. 220^a, ll. 3-265; size, 10½ in. by 5¾ in.

2481

Farhang-i-Jahāngiri (فرهنگ جهانگیری).

A complete copy of the renowned dictionary of purely Persian words, by Jamāl-al-din Ḥusain Injū bin Fakhr-al-din Ḥasan of Shīrāz, who went at an early age to India, rose to a high dignity under the emperor Akbar, and died under Jahāngir some years after A.H. 1030 (A.D. 1621) in Āgra. This work was begun under Akbar and finished A.H. 1017 (A.D. 1608, 1609) under Jahāngir, after whom it is named. It is based on forty-four authorities, which are enumerated in by far the most correct way by Salemann in *Mélanges Asiatiques*, tome ix. pp. 537-541, No. 77; for other copies and further details see Bodleian Cat., Nos. 1734-1746; Rieu ii. pp. 496-498, and Supplement, p. 117^b; W. Pertsch, Berlin Cat., pp. 192-197 (a short memoir of the author, *ibid.*, p. 37, No. 7); J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Cambridge Cat., pp. 229 and 230; Rosen, Persian MSS., p. 298; Paris, Suppl. persan, Nos. 434-437 and 945; St. Petersburg, Univ. Libr., Nos. 372 and 934; Asiatic Museum, No. 473; Forbes, Cat., p. 19; Blochmann, Contributions, pp. 12-15; Lagarde, Pers. Studien, pp. 45-49, No. 40; Journal Asiatique, 1871, pp. 106-124; there are also copies in Marburg, and in the Library of D. M. G. (Cat. ii. 22). A lithographed edition appeared at Lucknow A.H. 1293. The چهار عنصر دانش of Amān-allāh Khānazādkhān Firūzjang (who died A.H. 1046=A.D. 1636, 1637) is in several parts a sort of pirated or second edition of the present Farhang, see Rieu ii. pp. 509 and 510; Salemann, loc. cit., p. 543, No. 88.

Preface, on fol. 1^b: آنکه بر لوح زبانها حرف اول نام اوست الخ.

Introduction or mukaddimah in twelve آئین on Persian language, dialects, and grammar, on fol. 3^a. The dictionary itself begins on fol. 13^a; the second letter constitutes the bāb, the first the faṣl. Conclusion of khātimah on metaphorical and figurative expressions, compound words and such as contain any strictly Arabic letter, Zand, Pāzand, and foreign words, in five دُر, on fol. 292^b.

Dated the 10th of Jumādā-alawwal, A.H. 1099 (A.D. 1688, March 13). Some of the last leaves damaged.

No. 850, ff. 356, ll. 25; Nasta'lik; size, 11½ in. by 7¼ in.

2482

Another copy of the same.

A second complete copy of the Farhang-i-Jahāngiri, dated by Mir 'Alī Ḥusain the 1st of Muḥarram, A.H. 1161 (A.D. 1748, Jan. 2).

Beginning as usual.

Mukaddimah, on fol. 3^a; beginning of the dictionary, on fol. 12^b; khātimah, on fol. 280^b. Some of the last leaves slightly injured. The right order of ff. 330-335 is: 330, 332, 331, 334, 333, 335. An index on the fly-leaves.

No. 151, ff. 335, ll. 31; Nasta'lik; size, 12 in. by 7 in.

2483

The same.

A third complete copy, dated the 4th of Dhū-allij-jah, in the fourth year of the emperor Aḥmadshāh's reign (=A.H. 1164, A.D. 1751, Oct. 24).

Preface, on fol. 1^b; mukaddimah, on fol. 5^a; beginning of the dictionary, on fol. 27^b; khātimah, on fol. 430^b. A part of this conclusion is repeated on the margin of ff. 1-28. An elaborate index on the fly-leaves. Haileybury MS.

No. 3317, olim 10. J. 9, ff. 504, ll. 15-21; unequal Shikasta, written by different hands; an additional margin-column on ff. 1-28; size, 9¾ in. by 6½ in.

2484

The same.

A fourth complete copy, written very unequally and slightly injured as well as worm-eaten in many places; the modern part of it is dated by 'Abd-al'aziz at Aḥmadābād in Rajab, A.H. 1175 (A.D. 1762, Febr.). Preface, on fol. 1^a; mukaddimah, on fol. 3^b; beginning of the dictionary, on fol. 20^a; khātimah, on fol. 469^b. Ff. 466-468 are left blank. On the last page (fol. 563^a) معنى حروف التهجى.

Occasionally various readings and notes on the margin of the original part of the MS.

No. 3339, olim 10. J. 7, ff. 563, ll. 21-32; only ff. 22-25, 30, 31, 34, 35, 42-44, 46, 47, 49-58, 60-65, 67, 74, 75, 77-80, 82, 90, 96-115, 118-120, 121-127, 141-159, 162-165, 167, 170, 172-182, 184, 185, 187-196, 198-203, 213-228, 231-234, 237, 239, 242, 244, 245, 252-262, 267-270, 272, 273, 276-284, 293-301, 308-324, 327-330, 333-341, 343-346, 348, 380, 389-396, 405-413, 415-418, 420, 438-443, and 493-495 are written by the original hand in Nasta'lik; all the remaining parts are supplied much later, partly in careless Nasta'lik, partly in Shikasta; size, 8½ in. by 4¾ in.

2485

The same.

A fifth complete copy, beginning: . . . بنام ایزد آنکه بر لوح زبانها الخ.

Mukaddimah, on fol. 3^b; beginning of the dictionary, on fol. 17^a; khātimah, on fol. 404^b. Ff. 487-495 (containing the third and the fourth دُر) must be inserted on fol. 475^b between ll. 11 and 12 (i.e. the end of the second and the beginning of the fifth دُر):

the real end of the copy is on fol. 486^a. Many marginal glosses and additions.

This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.

No. 3521, olim 3112*, ff. 495, ll. 27; excellent Nasta'lik; splendid binding in red and gold; size, 12½ in. by 6½ in.

2486

An incomplete copy of the same.

A copy without the khâtimah, ending with هیون; dated A. H. 1065 (A. D. 1655) at Mashhad, by Hidâyat-allâh.

Preface, on fol. 1^b, beginning: بنام ایزد . . . آنکه بر لوح الخ.

Muḳaddimah, on fol. 3^a, lin. penult.; beginning of the dictionary, on fol. 13^a.

Bibliotheca Leydeniana.

No. 2433, ff. 272, ll. 23; Nasta'lik, mixed with Shikasta; size, 12½ in. by 6½ in.

2487

The same.

A second copy without the khâtimah, dated by Sayyid Aḥmad bin Sayyid Sa'idkhân the 8th of Jumâdâ-althâni, A. H. 1076 (A. D. 1665, Dec. 16).

Preface, on fol. 1^b: آنکه بر لوح الخ; muḳaddimah, on fol. 4^b; beginning of the dictionary, on fol. 21^b.

No. 3303, olim 10. J. 8, ff. 452, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b and 21^b; size, 10½ in. by 6 in.

2488

The same.

A third copy without the khâtimah, not dated. Preface, on fol. 1^b, beginning as in the preceding copy; muḳaddimah, on fol. 4^a; beginning of the dictionary, on fol. 18^b. It ends with هیون. Partly collated.

No. 969, ff. 394, ll. 25; written in Naskh on ff. 1-223, in different styles of Nasta'lik by various hands on the remaining leaves; illuminated frontispieces on ff. 1^b and 18^b; size, 13½ in. by 7½ in.

2489

The same.

A fourth copy without the khâtimah, likewise not dated.

Preface, on fol. 1^b, beginning: بنام ایزد . . . آنکه بر لوح الخ; muḳaddimah, on fol. 4^b; beginning of the dictionary, on fol. 21^b. Purchased from the executors of the Marquess of Hastings.

No. 3113, ff. 492, ll. 23; good clear Nasta'lik; two illuminated frontispieces on ff. 1^b and 21^b; ff. 1^b, 2^a, 21^b, and 22^a richly adorned in gold; luxurious binding; size, 11½ in. by 6½ in.

2490

The same.

Another defective copy, in which the whole muḳaddimah and the greater part of the khâtimah are wanting. Preface, on fol. 1^b; beginning of the dictionary, on fol. 4^a; khâtimah, on fol. 488^a. After fol. 494 there

IND. OFF.

is a large lacuna, comprising parts of the first and fifth and the whole of the second, third, and fourth دُرّ, corresponding to No. 3339 (2484 in this Cat.), fol. 474^b, l. 13 to fol. 551^b, l. 7.

Dated the 17th of Rabi'-althâni, A. H. 1057 (A. D. 1647, May 22).

No. 3302, olim 10. J. 6, ff. 506, ll. 25; Nasta'lik; small illuminated frontispiece; size, 10½ in. by 6½ in.

2491

The muḳaddimah of the Farhang-i-Jahângiri.

A special copy of the introduction in twelve Â'ins, beginning: آئین اول در بیان اطلاق اسم پارس بر ملک ایران الخ.

It is styled in the colophon جهانگیری.

Dated by 'Abd-alwâhid bin Muḥammad Isma'il the 2nd of Rabi'-alawwal, A. H. 1143 (A. D. 1730, Sept. 15), in the madrasah of Hâfiz Wali Muḥammad.

Bibliotheca Leydeniana.

No. 2787, ff. 1-23, ll. 16; Shikasta; size, 8½ in. by 6 in.

2492

Another copy of the same muḳaddimah.

Beginning: مقدمه مشتمل بر دوازده آئین آئین اول الخ.

It is wrongly styled here دوازده آئین فرهنگ رشیدی instead of فرهنگ جهانگیری. At the end a few additional remarks on some other Persian particles or inflectional forms (در بیان دیگر حرفها), beginning with the کاف ساکن زبهر تصغیر, i.e. the Kâf which forms diminutives in Persian.

No date. Occasional English notes on the margin.

No. 2463, ff. 83-134, ll. 13; Nasta'lik; a little worm-eaten; size, 9½ in. by 6½ in.

2493

Part of the khâtimah of the Farhang-i-Jahângiri.

The first دُرّ of the conclusion or khâtimah, on figurative and metaphorical expressions (بر کنایات و حاتمہ مشتملست (اصطلاحات و استعارات), beginning: بر پنج دُرّ در اول الخ.

The other four دُرّ are not found in this copy. It is styled on the binding اصطلاحات.

The colophon (which, however, seems to be in another handwriting) gives as date the month Šafar, A. H. 1168 (A. D. 1754, Nov.-Dec.).

Bibliotheca Leydeniana.

No. 2726, ff. 77, ll. 19; Nasta'lik; size, 9½ in. by 5½ in.

2494

An anonymous Persian dictionary, to which the wrong title of فرهنگ جهانگیری is given on fol. 1^a; that this title is wrong, is evident from two distinctive

points: firstly, the words are arranged thus, that the *first* letter forms the *bâb*, and the *last* the *faṣl*; and secondly, that the explanations are short and very few poetical quotations are found. It is defective at the beginning, and opens abruptly with the *faṣl* با of the *bâb* ا; the first three pages are besides for the greater part torn away. There are many marginal additions. For the sake of comparison we quote the beginning of

باب الباء التّأني فصل في الألف
بَا بِمَعْنَى بِهِ نِيزْ أَيْدِ الْخِ بَادِبَا بَا دَال مَوْقُوفٍ وَبَاءِ دَوْمِ
فارسی سخت و سریع السیر الخ

This copy was made by Nūr Muḥammad, a pupil of Ākhund Mullā 'Abd-ālbāqī; the first owner of this MS. was 'Abd-alghafūr bin Shaikh 'Abd-ālbāqī bin Shaikh Khwājah Muḥammad.

No. 3313, olim 10. J. 10, ff. 157, ll. 19; Nasta'liq; size, 8½ in. by 5½ in.

2495

Burhān-i-kāfi (برهان قاطع).

The oldest, best, and most valuable copy of the Burhān-i-kāfi—the famous Persian dictionary by Muḥammad Ḥusain bin Khalaf al-Tabrizi, with the takhalluṣ Burhān, who, according to the chronogram *کتاب نافع برهان قاطع*, completed it A. H. 1062 (A. D. 1652), at the request of Sulṭān 'Abdallāh Kūṭbshāh, who reigned in Gulkundah A. H. 1035–1083 (A. D. 1626–1672); it begins with a preface or *dibāca* on the Persian language, alphabet, orthography, etc., after which the dictionary proper follows, arranged as the first among Persian lexicons alphabetically in European manner, in twenty-eight guftars, to which a twenty-ninth is added on foreign words. The present copy is transcribed from the original MS. in the author's own handwriting, with all the additions and amplifications which he himself supplied after having finished his work and which are found here on the margin throughout, always denoted by the word *ملحقات*. Fol. 326 is a mere repetition of fol. 325; fol. 329 must be inserted before fol. 327.

Beginning:

ای راه نما بهرزبان درافواه
از نام تو بردند زبانهاتو راه

For other copies see Rieu ii. p. 500; J. Aumer, p. 107; E. G. Browne, Cambridge Cat., pp. 230 and 231; Paris, Supplement persan, Nos. 442 and 443; St. Petersburg, Univ. Library, Nos. 80, 350, and 351; comp. also *Mélanges Asiatiques*, vi. p. 96; Lagarde, *Pers. Studien*, pp. 24–26, No. 6; Blochmann, *Contributions*, pp. 18–20; and H. Khalfa vi. p. 625, No. 14924. It was edited by Captain Roebuck, Calcutta, 1818, new editions 1822 and 1834; a Turkish translation by Aḥmad 'Āṣim was printed in Constantinople A. H. 1214 and in Būlāq A. H. 1251.

No. 1645, ff. 526, ll. 25; clear and distinct Nasta'liq; illuminated frontispiece; size, 16 in. by 9¼ in.

2496

Another copy of the same.

Beginning:

ای راه نها بهرزبان درافواه
یزدان و کرسوسی و تانکری و اله

Dated the 16th of Muḥarram, A. H. 1071 (A. D. 1660, Sept. 21), by Muḥammad Ḥashim of Kashmir. College of Fort William, 1825.

No. 2026, ff. 622, ll. 25; clear and distinct Nasta'liq; size, 11½ in. by 6½ in.

2497

The same.

Beginning the same as in the preceding copy.

Dated the 27th of Shawwāl, A. H. 1081 (A. D. 1671, March 9), at Haidarābād, by Muḥammad Ṣādiq, son of Kādi Zain-al'ābidin of Astarābād. Collated with the author's autograph by Muḥammad Riḍā bin Maulānā Jaubar, who finished his collation the 8th of Jumādā-alawwal, A. H. 1082 (A. D. 1671, Sept. 12).

No. 1520, ff. 542, ll. 25; Nasta'liq; size, 12½ in. by 7½ in.

2498

The same.

Excellent copy, with numerous and valuable additions on the margin by the same hand; there is no date, but various entries are found on fol. 1^a, the oldest of which dates from the twenty-first year of Muḥammadshāh's reign, 1st of Jumādā-alawwal (=A. H. 1152, A. D. 1739, Aug. 6). It belonged formerly to Mr. Richard Johnson (A. H. 1194=A. D. 1780).

No. 3252, olim 10. J. 5, ff. 534, ll. 22; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in.

2499

The same.

This copy is dated the 20th of Safar, A. H. 1178 (A. D. 1764, Aug. 19), by Shaikh Burhān-al-din 'Abbāsi.

No. 1794, ff. 483, ll. 24–25; careless Nasta'liq; size, 12 in. by 8 in.

2500

The same.

Dated the 19th of Ramaḍān, A. H. 11 (11.. 1200? =A. D. 1786, July 16).

No. 2408, ff. 832, ll. 19; written very unequally by different hands, partly in Nasta'liq, partly in Shikasta; size, 14 in. by 8¼ in.

2501

The same.

No date. Good and correct copy; half of fol. 229^a and the whole of ff. 229^b and 230 left blank, but the text seems to be uninterrupted.

No. 1659, ff. 558, ll. 19; Nasta'liq; size, 11¼ in. by 8½ in.

2502

The same.

This copy was written at Calcutta for Munshi Muhammad Murād by Murād 'Alī Ghāzipūrī; as date only the 4th of Sha'bān appears. College of Fort William, 1825.

No. 2269, ff. 819, ll. 22; Nasta'lik, by different hands; half of all the leaves partially or wholly effaced; size, 9 in. by 5½ in.

2503

Fragment of the *dibāca* of the *Burhān-i-kāfi*.

The preface of the *Burhān-i-kāfi* on the rules of the Persian language (در قوانین فارسی), beginning as usual: ای راه نما بهر زبان در افواه الخ; it is incomplete at the end, breaking off in the paragraph های هوز.

No. 1956, ff. 8, ll. 25; careless Nasta'lik; size, 10½ in. by 6½ in.

2504

Farhang-i-Rashidi (فرهنگ رشیدی).

The first critical Persian dictionary, containing the contents of the *Farhang-i-Jahāngiri* (Nos. 2481-2493 above) and the *Farhang-i-Sururi* or *Majma'-alfurs* (Nos. 2478-2480 above), but correcting the manifold errors of both, by 'Abd-alrashid bin 'Abd-alghafūr alhusaini almadani altatawi, the author of the Arabic-Persian dictionary *منتخب اللغات شاهجهانی* (see above, Nos. 2398-2403), who completed this work A.H. 1064 (A.D. 1654), according to the chronogram باد فرهنگ رشیدی مقبول, and dedicated it to the emperor Shāhjahān. It is arranged alphabetically according to the European system, like the preceding work; for other copies and further details, see Bodleian Cat., No. 1753; Rieu ii. pp. 500^b and 501; W. Pertsch, Berlin Cat., pp. 198 and 199; E. G. Browne, Cambridge Cat., p. 232; Paris, Supplement persan, No. 980; Lagarde, Pers. Studien, p. 49, No. 41; Blochmann, Contributions, pp. 20-24; Salemann in Mélanges Asiatiques, tome ix. p. 546, No. 95. It was edited in the Bibliotheca Indica by Maulawi Dhū-alfakār 'Alī, Calcutta, 1875.

Preface, on fol. 1^b, beginning ستایشی که آرایش سرنامۀ هر سخن و پیرایش دیباجۀ هر نو و کهن الخ.

The author's name appears on fol. 2^b, l. 8.

Muḥaddimah on Persian grammar, beginning with the letters of the alphabet (در بیان حروف مفردة تهجی), on fol. 3^b. This introductory part has been edited by Dr. Splieth under the title 'Grammaticae Persicae praecepta ac regulae,' Halle, 1846; it also forms the basis of 'Abd-alwāsī Hānsawī's grammar.

Beginning of the dictionary itself, on fol. 20^a; it contains Persian and Arabic words except those which begin with ث, ذ, and ض.

Dated the 2nd of Rabi'-alawwal, A.H. 1070 or 1107 (1070?) = A.D. 1659, Nov. 17, or 1695, Oct. 11.

No. 848, ff. 494, ll. 17; good Nasta'lik; illuminated frontispiece; size, 11 in. by 7½ in.

2505

Another copy of the same.

Beginning as in the preceding copy; beginning of the dictionary on fol. 14^a.

Dated the 4th of Jumādā-alawwal, in the forty-sixth year of 'Ālamgīr's reign = A.H. 1114 (A.D. 1702, Sept. 26), by 'Abd-alrahīm of Akbarābād.

No. 10, J. 12, ff. 304, ll. 25; small Nasta'lik (a few leaves written in larger characters, ll. 18-21); size, 10½ in. by 6½ in.

2506

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary on fol. 16^b. This copy is written by two different hands, an older one on ff. 1-34^b, l. 5, and a more modern one on ff. 34^b, l. 5-273^b. The latter portion was done in two periods of very unequal length by a boy, who was at the moment of finishing the whole copy twelve years, seven months, and seventeen days old, as he states himself at the end. He began his task with the باب الزای التازی, on fol. 151^a, the 17th of Dhū-alka'dah, A.H. 1141 (A.D. 1729, June 14), and reached the end of fol. 273^a the 1st of Rajab, 1142 = A.D. 1730, Jan. 20 (altogether seven lunar months and thirteen days); then he commenced at once the preceding portion from fol. 34^b, l. 5, to fol. 150^b, and finished that in the night of the 17th of Sha'bān in the same year, 1142 = A.D. 1730, March 7 (that is to say, in one lunar month and seventeen days). He was occupied consequently in copying this MS. (with the exception of the older part, ff. 1-34^b, l. 5) exactly nine lunar months. His name he modestly conceals; he only mentions that of the writer of the first thirty-four leaves, Miyan Hafiz-allāh, and states that he himself wrote his portion in Ahmādābād. It is collated throughout. A short index on the fly-leaf.

No. 1005, ff. 273, ll. 21 on ff. 1-34, ll. 25 on ff. 35-273; Nasta'lik, by two hands; size, 10 in. by 5½ in.

2507

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary itself on fol. 19^b. It ends on fol. 470^a, and is dated by Shaikh Maḥmūd at Burhānpūr in the month Jumādā-alākhar, A.H. 1156 (A.D. 1743, July-August). On ff. 471-485^b is added by the same scribe and in the same year a رسالة المعربات, a kind of glossary of all the foreign words, which have been adopted and naturalized in the Arabic language with more or less modifications, as far as they are found in the Kurān, the traditions and other standard-writings, beginning: الحمد لله رب العالمين... اما بعد: چون الفاظ معرب در قرآن و حدیث و کلام اکابر واقعست و شرح و ضبط آن در هیچ کتابی الخ.

The first eight and a half pages of this glossary down to fol. 475^a, l. 11, are repeated on six loose leaves, found in this MS. and written by another hand (size, 8¼ in. by 5¾ in.). The arrangement of the glossary is alphabetical according to the last letter.

No. 1283, ff. 485, ll. 17; illuminated frontispiece; the first two pages framed with broad gold-stripes; size, 10¼ in. by 6 in.

2508

The same.

Preface, on fol. 1^b, beginning here: ستایش که آرایش سرمایه هر سخن و پیرایش دیباجه هر نو و کهن الخ.

Muḥaddimah, on fol. 4^a; beginning of the dictionary, on fol. 22^a.

Dated A.H. 1218 (A.D. 1803, 1804) by Amjad 'Ali, who transcribed this copy for Mr. Hastings (Sir Warren Hastings).

The former owner of it was G. Swinton (1805).

No. 2957, ff. 522, ll. 17; large and clear Nasta'lik; size, 9½ in. by 7 in.

2509

The same.

Beginning as in the immediately preceding copy.

Muḥaddimah, on fol. 3^b; beginning of the dictionary, on fol. 23^b; the first few lines of it are repeated on fol. 24^a.

As date only the 9th of Jumâdâ-althânî is given in the colophon.

No. 2417, ff. 607, ll. 22; large and clear Nasta'lik; the first twenty-three leaves are supplied by a later hand in much smaller characters; size, 11 in. by 7½ in.

2510

The same.

Beginning: ستایشی که آرایش الخ.

Beginning of the dictionary, on fol. 15^b, first line.

No date.

No. 1145, ff. 383, ll. 18-19; distinct Nasta'lik; size, 10½ in. by 6 in.

2511

A fragment of the same.

This fragment comprises the *second half* of the dictionary from the middle of the letter ف to the end, with a lacuna towards the end of the letter ق. The proper order of the leaves is: ff. 225-232 (lacuna), 290-336, 242-289, 233-241.

According to the colophon on fol. 241^b this copy was written in the month of Dhû-alhijjah in the ninth year of Muḥammadshâh's reign = A.H. 1139 (A.D. 1727, July-August), by Ḥabîb-allâh bin Tâj Maḥmûd bin Ḥâjî Muḥammad.

Bibliotheca Leydeniana.

No. 2556, ff. 225-336, ll. 21; careless Nasta'lik, mixed with Shikasta; size, 9½ in. by 5½ in.

2512

Baḥr-alfadâ'il fi manâfi'-alafâdîl (بحر الفضائل فی منافع الافاضل).

Persian dictionary, embracing the most common phraseology met with in Persian prose and poetry, including Arabic, Pahlawi, Greek and Turkish words, compiled on the basis of the most renowned older lexicons and vocabularies by Muḥammad bin Kiwâm bin Rustam bin Aḥmad bin Maḥmûd Badr-i-Khizâna albalkhi, known as Karkhi (see fol. 1^a, last line, and

fol. 1^b, first line, title on fol. 2^a, ll. 4-5), the author of the *شرح مخزن الاسرار*, which was composed in or rather some years before A.H. 1091 (A.D. 1680), see No. 998 in this Cat. and Rieu ii. p. 573^b.

Beginning: حمد و سپاس مرخداي را که ملائکه و اناس در لغت باک بالسنة مختلف و لغات بانواع متنوعه او ثنا گویند الخ.

The work is divided into two kisms (see the fihrist, on ff. 2^a and 2^b), the *first* of which forms the real dictionary, arranged alphabetically in European manner, in twenty-eight bâbs (در لغات اهل فضل و اصطلاحات) ایشان بترتیب حروف تهجی و در این بیست و هشت (بابست از باب الف تا باب یا).

The *second*, on miscellaneous matters, contains fourteen bâbs and thirty-seven faṣls, viz.:

باب اول در اسامی بعضی از اهل و اولاد و کارداران و غزوات و اسپان و اسباب پیغمبر علیه السلام. باب دوم در الفاظ ادوات و غیر آن بترتیب حروف تهجی. . . . و در آخر این باب در تنوین و اعداد دو فصل است. باب سیوم در کنیتها و درین باب چهار فصل است. باب چهارم در اسامی ماهها و ایام هر ملت و درین باب هفت فصل است.

باب پنجم در اسامی بروج و کواکب و سیاره و سابتہ (ثابتہ read) درین باب سه فصل است.

باب ششم در اسامی اقلیمهای مشهور و بعضی شهرها. باب هفتم در حلیه آدمیان.

باب هشتم در وزن درم و دینار و رطل و صاع و جز آن. باب نهم در الفاظ صفتها که اهل فضل را بکار آید.

درین باب شش فصل است.

باب دهم در الفاظ متناسب از هر نوع و درین باب نه فصل است.

باب یازدهم در اسامی می و خمار و اوانی و اسباب

باب دوازدهم در اسامی پردہا و اوقات نواختن سرود و آنگها و در اسامی مزامیر و آنچه بدان نوازند و درین باب سه فصل است.

باب سیزدهم در اسامی هفتاد و دو ملت اهل بدعت و بعضی اسباب و مقام ایشان و درین باب سه فصل است. باب چهاردهم در بعضی الفاظ هندوی که در نظم استعمال کنند.

Beginning of the *first* kism, *first* bâb, on fol. 3^a, l. 3. This main part of the dictionary ends on fol. 85^a; of the *second* kism only detached portions are found here in four separate and incomplete pieces on ff. 85^b-99^b.

No date.

No. 1668, ff. 99, ll. 25; Naskhi; size, 11 in. by 5½ in.

2513

Sirāj-allughat (سراج اللغت).

Persian dictionary, containing a vocabulary of the ancient poets and forming a very valuable commentary on the *برهان قاطع* (see above, Nos. 2495-2503) and

the *فرهنگ رشیدی* (see above, Nos. 2504-2511), by Sirāj-al-dīn 'Alīkhān, with the takhalluṣ Ḍarzū (born A. H. 1101 = A. D. 1690, died A. H. 1169 = A. D. 1756, see above, No. 680), who compiled it under Muḥammad-shāh, A. H. 1147 (A. D. 1734, 1735), on the basis of the two above-named lexicons, as well as the *مجمع الفرس* (see above, Nos. 2478-2480), the *فرهنگ جهانگیری* (Nos. 2481-2493 above), the *كشف اللغات* (Nos. 2465-2468 above), the *فرهنگ قوسی* (by Majd-al-dīn 'Alī Kāusi), the *مؤید الفضل* (see Nos. 2459-2464 above), the *درر غرر*, the *فرهنگ مؤنسی*, some commentaries on the *Gulistān*, the *Mathnawī*, etc. It is arranged alphabetically in European fashion, the *first* letter constituting the *bāb*, the *second* the *faṣl*.

Beginning: بهترین لغات حمد صانعی است که علم آدم الاسماء کلها سخنیست از مدرسه حکمت کامله الخ Compare, on this rather rare work, Blochmann, *Contributions*, pp. 25-28; Salemann in *Mélanges Asiatiques*, tome ix. p. 556, No. 121; Cambridge, King's College, No. 125, etc.

Dated the 23rd of Dhū-al-hijjah, A. H. 1160 (in the thirtieth year of Muḥammadshāh's reign = A. D. 1747, Dec. 26), by Ratan Singh Munshi at Shāhjahānābād.

No. 1783, ff. 682, ll. 21; large and distinct Nasta'liq; size, 12½ in. by 8½ in.

2514

(جراغ هدايت) C'irāgh-i-hidāyat.

The second volume (دفتري) of the Sirāj-allughat, explaining all those rare words and phrases, occurring in modern poets and not found in older dictionaries as the *فرهنگ جهانگیری*, the *مجمع الفرس*, the *قانع*, *برهان قاطع*, and others.

Beginning: اما بعد حمد واضع جميع لغات و صلوات بر افضح وافضل موجودات، میگوید فقیر کثیر التقصیر سراج الدین علی آرزو تخلص که این دفتر دوم است از کتاب سراج اللغت در بیان لغات اصطلاحات شعری متأخرین که داخل هیچ کتاب لغت مثل *فردوس* *جهانگیری* و *سروری* و *برهان قاطع* و غیرها نیست و سبب تألیف آنست که چون اکثر هم مصروف مطالعة دفترا ت کتب جدیدة فارسیہ دندم معانی بعضی الفاظ و اصطلاحات در کتب مذکور نیافتیم الخ

Other copies are described in Rieu ii. pp. 501 and 502; W. Pertsch, *Berlin Cat.*, p. 190 (No. 120, 1, a fragment only); E. G. Browne, *Cambridge Cat.*, p. 233; see also Blochmann, loc. cit.; Lagarde, *Persische Studien*, p. 35, No. 22; Salemann, loc. cit., p. 556, No. 122, etc. It has been printed in the margins of the lithographed edition of the *غیاث اللغات*, Naval Kishor Press, Kānpūr, 1874. The alphabetical arrangement is the same as in the preceding work.

No date.

No. 71, ff. 245, ll. 12; large and clear Nasta'liq; size, 9 in. by 5½ in.

2515

'Ain-i-'Aṭā (عين عطا).

A most valuable and comprehensive Persian dictionary, explaining in the most elaborate manner all the metonymical and figurative expressions, difficult phrases, and allusions which occur in ancient and modern Persian poets and prose-writers. In completeness it can vie with the famous *Bahār-i-'ajam* (see *Bodleian Cat.*, No. 1756). It was completed after twenty years of labour, A. H. 1162 (A. D. 1749), by 'Aṭā-allāh Dānish-warkhān, with the takhalluṣ Nadrat. As special authorities are quoted in the preface the *بهار عجم*, the *فرهنگ مجد الدین قوسی*, *سراج اللغت*.

Beginning, on fol. 13^b: *سباس معرفت اساس اندیشه : افروز فرهنگ آموزی را الخ*

The dictionary is arranged alphabetically according to the *first* and *second* letters and contains thirty موج or waves. Frequently quoted throughout is Shaikh Muḥammad 'Alī Ḥazīn (who died A. H. 1180 = A. D. 1766, see Nos. 1712-1714 above), always designated as *شیخ المحققین*. This copy appears to be the compiler's autograph.

A detailed index on ff. 1^b-12^b, written by another hand and dated the 3rd of Ṣafar, A. H. 1193 (A. D. 1779, Febr. 20).

No. 1813, ff. 731, ll. 20; Nasta'liq; size, 11½ in. by 6½ in.

2516

Fawā'id-i-ṣibyān (فوائد صبيان).

A first Persian dictionary, explaining Persian words, together with some Arabic and Turkish ones, for young people, to facilitate the reading of the prominent poets and prose-writers, compiled by Auliya-almaḥmūd or Auliya-i-maḥmūd (in the Munich copy Auliya wa-almaḥmūd). The arrangement is alphabetical according to the *first* and *last* letters of the words.

Beginning: سنایش و نیایش خداوندی که طوائف طبقات انسانرا در خور حوصله هر فرقه الخ

The first word explained is *آبا*, on fol. 2^b; the title appears on fol. 2^a, lin. penult. Other copies of the same are noticed in W. Pertsch, *Berlin Cat.*, pp. 199 and 200; and J. Aumer, p. 112; see also Salemann in *Mélanges Asiatiques*, tome ix. p. 561, No. 142. The little work of the same title in No. 1757 of the *Bodleian Cat.* is a mere primer and quite different from the present work.

This copy was written for Mr. Richard Johnson and finished the 21st of Jumādā I, A. H. 1185 (A. D. 1771, Sept. 1), by Ifādat-allāh Ṣadīqī.

No. 1278, ff. 198, ll. 17; Nasta'liq; size, 11¼ in. by 7¾ in.

2517

Farhang-i-Husaini (فرهنگ حسینی).

A modern Persian dictionary, explaining the most common Arabic and Persian words, both current and obsolete (چند از لغات مستعملة ضرورت و غیر مستعملة) (عربی و فارسی), including proper names of persons,

geographical names, etc., by Sayyid Ghulâm Husain Shâ'ik ibn Sayyid Fath 'Alī Jā'isī alridāwī (see fol. 1^b, lin. penult.) aljālisī (as added in the colophon), whose Kullīyāt or complete poetical works have been described in No. 1729 above (see also A. Sprenger, p. 569). He flourished under Ghāzī-aldīn Haidar (with his full title here on fol. 2^a, ll. 5 and 6, Abū-almuẓaffar Mu'izzī-aldīn Ghāzī-aldīn Haidarshāh), who ruled in Oudh A. H. 1229-1243 (A. D. 1814-1827). This dictionary was composed A. H. 1237 (A. D. 1821, 1822), see fol. 2^a, l. 2 sq., at the suggestion of some of the author's friends, and begins: *سپاس بيقباس مر حضرت اعلم الغیبی راست که لغات متغایره بالفاظ متفاوتہ بر زبان نوع انسان جاری ساخته الخ*.

It is arranged according to the *first* and *second* letters. The *first* word is *آبطحی*, explained on fol. 2^b by *مراد از* by *پیغمبر ما علیہ السلام* که نسبت بمکہ کرده اند *کنیت پیغمبر علیہ*, explained by *ابو القاسم*, *پارچہ زردیکہ*, explained by *یہودانہ*, *یہودان* برجامہ دوزند برای امتیاز ما بین خود ومسلمانان. The title appears on fol. 2^a, last line.

Dated the 7th of Dhū-ahjijah, A. H. 1238 (A. D. 1823, Aug. 15).

No. 2851, ff. 146, ll. 13 on the first six pages, ll. 15 on the remaining leaves; written by two different hands in large Nasta'lik, the second beginning on fol. 85^a; size, 12 in. by 8 in.

b. Grammars.

2518

Kānūn-i-fārsī (قانون فارسی).

A modern Persian grammar, written in Persian by Mir Muḥammad Husain, and presented to Mr. Richard Johnson at Lucknow by the author himself. It is divided into three bābs, viz.: (1) در بیان اقسام اسم, on fol. 2^a; (2) در افعال, on fol. 31^a; (3) در حروف و آنچه, on fol. 77^a. *بدانکہ کلمہ بر سه گونه است اسم و فعل و حرف اسم نام چیزها باشد چون آب آتش جان تن فعل آنچه یکی از زمانهای سه گانه کہ آن ماضی و حال الخ*.

Beginning: *بدانکہ کلمہ بر سه گونه است اسم و فعل و حرف اسم نام چیزها باشد چون آب آتش جان تن فعل آنچه یکی از زمانهای سه گانه کہ آن ماضی و حال الخ*. No date.

No. 874, ff. 101, ll. 10; very large and distinct Nasta'lik; size, 10 in. by 6½ in.

2519

The same.

Another copy of the same treatise with a preface (wanting in the preceding copy) which begins thus: *بعد سپاس حکیم سخن آفرین و درود بر بندہای گزین اور لوح بیان می نگارد کہ چون معرفت لغات مختلفہ الخ*.

The beginning of the preceding copy is found here in exactly the same words on fol. 2^a, l. 8 sq. But in the preface and also on fol. 1^a it is stated that the author, whose name is not given here, compiled this grammar for Mister Jack Middleton (مستر جاک مدلتین), see fol. 2^a, l. 5. Besides it is styled, on fol. 1^a,

قانون فارسی instead of قواعد فارسی. The subdivision is the same, viz.: bāb 1 (در اقسام اسم), on fol. 2^b; bāb 2 (در افعال), on fol. 30^b; bāb 3 (در حروف), on fol. 74^a.

No date.

No. 1016, ff. 97, ll. 10; large and distinct Nasta'lik; size, 9½ in. by 6¼ in.

2520

Kawā'id-i-fārsī (قواعد فارسی).

Persian regulations, that is an essay on the Persian grammar, especially on different forms of the مصادر, the signification of the single letters of the alphabet and some compound words, compiled chiefly from the *فرہنگ رشیدی* (see above, No. 2504 sq.) and similar works by Raushan 'Alī alansāri of Jaunpūr (who died as professor in the College of Fort William, Calcutta, about 1810).

Beginning: *بعد حمد حضرت آفریدگار و نعت جناب رسول مختار صلی اللہ علیہ و آلہ الاطہار و اصحابہ الکبار آنکہ این رسالہ الخ*.

It is subdivided into a muḥaddimah, eleven bābs, and a khātimah.

Dated A. H. 1183 (A. D. 1769, 1770). It has been printed in Calcutta, A. H. 1232 and 1249; lithographed in Lucknow. Another copy of the same is noticed in Rieu ii. p. 857, III.

No. 683, ff. 1-24, ll. 16; Shikasta; size, 8½ in. by 4½ in.

2521

The same.

Another copy of the قواعد فارسی, by Raushan 'Alī, dated A. H. 1195 (A. D. 1781).

Beginning the same as in the preceding copy.

No. 711, ff. 69, ll. 9; large Nasta'lik; size, 7½ in. by 4¼ in.

2522

Kawānin-i-fārsī (قوانین فارسی).

A little anonymous treatise on Persian grammar and prosody, beginning: *الحمد لله رب العالمین والعافیه للمتقين والصلوة علی خیر خلفہ و آلہ و اصحابہ اجمعین اما بعد چند کلمہ فارسی الخ*.

The first rule, which is given here, runs thus: *بدانکہ آخر هر کلمہ فارسی ساکن باشد مگر دو جا الخ*.

No date. Worm-eaten.

No. 2463, ff. 73-82, ll. 13; Nasta'lik; size, 9¼ in. by 6¼ in.

2523

Fawā'id-i-fārsī (فوائد فارسی).

A treatise on Persian grammar and language, taken from the preface of the Burhān-i-kāfi (از دیباجہ کتاب), see above, Nos. 2495-2503, and comprising nine فائده.

الحمد لله رب العالمين والصلوة على نبينا
محمد سيد المرسلين اما بعد اين رساله ايست در قواعد
فارسيه كه طالبان را دانستن آن الخ

The first فائده begins: از: بايد دانست كه بعضى از: علماء بارى نامه چنين فرموده اند كه پارس بسر
پهلوي بن سام الخ

The first and the last two leaves are supplied by a more modern hand on white paper; the same hand has added, on fol. 7^a margin to fol. 8^a, the twelfth Â'in of the mukaddimah of Jamâl-aldin Husain Injû's *Farhang-i-Jahângirî*, comp. Nos. 2491 and 2492 above. The fawâ'id conclude in the centre-column of fol. 7^a.

No. 793, ff. 8, centre-col., ll. 14-17, and spacious margin-col.; Nasta'lik, by two hands; size, 9½ in. by 5½ in.

2524

Risâlah dar khatt (رساله در خط)

A tract on the correct writing of Persian characters, compiled for Tipû Sultân by Hâfiz Muhammad Habib-Allah in the 1224th year since Muhammad's birth. Beginning: الحمد لله . . . اما بعد بر راي صواب نماي دانايان روزگار و دانشمندان اولو الابصار پوشيده نخواهد بود كه الخ

Written by the author himself in the same 1224th year (از مولود محمد), which agrees according to his statement with the year 1211 of the Hijrah (!).

No. 958, ff. 11, ll. 9; careless and inelegant Nasta'lik; size, 5½ in. by 4½ in.

2525

Various tracts relating to Persian grammar and lexicography.

1. On ff. 98^b-105^a: كتاب در قواعد تصرفات فارسي. A short treatise on Persian verbs, only the *first* kism of which is extant here, headed: قسم در بيان استعمال افعال وانچه مشتق ازوست و هرچه متعلق بدوست بدانكه آخر ماضى در فارسي هميشه: and beginning: موقوف باشد الخ

2. On ff. 106^a-109^a: چند ورق در معنى الفاظ. A short Arabic-Persian glossary, beginning: خلا باطن ملا ظاهر. يعنى پوشيده و آشكاره الخ

3. On ff. 109^b-113^b: بعضى قانونات فارسي. or. as it is styled in the heading of fol. 109^b, بعضى قانونات فارسي. Another tract on Persian verbs, beginning: بدانكه در فارسي علامت مصدرات اعمالى و افعالى و اقوالى هميشه نون آخر باشد الخ

4. On ff. 114^b-124^a: فرهنگ بهار دانش. A glossary to Shaikh 'Inayat-Allah's Bahâr-i-dânish (see above. Nos. 806-817), by Muhammad Mas'ûd, in alphabetical order, according to the *last* letter of the word, beginning: الحمد لله كه در عالم ايجاد هر افراد انسان را الخ

No date. Bibliotheca Leydeniana.

No. 2773, ff. 98-124, ll. 14-17; Nasta'lik; size, 8½ in. by 5½ in.

6. Miscellaneous Works and Compositions by Europeans.

2526

A Persian-Sanskrit glossary, arranged without any apparent order; on the first thirty-four leaves a third column is added, giving the English equivalents; in the remaining part of the MS. only in isolated cases an English translation is added.

No. 2961, ff. 107; size, 10 in. by 6½ in.

2527

Sharh-i-Sundar Singâr (شرح سندر سنگار).

A Persian glossary to the erotic Hindi poem of Sundar Mahâkawi, comp. Garcin de Tassy, *Histoire* etc., iii. p. 177; copies of the poem are preserved in the India Office Library, No. 1974 (ff. 1-35), and the Bodleian Library, Ouseley 251 (in Persian characters), and Ouseley 129 (in Devanâgarî characters). The date of the present glossary, which is in alphabetical order, is given on fol. 9^b, l. 6, as 1686 of the era of Vicramâditya (راجہ بکرمجيت) = A.D. 1629 (A.H. 1038, 1039), in the reign of the emperor Shâhjahân.

The first word explained is آد بمعنى الف ممدود: آد و سكون دال اسم خداست و بمعنى اول و مثل هم آمده بکسر الف و سكون يا: ايش; the second is است; و سين اسم مهديو است و بمعنى مرد کلان هم آمده است.

No date. A little worm-eaten.

No. 2075, ff. 14, ll. 14; large and clear Nasta'lik; size, 9½ in. by 5½ in.

2528

Tuhfat-i-Panjâb (تحفة پنجاب).

A vocabulary of the Panjâbî, Urdû, Persian, and Hindi, compiled at the request of the Deputy-commissioner of Lâhûr, Major George MacGregor (?), by Pandit Ajûdhâ Parshâd, sub-collector of revenue (تحميلدار) of the Pargana of Lâhûr, residing in Shâhjahânâbâd, with the assistance of Sirâj-aldin Lâhûrî, and entitled *تحفة پنجاب*, see fol. 1^b, l. 9. In a note by C. Raikes, Commissioner and Superintendent, inserted between biuding and fly-leaf, it is styled Panjâbnâma and stated to have been sent to the Imperial Exhibition at Paris for works of art and industry by the Panjâb Committee of Lâhûr. It was received from Dr. Royle, July, 1856.

Beginning of the preface, in Hindûstâui, on fol. 1^a: بعد اداى هزاران هزار شکر جناب حق سبحانه جل شانہ کی حقيقت ترتيب اس کتاب کی الخ

The work is divided into six makâlas, preceded, on ff. 4^a-17^a, by a complete index.

Makâlah I. Single nouns, on ff. 18^a-260^a (fol. 261 left blank).

Makâlah II. Paradigms of verbs, translated from the صفوة المصادر, on ff. 262^a-306^b (ff. 307-309 left blank).

Makâlah III. Particles, on ff. 310^a–315^b.

Makâlah IV. Technical words of every description, names of God and the prophets, of heavenly and earthly bodies, human limbs, animals, plants, instruments, measures and weights, the Zamindârs of the Panjâb, etc. etc., on ff. 316^a–403^b.

Makâlah V. Compound nouns, on ff. 404^a–446^b.

Makâlah VI. Description of the agricultural and irrigation work in the Panjâb and the implements used therein, with numerous pretty illustrations, on ff. 447^a–481^b.

Makâlas I–III and V are in alphabetical order, according to the *first* letter of the word. Copied in the present century by Muḥammad ‘Ali.

No. 3245, ff. 481; large Nasta‘līk; size, 11½ in. by 7½ in.

2529

Lughât-i-Tilingī (لغات تلینگی).

A vocabulary of the language of Tiling or Telinga in the Dakhan, with Persian explanation and a Persian preface, beginning: بعد از حمد بی منتها و درود مبرّا زشائبة ریا و سلام اخلاص انتما الخ.

The main portion of these Lughât consists of paradigms of verbs in alphabetical order, beginning on fol. 72^a, and headed *کتاب المشتقات*; it is preceded by a chapter on the Tiling alphabet and followed, on fol. 165^b, by a vocabulary of nouns, etc., styled: *کتاب فی اسماء الجامدة*.

No date. Bibliotheca Leydeniana.

No. 2477, ff. 64–184, ll. 11; large and distinct Nasta‘līk; size, 9½ in. by 6½ in.

2530

Vocabularies.

1. Vocabulary of the Kashmirian language, corresponding to that of Gladwin, compiled by the assistance of Suruj Bhan Kashmiri, on fol. 1^a, in Persian and Kashmirian, beginning with *گذاشتگی – تراون، گذارد – تراون، گذاشتن – تراون*.

2. Vocabulary of the Makrâni dialect of the Balûči language in Persian, on fol. 107^a, beginning with *ایزد – خدا، پیشانی – بُروان، بدر – بت*.

3. Comparative vocabulary of Persian (فارسی), Lôghâni (لوغانی), Sindi (سندی), Bâtiyyâ (باتیا), Kechî (کچی), and Nepali (نیپال), on fol. 115^a, beginning with *ایزد*, corresponding in the different idioms to *اودا* (Lôghâni), *تهاکر* (Sindi), *ایشر* (Bâtiyyâ), *بهکوان* (Kechî), and *ناراین* (Nepali).

4. Another comparative vocabulary of Persian and Kashmirian, on fol. 125^a, beginning with: *ایزد – بوگی، دئی، گوش – کن، آسمان فاک – زب*.

No. 2695, ff. 130, ll. 20; Nasta‘līk; size, 11¼ in. by 8½ in.

2531

First sketch of a Persian-English dictionary arranged alphabetically according to the *first* and *second* letters. 292 leaves are entirely or partly filled with Persian words, but only a few on the first 10–12 leaves are accompanied by an English paraphrase. Many intermediate leaves left blank.

No. 1382, ff. 292; size, 14¾ in. by 9 in.

2532

Another brouillon or first sketch of a Persian-English dictionary, arranged in the same alphabetical way. 141 leaves are more or less filled, but in many cases the Persian words are given without any English translation. It begins in the *باب الف* with God, خدا – الله; Mabomet, محمد – احمد; cloud, ابر, etc. On one of the fly-leaves the title of *مقال نامه* is given to this compilation.

No. 1526, ff. 141; European handwriting; size, 12 in. by 7¼ in.

2533

Lughat-i-farangi u pârsi (لغت فرنگی و پارسی).

A very interesting and valuable Persiau-French dictionary, compiled by one of the monks of Mount Carmel, Padre Angelus (پادری انجلوس), a native of Toulouse, A.D. 1683. The first thirty-five leaves are a complete index to the whole, giving an alphabetical list of French words with references to the pages in the dictionary, where the corresponding Persian or Arabic equivalents can be found; the dictionary itself fills 237 leaves, but only the first nineteen leaves contain besides the Persian also the French words; all the rest consists only of Persian (or Arabic) words and phrases (without alphabetical order), interesting and useful, because to every one all its synonyms are added, quite a new and highly instructive feature in a work of this kind. Unfortunately the ink has faded to a great extent, and many portions, especially of the French division, are almost entirely effaced.

No. 1257, ff. 237 and xxxv; size, 17¼ in. by 11½ in.

2534

A comprehensive French-Persian dictionary, giving the various Persian or Arabic synonyms for each French term. The arrangement is alphabetical according to European custom and begins with the word ‘*abbese*,’ expressed in Persian by *هادیه* ‘*رهبانان*,’ *رسته دختران* ‘*شالوشان*,’ *دبر دختران* ‘*شالوشان*. The last word in z is ‘*zone temperée*,’ in Persian ‘*منطقه معتدله*. There is no remark anywhere as to the author of this compilation. The copy belonged formerly to Sir Charles Wilkins.

No. 2416, ff. 304; European handwriting; size, 11 in. by 7¼ in.

2535

Elementa Linguae Persicae authore Johanne Gravio, i. e. the autograph of the learned John Gravius or Greaves' elements of the Persian language, which, according to the title-page, were printed in London, 1649. This original copy of the author is dedicated in Latin to Dr. John Selden (amplissimo ac eruditissimo viro Dr. Johanni Seldeno) and was bought at Mr. R. J. (Richard Johnson)'s sale, 8th January, 1808. Another copy of the same grammar, transcribed from the printed edition, is noticed in W. Pertsch, Berlin Cat., p. 158, No. 4.

No. 2958, ff. 45; size, 10 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

2536

Another Persian-English grammar, compiled according to the preface by one of the East India Company's officers, who does not give his name, 'in intervals of recess from indispensable military avocations' and 'as some relief to the mind from severer studies.' The work, considering the time when it was written—probably the end of the last or the beginning of the present century—is remarkably rich and clear, and apart from some quaint and rather comical remarks, particularly in points dealing with comparative philology, it is a valuable and thoroughly reliable handbook of Persian grammar and syntax. It is accompanied throughout with notes, chiefly quotations from ancient or modern authors; most frequently cited are James Harris's 'Hermes,' Sale's 'Koran,' and Hanway's 'Travels.'

Contents:

Preface, on the motives for compiling this work, on fol. 5^a.

Advertisement, giving a list of authorities for the notes, on fol. 12^a.

Section I, containing an introduction, on fol. 13^a, and three divisions, viz. the alphabet, on fol. 13^b; the vowels and other marks, character and accents of the letters, on fol. 14^a; and the manner of writing, on fol. 15^b.

Section II, in six divisions: viz. the noun and its qualities, on fol. 18^a; gender, on fol. 19^b; number, on fol. 20^b; declension or declination of cases, on fol. 21^b; the species of nouns, on fol. 23^b; and the figure of nouns, on fol. 27^a.

Section III, in two divisions: the adjective, on fol. 29^a, and the degrees of comparison, on fol. 30^a.

Section IV, in two divisions: numerals, on fol. 30^b, and ordinal numbers, on fol. 32^a.

Section V, the pronouns, on fol. 33^b.

These five sections form the *first volume*.

Section VI, in four divisions: viz. the verb, on fol. 37^a; the mode, time, person, and number, on fol. 40^b; the conjugation, on fol. 44^a; and the formation of the tenses, on fol. 46^b.

Section VII: the adverb, on fol. 55^a.

Section VIII: the conjunction, on fol. 59^a.

Section IX: the preposition, on fol. 60^a.

Section X: the interjection, on fol. 61^b.

Section XI: the manner of conversing, on fol. 63^a.

Section XII: construction or arrangement of words, on fol. 67^a.

Section XIII: catalogue of anomalous verbs, on fol. 76^a.

Appendix, containing: (1) general observation, on fol. 81^a; (2) the Persian theme, on fol. 81^b; (3) the Arabian theme, ib.; (4) the Arabian infinitives and participles and a table of them, on fol. 83^b; (5) remarks on certain idioms, on fol. 86^b; (6) titles of honour, on fol. 89^a; (7) short vocabulary of words of frequent occurrence and convenient use, on fol. 90^a; (8) the signification of several terminations when added to different words, on fol. 96^a.

Sections VI–XIII and the Appendix form the *second volume*.

A table of contents on fol. 3.

Bought of Madden & Co., Aug. 15, 1850.

No. 3401, ff. 96; size, 14 $\frac{1}{4}$ in. by 9 $\frac{1}{4}$ in.

2537

A Hindûstâni grammar.

This most interesting MS. contains, according to fol. 1^a (p. 1): 'A grammar of the Hindostan Language, by Benjamin Schulzius or Schultz, written at Madras the 30th of June, 1741, printed at Hall (Halle) in Saxony, 1745, with which are blended some further observations on the language, collected in Bengal in 1761.'

From a 'note' on the same page we learn, that Mr. Schultz was a German and a missionary from the King of Denmark to the Carnatic, that he applied himself with uncommon ardour to the duties of his calling, and went in 1726 to Madras, to re-establish a charity school. He began and sustained the Danish Mission at Madras. By the same Mr. Schultz, who is called the oldest and most active of the three new (Danish?) ministers of the Gospel, the translation of the Bible into the Malabarian language, which Mr. Ziegenbalg, upon his return to Tranquebar, had commenced, was finished in 1725. The present MS. contains the English translation of the original Latin treatise of Mr. Schultz, but the translator's name does not appear. In the 'note' there are three references to Gent. Mag., vol. 15, June, 1745, viz. p. 306, pp. 307 and 308, and pp. 361 and 362.

On fol. 1^b (p. 2) the author's preface begins, in a faithful English paraphrase, dealing with the origin of the Hindûstâni language and explaining the subdivisions of this grammar. In the same preface mention is made of another interesting old grammar of the same language, published by the 'very learned David Millins, Professor of Sacred Antiquities and Asiatic Languages at Utrecht, amongst his Oriental Miscellanies of the year 1743.' Mr. Schultz adds: 'He was not the author of it, but the most noble John Joshua Ketelaer, formerly Ambassadour from the Danish East India Company to the Great Mogul, who, while he resided at Agra, registered some observations in Dutch concerning the Hindostan language.'

The six *sections* into which this grammar is divided, are headed as follows (we add to the headings in the

text the more detailed descriptions given in the preface, with regard to the respective sections):

1. The *letters*, exhibiting the modern as well as the ancient characters and including a few lessons too, to exercise the memory of them, on fol. 4^a (p. 7).

2. The *nouns and adjectives*, with the facility of their declension, the nature of the adjectives and the variety of their composition; comprising also a catalogue of such as are in use, together with the *numerals*, as well the cardinal as the ordinal numbers, on fol. 12^b (p. 26).

3. The *pronouns*, on fol. 27^a (p. 65).

4. The *auxiliaries* and the simple and compound *verbs*, on fol. 30^a (p. 71). This section is called by mistake the sixth (instead of the fourth).

5. The *particles*, that is post-positions, adverbs, conjunctions and interjections, on fol. 51^b (p. 114).

6. *Syntax*, on fol. 61^b (p. 134).

An *appendix*, which begins on fol. 65^b (p. 142), contains: (a) the Apostles' Creed, in Hindūstāni and English; (b) the Lord's Prayer, in Hindūstāni and English; (c) analysis of the latter; (d) the Decalogue, in Hindūstāni and English; (e) the Baptism and the Lord's Supper, in Hindūstāni only.

The original grammar concludes on fol. 70^b (p. 152).

The remainder of this MS., ff. 71-107, contains in another very bold and clear handwriting a duplicate of the last *three* sections of the grammar, beginning with the auxiliary verbs and ending with the Lord's Prayer. It corresponds verbatim to the same portion in the foregoing grammar, ff. 30^a-70^b.

No. 2531, ff. 107; size, 12½-12¾ in. by 7½-8½ in.

2538

Persian, Hindūstāni, Arabic, and Sanskrit miscellanies.

This MS., throughout in European handwriting and purchased of Madden & Co., August 15, 1850, contains (ff. 1-67 and 108-124 being arranged in European, ff. 68-105 and 126-147 in Eastern fashion and therefore to be read from fol. 147^b backwards):

1. Ff. 1^a-3^a: Some English translations from the 'Siyar-almuta' akhkhīrīn' (see Nos. 416-421 above).

2. Ff. 4^a-48^b: A large fragment of the same English translation of the Hindūstāni grammar, originally written in Latin by Schulz (so spelt here, not Schultz), which is contained in the preceding MS. From the present copy—which contains only three of the six sections of the work, viz.: (a) the *letters*, i.e. the Devanāgarī, Hindi or Nagari, Bangalī, Gurmukī or Sikh alphabets, a commercial alphabet, peculiar to merchants in India, and the Persian alphabet, together with explanations and reading-lessons; (b) the *nouns, adjectives*, and *numerals*; (c) the *pronouns*—we glean some interesting details, not found in the preceding copy. The full title of the book is given here in English (with the Latin on the opposite page), on fol. 12^a, as follows: 'A Grammar of the Hindostan from the materials of the Very Reverend Benjamin Schulz, missionary for the propagation of the Gospel, reduced into order during his long residence in Hindostan, consisting of rules illustrated by numerous

examples, intended for the use of the missionaries of India; published with a preface for promoting the study of the Oriental Languages, by D. Jo. Henry Callenberg, Public Professor in Ordinary of Divinity and Philosophy; printed at Halle in Saxony, in the Hebrew Printing House, 1745.' To this title there are appended besides the same note, found in the preceding copy on fol. 1^a sq., the following remarks:

Annual Register for 1764, vol. 7, p. 114: 'Letters received by the Society for promoting Christian Knowledge from Madras in the East Indies, May 25, 1763, contain an account, that their missionaries have stretched a great way into the country among the heathens, making many proselytes. Those missionaries say, that the Reverend Doctor Francke in Germany had sent them a number of Tamulian Types, with a promise of more; which they were to be enabled to use, the Government having erected a printing office in the city of Madras, and given the care and inspection of it to them.'

Annual Register for 1761, p. 92: 'Died lately Benjamin Schultz (sic here!), a Protestant missionary from the court of Denmark, at Tranquebar in the East Indies. He resided twenty-four years in the town of Nagapatnam. He translated the Old and New Testaments and the Psalms of David into the language of the country for the use of the natives.' The grammar itself begins on fol. 19^a, prefaced by the anonymous English translator with the following advertisement: 'The English editor has incorporated a number of observations and examples under the general articles of Mr. Schulz' grammar, which he met with in Manuscript grammars of different gentlemen during his residence in India, or had collected in his own researches.'

Ff. 4^a-18^a contain: (a) the Latin preface of the editor, Prof. Callenberg, on fol. 4^a; (b) the Latin preface of the author, Mr. Schulz, on fol. 5^a; (c) the beginning of the first section of the grammar in Latin, on fol. 6^b, followed by some English observations; (d) Latin and English titles, on ff. 11^b and 12^a, with the 'notes' appended; (e) English translation of the editor's preface, on fol. 14^a; (f) English translation of the author's preface, with English foot-notes, on fol. 16^a.

3. Ff. 50^a-51^b: Maḳām-i-Nadīyah (مقام ندیه), description of the town and inhabitants of Nadīyah in Bangālāh.

4. Ff. 52^a-56^a, third line, and 56^b-57^b: The same Persian tract on Arabic conjugations, called میزان در علم عربی or میزان در علم صرف, which is described above in Nos. 2411, 1; 2412, 1; and 2414.

5. Fol. 56^a, lower half, and ff. 58^a-60^a: Paradigms of Hindūstāni verbs, with Persian interlinear paraphrase.

6. Ff. 61^a-62^a: Repetition of the مقام ندیه as in No. 3.

7. Ff. 64^a-67^b: Record of a grant of lands made by Rājāh Deēopal, in Sanskrit, with English translation. The following note appears on the top of ff. 64^a-65^a: 'The under-mentioned plate was found in digging a well within the fortress of Mongheer, by Lient.-Colonel Henry Watson, chief engineer in Bengal, and now in his possession. It is written in a very antique

Shunscreet (!) character, only legible by the most learned Pundits and said from the contents to be near 2000 years old. Berhampore in Bengal, Dec. 14, 1780.

8. Ff. 105^b-68^b: Various Arabic, Persian, and Hindustānī documents, partly with English translation by R. E. Roberts, Persian interpreter, together with some poetical specimens, viz.: (a) the Khuṭbah, delivered at the conclusion of the Ramadān and on Fridays, on fol. 105^b; (b) another Khuṭbah, delivered at the 'Id-i-Kurbān or the anniversary festival in commemoration of Ibrāhīm offering up his son Isaac, on fol. 104^b; both are in Arabic with interlinear Persian paraphrase; (c) orders of the Nawwāb Wazīr to Siwāi Singh Kutwāl of the Bāzār at Kānpūr, to Almas 'Alikhān and to Colonel Ironside, with receipts from the years 1784 and 1785, on fol. 102^b; (d) specimens of figurative or metaphorical expressions in the Persian language, on fol. 98^a; (e) Persian rubā'is and ghazals, several by Hāfiẓ, one by Amir Khusrāu, on fol. 96^b; (f) Rekhta poetry, chiefly by Saudā, on fol. 94^b; (g) genealogy and pedigree of Mahārāj Indar Kishan Cand, Zamindār of the districts of Okerah, Nuddeah, and Kishannāgar, on fol. 91^b; (h) biography of the same, on fol. 89^b; (i) letter from Rājāh Subhā Singh to 'Ālamgir, on fol. 86^b; (k) Shāh 'Ālam's famous letter to the King of England (see W. Morley, p. 128), on fol. 85^a; (l) letter from Ja'far 'Alikhān, Nawwāb of Bangālāh, to Lord Clive, on fol. 83^b; (m) letter from Tūshi Lāmah of Sartary to the Governor-General of Bangālāh, 1774, on fol. 79^b; (n) some Arabic inscriptions in Bangālāh, on fol. 78^b; (o) letters from the Nawwāb Mir Muḥammad Ja'farkhān to Mr. Henry Vansittart and to the Council of Fort William; from the Mahārājāh Shitālraī to Mr. Warren Hastings, and from the Nawwāb Kāsim 'Alikhān to Mr. Henry Vansittart, on fol. 77^a.

9. Ff. 108^a-124^a: Catalogue of Persian words of frequent use in the business of the revenue in Hindustān, with English explanation.

10. Ff. 135^a-126^b: An account of براك (Peirag in the English heading), which is the sovereign of all the worshipping-places (situate at Allāhābād, at the point of confluence of the Ganges and Jumna).

11. Ff. 135^b-135^a: Of the institution of worshipping fire at Banāras, Persian and English.

12. Fol. 136^a: Account of the lighting lamps by the riverside of Banāras.

13. Fol. 136^b: Names of the signs of the Zodiac and of the names of the planets, in Persian, Arabic, and English.

14. Ff. 147^b-137^b: Account of the mausoleum of Tāj Maḥall or Mumtāz Maḥall at Āgra (see No. 731 above), in Persian, followed by particulars as to the expense of the same, in Persian and English.

Ff. 22, 49, 92, 106, 107, and 125 are left blank.

No. 8423, ff. 147; size, 12½ in. by 8 in.

2539

A miscellaneous MS. written throughout by European hands and containing:

A (from the right to the left):

1. Ff. 1-40: Paradigms of irregular Persian verbs,

beginning with انداختن and ending with آمدن, with the English (and sometimes also French) equivalents for the infinitive of each.

Two coll. in each page; size, 11½ in. by 8½ in.

2. Ff. 41-66^a: Another series of similar paradigms, written by another hand, and beginning with آمدن.

Four-five coll. in each page.

3. Ff. 66^a-76^b: An alphabetical Persian vocabulary, beginning with الله and ending with the letter J. Each word is accompanied by an interlinear English paraphrase.

Five coll. in a page; size of 2 and 3 (written by the same hand), 12½ in. by 7½ in.

B (from the left to the right):

4. Ff. 1-9: Tables of the Maratthi alphabet.

Size, 12½-12¾ in. by 7¾-8¼ in.

5. Ff. 10-70: A Maratthi grammar in English, beginning with a short fragmentary piece on the change of letters.

Size, 13½ in. by 8¼ in.

6. Ff. 71^b-131^a: Fragment of an English-Malay glossary, from R to Z. In a comparatively few cases only the Malay equivalent is added to the English.

Size, 13½ in. by 8¼ in.

7. Ff. 132-194: Another fragment of an English-Malay glossary, written by the same hand as No. 6 and going from D to H. In the letter H (on fol. 179^a) one page is inserted containing a few words beginning with V. The Malay equivalent is only added in rare cases; most pages exhibit simply an alphabetical string of English words.

Size, 15 in. by 8½ in.

Bibliotheca Leydeniana.

No. 2406, ff. 76 and 194.

V. THEOLOGY AND LAW.

1. History of Creeds and Sects.

2540

Tabṣirat-al'awāmm fi ma'rifati-maḳālāt-alanām (تبصرة العوام في معرفة مقالات الانام).

The different religious creeds and sects of the world, with special reference to Islāmism, a kind of theological encyclopædia, composed by Murtadā, known as 'Ālam-alludā (see author's name and title on fol. 2^a, l. 10, and fol. 2^b, l. 2), who flourished about A. H. 653 (A. D. 1255), see Bodleian Cat., No. 1766; Rieu i. p. 140, and iii. p. 1081^a, Supplement, p. 4^a; W. Pertsch, Berlin Cat., p. 270; Rehatsek, Cat. raisonné, p. 188 sq. It is conceived in a strictly Shi'ite sense. An index of the twenty-six chapters, into which the work is divided, appears on fol. 2^b; the headings quoted below are those of the text (in the Bodleian Cat., loc. cit., those of the index are given).

1. ذکر مقالات فلاسف و برادران ایشان از اصحاب

- philosophers and sages), on fol. 3^a.
2. در ذکر مقالات مجوس و کیش ایشان (the Magians), on fol. 8^a.
3. در مقالات جهودان و ترسايان و صابيان (Jews, Christians, and Sabeans), on fol. 13^b.
4. در اصل فرق اسلام و مقالات ایشان (Islamitic sects), on fol. 17^a.
5. در ذکر فرق خواجه خذلم الله و مقالات ایشان (the Khawārij), on fol. 22^a.
6. در ذکر معتزله و احوال ایشان (the Mu'tazilah), on fol. 27^b.
7. در مقالات جهیم بن صفوان و اتباع او (Jahim, or according to Rieu's copy Jahm, bin Šafwān and his followers, see also No. 2548, 6 below), on fol. 31^b.
8. در مقالات مرجیان (the Murjis), on fol. 32^b.
9. در مقالات نجار و اصحابین (Najjār and his companions), on fol. 34^a.
10. در مقالات کرامیان و ظهور ایشان (the Karrāmīs and their origin), on fol. 34^a.
11. در مقالات مشبهه و مجسّمه (the Mushabbiḥs and Mujassims), on fol. 39^a.
12. در مقالات تناسخ (the believers in transmigration), on fol. 46^a.
13. در ذکر مقالات قومی که ایشان خود را اهل سنت (the Sunnites), on fol. 47^b.
14. در ذکر فرقه سیوم و چهارم از ایشان که خود را و شرکا را اهل سنت و جماعت دانند مالک و شافعی (the Malikites and Shāfi'ites, the third and fourth branch of the Sunnites), on fol. 50^a.
15. در مقالات ابن کلاب و ابوالحسن اشعری (Ibn Kilāb and Abū-alḥasan Ash'ari), on fol. 58^a.
16. در مقالات صوفیان (the Šūfis), on fol. 65^a.
17. در مقالات قشیری که در رساله خود یاد کرد در مرتبه صوفیه (Kushairi and the views he set forth in his risalah, composed A.H. 438 = A.D. 1046, 1047), on fol. 73^a.
18. در آنچه اهل سنت و جماعت در حق انبیا گویند (Sunnite views about the prophets), on fol. 78^a.
19. در مقالات فرقه دویم از اسلام که ایشان را شیعه خوانند و خصم ایشان را رافض گویند (the second branch of Islāmism, the Shī'ites, or as they are styled by their enemies, the Rāfiḍīs), on fol. 93^b.
20. در دانستن حق از باطل (how to know truth from falsehood), on fol. 109^a.
21. در ذکر اعتقاد امامیه (the Imāmīs), on fol. 113^a.
22. در حکایت فدک و منع شمیخین حضرت فاطمه را (the story of Fadak and of Abū Bakr and 'Umar keeping Fātimah out of her father the prophet's inheritance), on fol. 120^a.
23. در حدیث چند که اهل سنت بر امامیان تشنیع (some Sunnite traditions taunting the Imāmīs and refuted by the latter), on fol. 128^a.

24. در ذکر بعضی از فضائیل بنی امیه و زندقه ایشان (turpitude and impiety of the Banī Umayyāh), on fol. 144^a.

25. در ذکر چند مسئله که میان اهل عدل و جبر (disputes between the champions of justice and those of predestination), on fol. 149^b.

26. در ذکر چند مسئله که بآن تشنیع میزنند بر امامیه (some questions with which the Imāmīs are taunted), on fol. 153^b.

Beginning: حمد و سباس مرخدایرا عز و جل که جمله موجودات را از عدم بوجود آورد و از نیستی بهستی رساند الخ.

No date. Modern transcript. The work has been lithographed, together with the *Ḳiṣāṣ-ul-'Ulamā*, at Teheran, A. H. 1304.

No. 2583, ff. 158, ll. 15; Nasta'lik; size, 9 in. by 6½ in.

2541

(ترجمه ملل و نحل) Tarjuma-i-Milal u Niḥal.

The oldest Persian translation of the famous Arabic work on religious and philosophical sects, styled *کتاب الملل والنحل*, by Abū-alfath Muḥammad bin Abū-alkāsim 'Abd-alkarīm Shahrastānī (who died A. H. 548 = A. D. 1153-1154), see Loth, Arabic Cat., p. 101^a, and Arabic Cat. of the Brit. Museum, p. 111; text-edition by Cureton, London, 1846, and German translation by Haarbrücker, Halle, 1850-1851. The Persian translator is Afdal bin Šadr Tarikah of Isfahān, who completed his version in A. H. 843 (A. D. 1439, 1440) and dedicated it to Sulṭān Shāhrukh (A. H. 807-850 = A. D. 1404-1447), see ff. 3^a, l. 10, and 5^a, l. 6.

Beginning: اللهم صل على ناسخ الملل و ماسخ (!) النحل و هادي السبل و افضل الرسل و مهدي الكل الخ.

A later Persian translation was made by Muṣṭafā bin Shaikh Khāliqād al-Hāshimī al-'Abbāsī, A. H. 1021 (A. D. 1612), and entitled *توضیح الملل*, see Rieu i.

p. 139; a Turkish version by Nūh Efendi bin Muṣṭafā alrūmī almiṣrī (who died A. H. 1070 = A. D. 1659, 1660), see G. Flügel ii. pp. 199 and 200; W. Pertsch, Turkish Cat., Nos. 82 and 83, and Berlin Turkish Cat., p. 157; Rieu, Turkish Cat., pp. 35 and 36 (printed in Cairo, A. H. 1263).

Dated the 1st of Rabi'-alawwal, A. H. 1052 (A. D. 1642, May 30), by Muḥammad Hāshim alwidā'ī albalkhī.

No. 1323, ff. 310, ll. 17; Nasta'lik; worm-eaten and damaged in many places; size, 9½ in. by 5½ in.

2542

(دبستان) Dabistān.

A good copy of the famous work on the religious and philosophical creeds of Asia, styled in full دبستان مذاهب, and probably due to a certain Mubad Shāh, who appears to have completed this general history of Eastern religions shortly after A. H. 1063 (A. D. 1653), comp. Rieu i. p. 141 sq.; Bodleian Cat., No. 1791; W. Pertsch, Berlin Cat., pp. 271 and 272; E. G. Browne, Cambridge Cat., pp. 120-122; J. Aumer, p. 126;

text-editions, Calcutta, A.H. 1224; Teheran, A.H. 1260; Bombay, A.H. 1264, 1277, and 1279; also A.H. 1274 (place of publication not mentioned). Complete English translation by David Shea and Anthony Troyer, three volumes, Paris, 1843 (Oriental Translation Fund); text and English translation of the first chapter by Fr. Gladwin in 'New Asiatic Miscellany,' Calcutta, 1789, pp. 86-136, German translation of the same by F. von Dalberg, Würzburg, 1809; English translation of the ninth chapter by Dr. Leyden in 'Asiatic Researches,' vol. xi. pp. 406-420.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِه نَسْتَعِينُ بِنَامِ
اِيَزْدَ بِخَشَابَنْدَهٗ بِخَشَابَشْكَرْ اِي نَامِ تُو سِرْدَفْتَرِ اَطْفَالِ
دِبَسْتَانِ - يَادِ تُو بِبَالِغِ خَرْدِ اَن شَمْعِ شَبَسْتَانِ اَلْحِ

It is divided into the following twelve Ta'lim:

- I. در معرفت عقائد پارسيان (Pârsis), on fol. 2^a.
- II. در بار نمودن عقائد هندوان (Hindûs), on fol. 142^b.
- III. در عقيدة قرا تبتيان (Karâ-Tibbâtis), on fol. 257^a.
- IV. در عقائد يهوديه (Jews), on fol. 259^a.
- V. در عقائد ترسا (Christians), on fol. 269^b.
- VI. در حقيقت محمديان و اهل اسلام (Muslims), on fol. 279^a.
- VII. در عقيدة صادقيه (Sâdikîs), on fol. 325^a.
- VIII. در عقيدة واحديه (Wâhidîs), on fol. 328^b.
- IX. در حال روشنيان (Raushanîs), on fol. 334^a.
- X. در عقائد الهيه (Ilâhîs), on fol. 343^a.
- XI. در عقائد حكما (Philosophers), on fol. 366^a.
- XII. در عقائد صوفيه (Sûfis), on fol. 399^b.

An index on the fly-leaves. No date. A special feature of this copy is that the original Sanskrit forms of many technical terms are added on the margin.

No. 746, ff. 431, ll. 15; Nasta'lik; illuminated frontispiece; a few of the last leaves slightly injured; size, 10½ in. by 5½ in.

2543

Another copy of the same.

Another good copy of the Dabistân, not dated.

Beginning: اِي نَامِ تُو سِرْدَفْتَرِ اَطْفَالِ دِبَسْتَانِ اَلْحِ

Ta'lim I, on fol. 2^a; II, on fol. 84^a; III (here simply styled در عقيدة تبتيان), on fol. 149^a; IV (در لحتي از عقائد يهوديه), on fol. 150^a; V, on fol. 156^a, lin. penult.; VI (در حقيقت محمديان), on fol. 162^a, first line; VII, on fol. 188^b; VIII, on fol. 190^a, last line; IX, on fol. 193^b, first line; X, on fol. 198^b, first line; XI, on fol. 219^b; XII, on fol. 239^b, lin. penult.

No. 2962, ff. 259, ll. 15; clear and distinct Nasta'lik; size, 10½ in. by 7 in.

2544

The same.

Beginning as in the preceding copy; not dated; many marginal glosses on the first leaves; on some of the first leaves spaces are left blank for illustrations.

Ta'lim I, on fol. 3^a; II, on fol. 140^b; III, on fol. 243^a; IV, on fol. 244^b; V, on fol. 253^b; VI, on fol. 262^a; VII, on fol. 303^a; VIII, on fol. 306^a; IX, on fol. 311^a; X, on fol. 318^b; XI, on fol. 338^a; XII, on fol. 366^b.

No. 745, ff. 394, ll. 15; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

2545

The same.

A modern copy, dated Calcutta, the 12th of Muharram, A. H. 1216 (forty-third year of Shâh 'Âlam's reign) = 14th of the month جمادى (the second Hindû month) of the year 1208 of the Bangâli era = A. D. 1801, May 25.

Beginning as in the two preceding copies.

Ta'lim I, on fol. 2^a; II, on fol. 93^a; III, on fol. 161^b; IV, on fol. 162^b; V, on fol. 169^a; VI, on fol. 175^b; VII, on fol. 198^b; VIII, on fol. 201^a; IX, on fol. 204^b; X, on fol. 210^b; XI, on fol. 231^b; XII, on fol. 251^b.

It is collated, with occasional annotations on the margin. The proper order of ff. 38-41 is: 38, 40, 39, 41.

Bibliotheca Leydeniana.

No. 2698, ff. 270, ll. 17; Nasta'lik, by two different hands, the second of which begins on fol. 209^a; size, 10½ in. by 7½ in.

2546

The same.

Another modern copy, dated the beginning of A. H. 1220 = Vicramâditya era 1862 = A. D. 1805, April.

Beginning as usual.

Ta'lim I, on fol. 2^a; II, on fol. 102^a; III, on fol. 179^b; IV, on fol. 180^b; V, on fol. 187^b; VI, on fol. 194^b; VII, on fol. 219^b; VIII, on fol. 222^a; IX, on fol. 225^b; X, on fol. 232^a; XI, on fol. 256^b; XII, on fol. 278^a.

Bibliotheca Leydeniana.

No. 2427, ff. 296, ll. 15; large and distinct Nasta'lik; size, 11 in. by 8½ in.

2547

The same.

A third, still more modern copy, written on paper bearing the watermark 1805.

Beginning as usual. Collated, with numerous marginal glosses.

Ta'lim I, on fol. 2^a; II, on fol. 116^a; III, on fol. 206^a; IV, on fol. 207^b; V, on fol. 215^a; VI, on fol. 221^b; VII, on fol. 257^b; VIII, on fol. 260^a; IX, on fol. 264^a; X, on fol. 272^a; XI, on fol. 299^a; XII, on fol. 324^a.

Bibliotheca Leydeniana.

No. 2586, ff. 348, ll. 15; excellent Nasta'lik; size, 8½ in. by 7¼ in.

2548

Ma'rifat-almadhâhib (معرفة المذاهب).

A very concise account of the seventy-three Muḥammadan sects (i. e. the Sunnites and the seventy-two of the Shu'rites), by an author who calls himself, on fol. 1^a, with the peculiar name of Maḥmūd Nāṭāhir (Maḥmūd the unclean); in a previous copy, No. 1920, 11 above, and also in the immediately following one, he styles

himself Maḥmūd Ṭābir Ghazālī, known as Nizām, and designates himself as professor in the مدرسه جلالی. It comprises the following seven faṣls:

1. The Sunnites and all that is connected with their creed در بیان سُنّت و جماعت و آنچه بدان تعلق دارد) چون ايمان و اسلام و توحيد و اعتقاد و شريعت و مذهب (و اجتهاد و ملت و دين, on fol. 1^h.

2. The twelve classes of the Rāfidis (در بیان دوازده اشعیه, ابدیه, علویه, viz. (گروه رافضیه, متناسخیه, زیدیه, اسحاقیه, ناسیه, امامیه, عباسیه, مترصد, رجعه, لاغیه.

3. The twelve classes of the Khārijis (در بیان دوازده ثعلبیه, اباضیه, ارزقیه, viz. (گروه خارجیه, محکمیه, میمونیه, معتزلیه, کنزیه, کوزیه, خلیفه, حازمه, سمرخیه, and اخیه.

4. The twelve classes of the Jabris (در بیان دوازده معیه, افعالیه, مضطرّه, viz. (گروه جبریه, جوفیه, مثنیه, جیبیه, سابقیه, کسلیه, مجازیه, مغرغیه, حبیبیه, and فکریه.

5. The twelve classes of the Kādris (در بیان دوازده ثنویه, احدیه, viz. (گروه که گویند قدریه, ناکسیه, ردیدیه, وهمیّه, شریکیه, شبطنیه, کیانیه, منزلیه, and نظامیه, قاسطیه, متبرّه.

6. The twelve classes of the Jahmis (گروه دوازده متراقبیه, مترابصیه, معطلیه, viz. (جهمیه, زنداقیه, فتانیه, فانیه, غبریه, مخلوقیه, حرفیه, واردیه, وافعیه, قمریه, ولعطیه.

7. The twelve classes of the Murjis (در بیان دوازده شانیه, تارکیه, عملیه, viz. (گروه مرجیه, اشریه, متشبهیه, منقوصیه, بهمیّه, شاکیه, راجیه, حشوّه, and مشبهیه, بدعیه.

After the completion of these seven faṣls, on fol. 9^a, the author states, that Abū-alkāsim Rāzī has enumerated seven more in addition to these seventy-three sects. viz. خبابیه, دهریه, کرامیه, viz. (حبابیه, باطنیه, (اختیه, (حبابیه, ابراهمیّه, باطنیه, اشعریّه. The copy is defective at the end.

Beginning (different from that in No. 1920, 11 above): الحمد لله چنین گوید بنده ضعیف امیدوار: الحمد لله رحمت پروردگار محمود ناطاهر احسن الله الیه الخ the title appears on fol. 1^h, l. 10.

No. 2754, ff. 1-9, ll. 16; Nasta'liq; size, 9½ in. by 5¾ in.

2549

Another copy of the same.

Beginning somewhat like that in No. 1920, 11 above: الحمد لله المحمود الطاهر المعبود الباطن الخ.

Dated the 5th of Rajab, A.H. 1137 (A.D. 1725, March 20). Bibliotheca Leydeniana.

No. 2515, ff. 118-125, ll. 17-18; careless Nasta'liq; size, 7½ in. by 4½ in.

2550

Another tract on the seventy-two Muḥammadan sects by an anonymous author, beginning: از راویان اخبار که بکتاب معتبره ملاحظه کرده و باحادیث نیز بصحت پیوسته چنان مسموع گردانیده که در فریق مسلمین هفتاد و دو ملت است الخ.

Dated the 18th of Ramaḍān, A.H. 1218 (A.D. 1804, Jan. 1).

No. 1958, ff. 21, ll. 11; large and distinct Nasta'liq; size, 10½ in. by 6½ in.

2. Exposition of the Truth, Rights, and Duties of Islām according to the various Sects and Doctrines.

2551

Majmū'-i-Sultāni (مجموع سلطانی).

A collection of questions on difficult matters of Muḥammadan theology and law, compiled and explained according to the preface on Sultān Maḥmūd of Ghazna's request by the whole company of his Shaikhs and 'Ulamā. It is divided into forty-three bābs, and begins: الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسول محمد وآله واصحابه اجمعين؛ بدانکه این کتابیست در بیان مسائل فقه در عبادت و نام این کتاب مجموع سلطانی نهاده شد بعون الله الهادی که چون بندگی حضرت سلطان المشايخ والاولياء سلطان محمود غزنوی را مهم بیس آمد هر عالمی را که در ولایت وی بود طلب فرمود که الخ.

No date.

No. 508, ff. 135, ll. 15; careless Naskhi for the greater part; size, 7½ in. by 4½ in.

2552

Tarjuma-i-Mukhtaṣar-i-Kudūri (ترجمه مختصر قدوری).

A Persian translation of the famous Arabic compendium of Hanafite law, styled مختصر القدوری or کتاب مختصر القدوری or simply القدوری, and composed by Khwājah Imām Abū-ahūsain Aḥmad bin Muḥammad Ja'far al-kudūri albaghdādi, who was born A.H. 362 (A.D. 972, 973), and died A.H. 428 (A.D. 1036, 1037). see H. Khalifa v. pp. 30 and 451-459, No. 11625; Ibn Khallikān, No. 9; G. Flügel iii. p. 197; Loth, Arabic Cat., p. 51; J. Aumer, Arabic Cat., p. 84; Fleischer, Cat. Lips., p. 477; printed at Dihli, 1847, etc. The section, styled Kitāb-alsair, was edited in Rosenmüller's Analecta Arabica, pars I, Leipzig, 1826; and the section on matrimonial law translated into German by Helmsdörfer, Frankfurt, 1832. The Persian translator calls himself Hasan bin Abū-alkāsim (see fol. 2^h, ll. 2, 4, and 6). This Persian version is, like the original, divided into 120 bābs, the first of which (اندر طهارت) begins immediately on fol. 3^a; an incomplete index on ff. 1 and 2^a.

Beginning: *سپاس وستایش مر خدایتعالی را که آفریدگار جهانبانست و روزی ده بندگان و درود بر پیغمبران او و بر محمد مصطفی صلی الله علیه و سلم و بر آل او جمله، خواجه امام ابو الحسین القدوری الخ*

Dated Ramaḍāu. A. H. 1113 (A. D. 1702, February), by Sayyid Muḥammad bin Sayyid Ḥasan.

No. 487, ff. 161, ll. 13; Nasta'lik; size, 8½ in. by 6 in.

2553

Another translation of the same.

This Persian version of Kudūri's Arabic compendium is made by an anonymous author and is moreover defective.

It begins thus: *الحمد لله رب العالمین . . . قال السیخ الامام الزاهد ابو الحسین احمد بن محمد جعفر البغدادی القدوری رحمة الله علیه، کتاب الطهارة قال الله تعالى الخ*

Ff. 10^b, 11, 12, and 13^a are left blank (with the exception of half a line on fol. 10^b); about 23 short bābs (5-27) appear to be missing.

Dated the 15th of Šafar, A. H. 1120 (A. D. 1708, May 6), see the colophon: *کتاب مختصر قدوری سرکارخان والداش محمد خالد خان قلعدار و فوجدار . . . در سنه ۱۱۲۰ بعون الملك الوهاب بتاریخ ۱۵ صفر ختم بالخیر والظفر.*

No. 1171, ff. 137, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

2554

Muḥaddimat-alšalāt (مقدمة الصلوة).

A mathnawi on legal prayer, ablution, and fasting, by Ḥadrat or Maulawi Sharaf-al-din Bukhārī, completed in the year 693 of the Rihlat or death of the prophet = A. H. 703, middle of Jumādā I (A. D. 1303, end of December); the date of the Copenhagen copy (A. F. Mehren, p. 6, No. VII), viz. 393 of the Rihlat = A. H. 403 (A. D. 1012, beginning of December), is either a clerical error or an intentional fraud, see Bodleian Cat., Nos. 1767 and 1768; G. Flügel i. p. 512; and above, Nos. 1133, margin-col., ff. 145^a-155^a, and 2381, fol. 68^a sq.

It is divided into ten faṣls or bābs, the headings of which are enumerated in Flügel, loc. cit.; and in No. 2558 below, and is often styled *نام حق* from the initial line of the poem, also occasionally *مقدم الصلوة* (see No. 2558 below in the title of the commentary).

Beginning:

نام حق بر زبان همبرانم که بجان و دلش همی خوانم

Dated the 17th of Shawwāl, A. H. 1209 (A. D. 1795, May 7).

No. 1345, ff. 56^b-64^a, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

2555

Another copy of the same.

Beginning the same.

No date.

No. 819, ff. 1-11, 2 coll., each ll. 9-11; Shikasta; size, 7½ in. by 5½ in.

2556

Three mathnawis.

1. A third copy of the Muḥaddimat-alšalāt, beginning, on fol. 1^a:

نام حق بر زبان همبرانم گرجان و دلش همخوانم

2. Another copy of Sa'di's alleged Panduṇāma (see above, Nos. 1127, 7; 1133, c; 1134 and 1135; and 1768, 3), beginning, on fol. 10^a:

کریم به بخشای بر حال ما که هستم اسیر کمند هوا

3. A mathnawi in Rekhta, beginning, on fol. 20^b:

رازق باری حق می جان.

Dated A. H. 1221 (or 1231? = A. D. 1806 or 1816).

No. 285, ff. 36, 2 coll., each ll. 9-12; written by different, very crude and inexperienced European hands; size, 7½ in. by 5½ in.

2557

Two mathnawis.

1. A fourth copy of the Muḥaddimat-alšalāt, beginning on fol. 1^a.

2. The same Panduṇāma as in No. 2 of the preceding copy, beginning on fol. 10^a.

No. 506, ff. 21, 2 coll., each ll. 9; written by the same crude European hand which copied part of the preceding copy; size, 7½ in. by 5½ in.

2558

Sharḥ-i-Muḥaddam-alšalāt (شرح مقدم الصلوة).

A detailed Persian commentary on the preceding mathnawi on legal prayer, etc., the مقدمة الصلوة or *نام حق*, compiled by Ikhtiyār bin Ghiyāth-al-din alḥusaiui, the author of the مختار الاختیار or legal decisions according to the Summite doctrine, in Persian (see Bodleian Cat., No. 1778), and the اساس الاقتباس or collection of Qurān verses, traditions, proverbs, sentences, and quotations of all kinds, in Arabic (see G. Flügel i. pp. 308-310), who died A. H. 897 (A. D. 1492) at Harāt. This commentary is a sort of compendium of all the rites and observances of a faithful Sunnite.

Beginning of the preface, on fol. 1^b: *سیاس بی قیاس مر برورنده را که رحمت بی نهایتش طعل جانرا بشیر دلپذیر الخ*

The commentary itself begins, on fol. 2^b, with the explanation of the initial bait of the mathnawi: *نام حق بر زبان الخ*

The ten bābs of the original poem appear here:

1. در بیان وضو, on fol. 9^a.
2. در بیان آنچه وضو را باطل کند, on fol. 16^a.
3. در بیان غسل و آن نه چیزست, on fol. 18^a.
4. در بیان آنچه غسل را واجب کند, on fol. 20^b.
5. در بیان فریضهائ تیمم, on fol. 22^a.
6. در بیان نماز, on fol. 24^a.
7. در بیان فریضهائ شباروزی, on fol. 35^a.
8. در بیان سنتهائ شباروزی, on fol. 35^a.
9. در بیان روزه ماد رمضان, on fol. 35^b.

10. در بیان کفارت روز (? روزة) ماه رمضان. on fol. 37^b.

A later commentary on the same matnawī by Shaikh Abū-al-'Ismat Muḥammad Ma'sūm, the son of Mullā Bābā bin Ya'kūb bin Khwājāh Muḥammad Kafkāni, styled مجمع العصمت, is described in Bodleian Cat., No. 1769, and Rieu i. p. 23; see also H. Khalfā vi. p. 563. Another copy of the present commentary is noticed in W. Pertsch, Berlin Cat., p. 254.

Dated the 24th of Muḥarram, A. H. 1090 (A. D. 1679, March 7).

No. 1717, ff. 39, ll. 17; distinct Nasta'liq; size, 7½ in. by 4½ in.

2559

Tuḥfat-alnaṣā'ih (تحفة الناصح).

A poem in the form of a ḳasidah in forty-five bābs on the duties and observances of a Muslim, by Yūsuf Gadā, who wrote this little poem for his son Abū-alfath in A. H. 752 (A. D. 1351), according to the Petersburg copy (No. 440 in Cat. des MSS. et Xylogr.), comp. W. Pertsch, Berlin Cat., pp. 124 and 125; Rehatsek, Cat. raisonné, p. 129, No. 11; and H. Khalfā ii. p. 242, No. 2684; lithographed, Bombay, A. H. 1283. The introduction contains a praise of the author's spiritual guide, Naṣr-alḥaḳḳ wa-'al-din Maḥmūd, that is correctly: Naṣir-al-din Maḥmūd C'irāgh of Dihli, the great C'ishti Pir, who died A. H. 757 (A. D. 1356), see Safinat-alauliyā, No. 116 (col. 287 in this Cat.).

Beginning:

حمدی بگویم بی عدد مرخالی جن و بشر
کرده معلق آسمان هم اختران شمس و قمر

Dated the 11th of Jumādā-alawwal, A. H. 1097 (A. D. 1686, April 5), by Muḥammad Ḥusain.

No. 1627, ff. 59-105^b, ll. 17-18; careless Nasta'liq, mixed with Shikasta; size, 9 in. by 4½ in.

2560

Another copy of the same.

Beginning as in the preceding copy. In the last baits, on fol. 131^b, it is stated, that the poem contains 786 verses in forty-five bābs, and that it was composed in Rabi'-alawwal, A. H. 705 (sic! A. D. 1305, Sept.-Oct.), but the hemistich containing this peculiar date is quite unmetrical and highly suspicious, running thus: هفصد بود پنچ ذکر بودست زهجرت مصطفی. Numerous interlinear and marginal glosses. It concludes on fol. 131^b and is dated the 11th of Ṣafar, A. H. 1192 (A. D. 1778, March 11), at Haidarābād in the mausoleum of Anwār-al-dinkhān. Ff. 132^a-135^a contain a few detached pieces in prose and verse dealing with special points in Muḥammadan theology, beginning with a tract on Muslim funerals (فی الجنائز), on fol. 132^a.

No. 2733, ff. 72-135, ll. 14-15; Nasta'liq; size, 9 in. by 5½ in.

2561

Khazānat-alfawā'id aljalāliyyah (خزانة الفوائد الجلالية).

An encyclopædia of Muḥammadan theology and law, composed, like the preceding mathnawī, A. H. 752 (A. D. 1351), by Aḥmad Bahā bin Ya'kūb bin Ḥusain bin Maḥmūd bin Sulaiman البتهی, a disciple of the Sayyid

and Mufti Ḥusain bin Aḥmad bin Ḥusain alḥusaini of Bukhārā, whose lectures upon the same matters formed the basis of this work, see ff. 1^b and 2^a. It is divided into two different portions, the first of which begins, on fol. 1^b: حمد بی عد و ثناء بی حد مرصاع: موجودات جلّ جلاله وعمّ نواله الخ, and contains the following twelve bābs:

1. في ذكر فضيلة العلم والعلماء, on fol. 8^a.
2. في ذكر التوبة, on fol. 17^a.
3. في الذكر, on fol. 33^a.
4. في ذكر الصلوة والاذان والمسجد والجمعة, on fol. 43^a.
5. في ذكر الموت والزبارة, on fol. 59^b.
6. في ذكر الزكوة والتخاوة, on fol. 72^b.
7. في ذكر الصوم والاعتكاف والعيد, on fol. 79^a.
8. في ذكر الحج والمدينة المعظمة, on fol. 84^a.
9. في ذكر السفر والتجارة والكسب, on fol. 91^b.
10. في الاكل والاضياف, on fol. 97^b.
11. في ذكر التكاثر والطلاق والاولاد والجماعة, on fol. 112^a.
12. في الادعية الماثورة والصلوة لقضاء الحاجات, on fol. 134^b.

The second portion begins, on fol. 141^b: حمد و ثناء: مرخدائی را که محبت و درود مصطفی را الخ, and treats of Muḥammad, his companions, the saints, Shaikhs, Sūfis, etc.; besides that on compulsory and voluntary prayers with formulas, etc. It contains, as far as the headings are marked, nine bābs, viz.:

1. في ذكر صفت حلية رسول الله, on fol. 141^b.
2. في ذكر الاولاد (!) و ازواج رسول الله, on fol. 147^a.
3. في ذكر الصحابة و اهل بيت رسول الله, on fol. 151^b.
4. في تعظيم الولاة (? الولاية) و آدابهم, on fol. 164^a.
5. في ذكر مناقب الاولياء والمشايع واللباس والرباط, on fol. 174^a.
6. في ذكر خرقة المشايخ الصوفية, on fol. 204^a.
7. في ذكر وصايا بعض اصحاب الدين, on fol. 209^a.
8. الفروض على كل مؤمن و مؤمنة في يوم و ليلة, on fol. 219^b.
9. شروط استجابة الدعاء والادعية الماثورة, on fol. 221^a.

Many marginal glosses of great value and interest, especially Persian paraphrases of Arabic sentences in the text, etc.

No date.

No. 577, ff. 276, ll. 19; written partly in Nasta'liq, partly in Naskhi; size, 11½ in. by 7½ in.

2562

Ḥalāṣat-alahḳām fi din-alislām (حلاصة الاحكام في دين الاسلام).

Exposition of the principal rites and observances of Islām, the mutual relation between husband and wife and between parents and children, compiled in the beginning of Muḥarram, A. H. 755 (A. D. 1354, Jan.),

by Maḥmūd bin Aḥmad bin Abū-alkāsim bin Aḥmad Ṭā'ifī for his son, on the basis of Kurān and tradition, and divided into the following ten bābs:

1. در بیان صفت ایمان و شناختن مذاهب و اقسام, on fol. 5^a.
2. در بیان احکام استنجا و آنچه بدان نسبت دارد, on fol. 20^a.
3. در بیان احکام وضو ساختن و دعاها, on fol. 25^a.
4. در بیان احکام غسل, on fol. 29^b.
5. در بیان احکام علتی که زنان بینند از حیض و, on fol. 32^b.
6. در بیان احکام یانگنماز, on fol. 38^a.
7. در بیان احکام نماز, on fol. 41^a.
8. در حق زن بر شوهر و حق شوهر بر زن, on fol. 66^b.
9. در حق فرزند بر مادر و پدر و حق والدین بر فرزندان, on fol. 69^b.
10. در کلمات کفر اعوذ بالله منها, on fol. 75^a.

Beginning: الحمد لله رب العالمين... بدان ای فرزند: اسعدك الله تعالى في الاولى وفي الاخرى و رزقك الله الخ. This compendium ends on fol. 77^b, dated by 'Abd-alkarīm the 12th of Ramaḍān, A. H. 1087 (A. D. 1676, Nov. 18), and is followed by a short tract of admonition and spiritual advices, styled 'the last will of Muḥammad' (وصيت نامه محمد مصطفی); dated the 15th of Ramaḍān in the same year (Nov. 21).

No. 1720, ff. 1-84, ll. 15; Nasta'lik, the Arabic quotations in Naskhi; size, 8½ in. by 5 in.

2563

Fatāwā-i-Jahāndārī (فتاوی جهانداري).

Ecclesiastical decisions, advices, and admonitions, by Diyā Baranī, the author of the تاریخ فیروزشاهی (see above, No. 211) and the اخبار برمکیان (above, No. 569), who flourished under Sultān Firūzshāh Tughluḳ (A. H. 752-790=A. D. 1351-1388) and is designated here as دُعَاکوی سلطانی 'royal chaplain.' They are chiefly addressed by him to his sovereign.

Beginning: سپاس و ستایش مر خالق را که سلطانان دین برورد الخ.

The first pages are much damaged by worms.

No date.

No. 1149, ff. 248, ll. 15; clear Nasta'lik; ff. 115^a, 172^b, 173^a, and parts of 191^a and ^b left blank; size, 9½ in. by 5½ in.

2564

Fikḥ-i-Firūzshāhī (فقه فیروزشاهی).

A work on civil and ecclesiastic law, according to the Sunnite creed, in Arabic text with Persian paraphrase and interpretation; it was originally compiled by Maulānā Imām Humām Šadr-almillāh wa-aldīn Ya'qūb Muẓaffar Kirāmī, but he died before its publication, and the brouillon lay for a long time unknown or forgotten in the hands of his heirs, until, at

the request of Sultān Abū-almuẓaffar Firūzshāh (see fol. 2^a, l. 4), that is the same Firūzshāh Tughluḳ who is mentioned in the preceding work, and was a very enlightened prince who bestowed particular care upon the amelioration and mitigation of the harsh and rude laws of his time (comp. Elphinstone, History of India, fifth ed., p. 411 sq.), the MS. was revised, enlarged, and published in the present form. The editor conceals his name.

Beginning: الحمد لله رب العالمين... چنین میگوید: فقیر حقیر سراپا تقصیر التراجی کثیر المعاصی الی رحمة الله الخ.

The book is subdivided into kitābs, faṣls, and bābs. The kitābs, as far as they are marked, are these:

- كتاب الطهارة, on fol. 3^b.
- كتاب البيوع, on fol. 34^a.
- كتاب الكفالة, on fol. 62^a.
- كتاب الحوالة, on fol. 68^a.
- كتاب القضاء, on fol. 70^a.
- كتاب الشراكاء, on fol. 78^a.
- كتاب الوقف, on fol. 83^a.
- كتاب الصلوة, on fol. 92^b.
- كتاب النكاح, on fol. 101^a.
- كتاب الرضاع, on fol. 124^b.
- كتاب الطلاق, on fol. 129^b.
- كتاب الاعتقاق (الاعتاق), on fol. 164^a.
- كتاب الأيمان, on fol. 168^b.
- كتاب السرقة, on fol. 183^b.
- كتاب السیر الخ, on fol. 191^a.
- كتاب العارية, on fol. 202^a.
- كتاب الشهادة, on fol. 210^b.
- كتاب الوكالة, on fol. 225^b.
- كتاب الدعوى, on fol. 234^a.
- كتاب الصلح, on fol. 281^b, last line.
- كتاب المضاربة, on fol. 287^a.
- كتاب الوديعة, on fol. 291^b.
- كتاب اللقب, on fol. 318^b (the same heading repeated on fol. 321^a, last line).
- كتاب المغفود, on fol. 325^b.
- كتاب الاجارة, on fol. 331^a.
- كتاب الولاء, on fol. 352^b.
- كتاب الأكل, on fol. 355^a, last line.
- كتاب المأذون, on fol. 356^b.
- كتاب الغصب, on fol. 361^b.
- كتاب الشفعة, on fol. 378^b.
- كتاب القسمة, on fol. 383^b.
- كتاب الصيد والذب, on fol. 392^a.
- كتاب الاضحية, on fol. 405^a.
- كتاب الجزية والحراج, on fol. 410^a.
- كتاب الأتاني, on fol. 419^a.

Among the numerous authorities quoted, we notice the *هداية*, the *فتاوى صغبرى*, *فتاوى خانبة*, *فتاوى سراجية*, *واقعات ظهيرية*, *واقعات حسامية*, *ذخيرة*, *اينصاح*, the *واقعات حامية*, etc.

Dated by Muhammad Fa'ik of Sirhind at Akbarabad the 11th of Shawwāl, A. H. 1061 (A. D. 1651, Sept. 27).

No. 2987, ff. 421, ll. 15; Nasta'lik; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2565

Miftāḥ-al-jinān (مفتاح الجنان).

A work on Muhammadan theology and moral philosophy, especially on the ceremonies and outer observances of Islām, as prayers and invocations, compiled by Muhammad Mujir Wajih Adib, i. e. Muhammad Mujir bin Wajih-aldin, a disciple of Shaikh Naṣir-alḥaḳḳ wa-alshar' wa-aldin (see fol. 2^a, ll. 6 and 8-10), i. e. the great Naṣir-aldin Maḥmūd C'irāgh of Dihli, who died A. H. 757 (A. D. 1356, see the *Tuḥfat-aluṣṣā'il*, Nos. 2559 and 2560 above), about A. H. 770 (A. D. 1368, 1369), comp. Rieu i. pp. 40 and 41; and H. Khalfa vi. p. 11, No. 12558. It contains twenty-five bābs, the contents of which are enumerated in Rieu, loc. cit., and is based on a number of Arabic and Persian works, the most important and most frequently quoted of which are: *تفسير مغنى* (by Diyā-aldin, the author's uncle); *خالصة الحقائق*; *تفسير زاهدی*; *تفسير منير* (by Abū-alkāsim Maḥmūd bin Abū-alḥasan Fariyābi, who died A. H. 607 = A. D. 1210, 1211, see Loth, Arabic Cat., p. 170^b; H. Khalfa iii. p. 128); *تنبيه ابو الليث* (i. e. the *Tanbih-alghāfilin* by Abū-allaith of Samarkand, who died A. H. 383 or 375 = A. D. 993 or 985, 986, see Loth, Arabic Cat., p. 34^b); *مرصاد العباد* (see above, Nos. 1804 and 1805); *وسيلة القلوب*; *كفاية شعبي*; *وسيلة القلوب*; *ترجمان صلوة*; *صلوة المسعودی* (by Diyā-aldin Nakhshabi, who died A. H. 751 = A. D. 1350, 1351, see above, Nos. 1838 and 1839); *احياء علوم* (i. e. *احياء علوم الدين*, by Muhammad Ghazālī of Tūs, who died A. H. 505 = A. D. 1111, see the *Kimiyā-i-Sa'adat* above in No. 1781); *فوائد القواد* (sayings of the great Shaikh Nizām-aldin Auliya, who died A. H. 725 = A. D. 1325, see above, No. 653, collected by Amir Hasan of Dihli, the poet, comp. above, col. 334, and Rieu iii. p. 972); *كنز العباد* (an Arabic commentary by 'Alī bin Ahmad Ghūri on the religious manual, styled *اوراد*, of Shihāb-aldin 'Umar Suhrawardī, who died A. H. 632 = A. D. 1234, see Loth, Arabic Cat., p. 93^a); *اوراد* (the original manual itself); *معرفة المسلمين*; *كفاية الاسلام*; *المحيط*; *مطلوب المسلمين* (by Raḍi-aldin Sarakhsi, who died A. H. 544 = A. D. 1149, 1150, see Loth, Arabic Cat., p. 52^b; H. Khalfa v. p. 431 sq.); *مشارك* (probably the *مشارك الانوار النبوة* by Imām Raḍi-aldin Hasan bin Muhammad al-Saḡhānī, who died A. H. 650 = A. D. 1252, 1253, see G. Flügel iii. p. 86 sq.; H. Khalfa v. p. 549, etc.); *خير المجالس* (discourses of Naṣir-aldin Maḥmūd C'irāgh of Dihli, collected by a disciple of his, Ḥamid, A. H. 756 = A. D. 1355, see Rieu iii. p. 1086^a);

فتاوى سراجی (judicial decisions by Shaikh Sirāj-aldin, see J. Anmer, Arabic Cat., p. 111, No. 327, and l. 2 in the preceding column); etc.

Beginning: *حمد بسم الله وثنای ببعده مر خالی احد و رازق صمد را که برگزید بشر را بر کل مخلوقات الخ*.
Not dated.

No. 927, ff. 235, ll. 17; Nasta'lik, by two different hands, the second of which begins on fol. 194^a; size, 8 $\frac{3}{4}$ in. by 4 $\frac{7}{8}$ in.

2566

A defective copy of the same.

There is a lacuna of sixteen leaves (according to the Arabic paging) after fol. 104, comprising the end of the fourteenth and last faṣl of Bāb III, the whole of Bāb IV, the whole first and part of the second faṣl of Bāb V; and another lacuna of two leaves after fol. 190, comprising the initial part of Bāb XIII. The right order of ff. 39-48 is: 39, 46, 47, 42-45, 40, 41, 48.

Beginning as in the preceding copy; name of the author, etc., on fol. 2^a, l. 11, and l. 4 ab infra; the title on fol. 2^b, l. 9. The copy concludes on fol. 359^b and is dated in the month Rabi'-alākhar, A. H. 1011 (A. D. 1602, Sept.-October); the original owner was Shaikh almarshāyikh Muḥsin-i-Zamāna Miyān Shaikh Mūsā. The remaining leaves are filled with additional tracts on prayers, traditions of Ṣūfī Shaikhs, etc.; ff. 361^b and 362^a left blank.

No. 354, ff. 368, ll. 17-24; written by different hands, mostly in various kinds of Naskhī, intermixed with Nasta'lik; size, 11 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

2567

Kanz-al'ashikīn (کنز العاشقين).

A work, partly of ethico-mystical, partly of theological contents, by Muḥyi-aldin Tūsī (see fol. 11^a, ll. 10 and 11), i. e. Muḥyi-aldin Ghazālī Tūsī, who died, according to Rieu iii. p. 1078^a, A. H. 830 (A. D. 1426, 1427), in Ḥalab on his way to Makkah. He was the spiritual guide of Shaikh Ādhuri, who died A. H. 866 (A. D. 1461, 1462), see No. 709 above, and Rieu i. p. 43^a, and wrote this treatise for the sake of his brethren and friends (therefore the title 'treasure of loving friends'), on the basis of extracts from the famous compositions of his ancestor (جد, as he calls him), the great Shaikh Muḥammad bin Muḥammad al-Ghazālī (not bin al-Ghazālī, as is written here, on fol. 11^a, l. 4 ab infra, by mistake), who died A. H. 505 (A. D. 1111), especially from his *کیمیای سعادت* and his *احياء علوم الدين*, see above, No. 1781. It is divided into the following ten majlis (see the index on fol. 11^b; in the text a number of chapter-headings are left blank):

1. *در بیان عشق و محبت*, on fol. 11^b.
2. *در نکا و ریاضت انبیاء و اولیاء*, on fol. 21^b.
3. *در رحمت حق تعالی و شفاعت رسول*, seems to begin on fol. 28^b.
4. *در سكرات موت و شدت قبر*, on fol. 49^b.
5. *در حقوق مسلمان بر مسلمان*, seems to begin on fol. 58^b.

6. در حقوق همسایه و قرابت ازواج, on fol. 64^a, first line.

7. در فضیلت جمعه و قرآن و صلوات, on fol. 68^b.

8. در کسب حلال و فضیلت آن, on fol. 79^a.

9. در عدل و احسان, on fol. 83^a.

10. در بیان سخاوت و فضل صدقه, on fol. 88^b.

حمد و ثنا مر پادشاهی را که : Beginning, on fol. 10^b.
خداوندی مر اورا سزاوارست و یگانگیش را بدایت نیست
و پادشاهی اوار (اورا) نهایت نیست الخ

Dated the 2nd of Shawwāl, A. H. 1063 (A. D. 1653, Aug. 26), by Burhān-al-din, son of Shaikh Šādiq, an inhabitant of Sulṭānpūr.

No. 2754, ff. 10^b-103^a, ll. 14-19; written by different hands in various kinds of clear and uncouth Nasta'lik, mixed here and there with Naskhī, and occasionally with Shikasta; size, 9½ in. by 5½ in.

2568

Irshād-almuslimin (ارشاد المسلمین).

The leading dogmas of the Sunnite creed, a sort of commentary on, or explanation of, the عقائد or fundamental articles of Imām Najm-al-din Abū Ḥafṣ 'Umar bin Muḥammad Nasafi (who died A. H. 537 = A. D. 1142, 1143, comp. Loth, Arabic Cat., p. 102; J. Aumer, Arabic Cat., p. 38; text-edition by Cureton, as appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translation in Mouradgēa d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i), by Burhān al-Miskīn (see fol. 1^b, ll. 8 and 9, fol. 4^b, lin. penult., etc.), compiled A. H. 914 (A. D. 1508, 1509), at Harāt (see fol. 4^b, ll. 3 and 4), and styled ارشاد المسلمین, see fol. 4^b, last line. The عقائد الکلام by Burhān, described in W. Pertsch, Berlin Cat., p. 269, seem to be practically the same work, only that there seven Islamic sects are discussed in a short and concise way, as a preliminary to the eighth, the اهل السنة, with which the present copy exclusively deals. The commentator enumerates in the preface a number of other works, composed by him before this work, viz. انیس الواعظین, a work on the traditions of the prophet, in two daftars; روضة الاقبياء; انیس العابدین, traditions of the saints; فی ذکر الاولیاء, on questions of Muḥammadan worship; سراج المتعلمین, a grammatical treatise; در نحو برای مبتدی و منتهی; کنوز الاعمال and اوراد الاوقات, on prayers and invocations; خلاص (? خلاصة) الاوراد, on the same topics, and others.

Beginning: ربنا آتانا من لدنک رحمة و هبنا لنا من امرنا رشدای بار خدایا بده تو ما را از نزدیک خود رحمت را و مهیا کن تو برای ما از کارما رشد را یعنی راستی را الخ

This book closes on fol. 138^b and is copied by Muḥammad Shaikh 'Abd-allatif 'abbāsi for Sayyid Shāh Muḥammad Saif-allāh Kādiri, A. H. 1083 (finished the 30th of Rabi'-al-awwal) = A. D. 1672, July 26. A short captatio benevolentiae by the transcriber is added. On ff. 142^b-171^a another tract is written by

the same hand and for the same Saif-allāh, without title and author's name (perhaps also by Burhān al-Miskīn). It deals with the علم کلام, the philosophy of religion, as the highest of all sciences, and is divided into three kisms, viz.:

1. در بیان آنکه دانستن مسائل دین با دلیل واجب, on fol. 143^a.
است و علم کلام فاضلتر است از علوم دیگر

2. در بیان اعتقاد اهل اسلام و دلیلهای آن, on fol. 145^a.

3. در بیان اعتقاد عوام اهل اسلام بی دلیل, on fol. 166^b.

Beginning: حمد مر واجب الوجودی را که وجود او ازلیست و بقاء او ابدی الخ

No. 1060, ff. 171, ll. 15; distinct Nasta'lik; size, 8½ in. by 4½ in.

2569

Safinat-alnajāt (سفينة النجاة).

The vessel of salvation, a treatise on the legitimate Muḥammadan prayers, by Shaikh 'Alī bin Maimūn almaghribi, who died A. H. 917 (A. D. 1511, 1512), comp. H. Khalfa iii. p. 600, No. 7184. It is divided into twelve bābs and a khātimah (see fol. 4^a), viz.:

باب اول در ادعیه که متعلق بمقدمات نماز است الخ, on fol. 4^a.

باب دوم در تعقیبات مشترکه در میان فرائض خمسہ ازلیست, on fol. 12^b.

باب سیم در آداب و ادعیه نافله و فریضه صبح, on fol. 27^a.

باب چهارم در ادعیه صباح و مسا, on fol. 34^a.

باب پنجم در ادعیه که بروز باید خواند, on fol. 43^b.

باب ششم در ادعیه ساعات دوازده گانه روز, on fol. 45^b.

باب هفتم در آداب و ادعیه نافله ظهر, on fol. 56^b.

باب هشتم در آداب و ادعیه نافله و فریضه عصر, on fol. 63^a.

باب نهم در آداب و ادعیه فریضه مغرب و نوافل (the chapter-number is omitted here), on fol. 65^a.

باب دهم در آداب و ادعیه فریضه عشا و نوافل بعد از آن, on fol. 69^a.

باب یازدهم در آداب و ادعیه وقت خواب و بیدار شدن از خواب, on fol. 71^a.

باب دوازدهم در آداب و ادعیه نماز شب و نماز شفع و وتر, on fol. 75^a.

خاتمه در ادعیه و اعمالی که متعلق بمنیت است از وقت احتضار تا وقت وفی (توقی) (correctly), on fol. 83^a.

These twelve chapters with the conclusion form only the first makūlah of the work; the second is wanting, and instead of that there follows, on fol. 87^a, another short treatise: در بیان اسمی چهارده معصوم علیهم السلام و اسمی پدر و کنینهای ایشان و تواریخ مولود و وفات

ایشان و نقش نگین ایشان و موضع قبور . . . و اسامی
اولاد ایشان الخ.

These fourteen persons are Muḥammad, 'Alī, and the twelve Imāms. The first treatise (Safinat-alnajat) is defective at the beginning; the first words run thus:

خصوصاً بشب بیست و سیوم و شب نهم ذی الحجة الخ.

Fol. 2 is not coherent with the preceding or following leaf and belongs apparently to another work (it contains the forty-sixth and the beginning of the forty-seventh chapter of some anonymous treatise).

Not dated.

No. 2002, ff. 90, ll. 12-19; Shikasta, sometimes almost illegible; the Arabic quotations written in Naskhi; size, 8½ in. by 5½ in.

2570

Majmū'a-i-ad'iyah (مجموعه ادعیه).

A collection of prayers especially for the three months Rajab, Sha'bān, and Ramaḍān, by Dūst Muḥammad alhusaini, dedicated to Sultān Abū-almuẓaffar-shāh Ṭahmāsp ibn Shāh Isma'īl (A. H. 930-984 = A. D. 1524-1576), and divided into a muḥaddimah and three bābs:

مقدمه در نماز نافله و روزه و آنچه در اوّل هر ماه بجای
آورده میشود, on fol. 6b.

باب اوّل در بیان آنچه تعلق بماء رجب دارد, on fol. 4b.

باب دوم در آنچه تعلق بماء شعبان دارد, on fol. 45a.

باب سیوم در آنچه تعلق بماء مبارک رمضان دارد, on fol. 62b.

Beginning: شکر بیکد و ثنای بی عَدّ مر آن معبودیرا که عبادتش موجب فیروزی عابدان و طاعتش الخ.

Dated A. H. 1085 (A. D. 1674, 1675). Fol. 25a is left blank, but the text is not interrupted. Several pages are damaged by worms. Ff. 119 and 121 are for the greatest part torn away. Fol. 6 must be inserted between ff. 1 and 2, fol. 30 between ff. 117 and 118.

No. 1225, ff. 121, ll. 14; Naskhi; size, 6½ in. by 3½ in.

2571

Barāhin-i-kāṭi' (براهین قاطع).

A Persian translation and explanation of Shaikh Shihāb almillah wa-al-din Aḥmad bin Hajar al-Haithamī al-Makki's Arabic work المصواعق المحرقة (see Loth, Arabic Cat., pp. 44 and 45, and H. Khalfa iv. p. 110, No. 7797, where the wrong title المحرقة is given, which is, however, corrected in Add. et Corr. vii. p. 780), which contains a defence of the rightful claim of succession of the first three khalifs, Abūbakr, 'Umar, and 'Uthmān, against the heretics and Shī'ites, originally delivered as a course of lectures in Makkah, A. H. 950, in the month of Ramaḍān (A. D. 1543, December), see fol. 2a. The author of the Arabic original, who was mufti of Shirāz, died A. H. 973 (A. D. 1565, 1566). This Persian paraphrase was made by Kamāl-al-din bin Fakhr-al-din Jahrami, A. H. 994 (A. D. 1586), at the

request of Sultān Khalil-allāh Abū-almuẓaffar Ibrāhīm 'Ādilshāh (A. H. 988-1036 or 1037 = A. D. 1580-1627, comp. above, Nos. 454 and 455), see fol. 3a, l. 13, and entitled: براهین قاطع در ترجمه صواعق محرقة, see fol. 3b, ll. 7 and 8.

It is divided into *three* muḥaddimas, *ten* bābs, and a khātimah (the arrangement of the bābs in the Arabic original, which number in the India Office copy, No. 2264, see Loth, loc. cit., 11 instead of 10, is slightly different), viz.:

مقدمه اوّل در ذکر احادیثی که در باب اهل بدعت
و شیعه و روافض وارد شده, on fol. 4a.

مقدمه دوم در بیان وجوب نصب امام, on fol. 14a.

مقدمه شیوم در اثبات امامت, on fol. 14b.

باب اوّل در بیان کیفیت خلافت ابو بکر صدیق, on fol. 15b.

باب دوم در آنچه مرویست از اکابر اهل بیت, on fol. 105a.

باب سیوم در بیان فضیلت ابو بکر بر سائر این امت
باز عمر باز عثمان باز علی, on fol. 116a.

باب چهارم در خلافت عمر, on fol. 168a.

باب پنجم در فضائل خصوصیت عمر, on fol. 173a.

باب ششم در خلافت عثمان, on fol. 195a.

باب هفتم در خلافت علی بن ابیطالب, on fol. 208a.

باب هشتم در مآثر و فضائل و بعضی از احوال علی, on fol. 214b.

باب نهم در خلافت امام حسن, on fol. 244a.

باب دهم در فضائل و مآثر اهل بیت نبوی, on fol. 253a.

خاتمه در بیان اعتقاد اهل سنت الخ.

Beginning: الحمد لله الذی فضل نبینا محمد صلی الله علیه و سلم علی سائر الانبیاء و اختار بعض فضل و عنایت له اصحابا الخ.

No date.

No. 1032, ff. 380, ll. 15; clear Nasta'liq; size, 9½ in. by 5½ in.

2572

Majmū'-i-khāni (مجموعه خانی).

Muḥammadan ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting, and pilgrimage, compiled by Kamāl Karīm Nāgauri (so in full in No. 2574 below) and dedicated to a certain Bahrāmkhān, whose lifetime is not to be ascertained. This work is styled in full in the immediately following copy: کتاب مجموع خانی و بحر; in the Tatimmah (No. 2574 below), and Bodleian Cat., Nos. 1782 and 2376: مجموع (عبادات) معانی (مجموعه (or) خانی فی عین (or) غرة) المعانی. From the Bodleian copies, just quoted, the present MS. differs in many respects, for instance, the beginning runs here thus: حمد و سپاس مر بادشاهی را که الملک دولتآباد نهانی آسانی (؟) بعزة دین اسلام الخ.

The *first kitâb* (كتاب الطهارة) begins, on fol. 3^a; the *second* (كتاب الصلوة), on fol. 51^b; the *third* (كتاب الزكوة), on fol. 166^b; the *fourth* (كتاب الصوم), on fol. 187^b. This fourth kitâb ends, or ought to end, according to the first Bodleian copy, on fol. 222^b (corresponding to fol. 130^a there), but there is no heading of the *fifth kitâb* (كتاب الحج) found, and the whole part from fol. 222^b to fol. 244^a is wanting in that Bodleian copy, whether merely misplaced or not is impossible to say, as all the catchwords in both MSS. are apparently correct; there is only one page and a half corresponding in that copy to the twenty-two leaves here. Fol. 244^b, first line, agrees again with fol. 130^b, l. 13 in the same Bodleian copy. There are besides various discrepancies between both MSS. towards the end.

No proper date; only the 16th of Ramadân is given. The transcriber was Sayyid Fattâh Şadr. The date of the first Bodleian copy is A. H. 1000 (A. D. 1592).

No. 225, ff. 277, ll. 15; written in very bad and incorrect Shikasta; size, 8½ in. by 5½ in.

2573

Another copy of the same.

No preface here; the work begins at once with the *first kitâb* (كتاب الطهارة), on fol. 4^a; *second*, on fol. 61^b; *third* (كتاب در بيان الزكوة), on fol. 163^b; *fourth*, on fol. 180^b. The *fifth* is not marked here at all, just as in the preceding copy. The first three leaves (ff. 1^a-3^a) contain a Persian commentary on the *first Sûrah* of the Kurân.

No date. The transcriber was Makhdûmkhân Muḥammad ibn Sayyid Makhdûm 'Abd-alkâdir.

No. 1445, ff. 239, ll. 11 on ff. 4-70, ll. 15 on ff. 71-239; written by two hands in quaint Naskhi; size, 9½ in. by 6½ in.

2574

Tatimma-i-Majmû'-i-khânî (تتممة مجموع خاني).

A sequel to the preceding work on Muḥammadan law according to the different orthodox schools, by the same Kamâl Karim Nâgauri and dedicated to the same Bahrâmkhân (see fol. 4^a, l. 14, and fol. 5^a, l. 12). The full title of the principal work, viz. عبادات مجموع خاني, appears here on fol. 4^a, last line, and the full title of this sequel, on fol. 5^b, last line but one, viz.: تتممة مجموع خاني في المعاني. It consists, like the preceding work, of five kitâbs subdivided into bâbs, faşls, mas'alas, etc. *First kitâb* (كتاب التكاح), on fol. 6^a; *second* (كتاب الرضاع), on fol. 65^a; *third* (كتاب الطلاق), on fol. 71^a; *fourth* (كتاب الفرائض), on fol. 175^a; *fifth* (كتاب العتاق), on fol. 202^a.

The copy, much damaged and effaced throughout, is moreover incomplete at the end; it breaks off in the last bâb but one of the *fifth kitâb*. A portion of fol. 210^a and the whole of fol. 210^b are left blank. An index on ff. 1^b-2^b.

Beginning, on fol. 2^b: حمد مر احمد مبتدئ را كه بدانت حمد او حامد را بمقام محمود رساند الخ.

No. 1868, ff. 220, ll. 16-18; written in an irregular and very inelegant Nasta'liq; size, 8½ in. by 4½ in.

2575

Tarjuma-i-Kanz-aldakâ'ik (ترجمة كنز الدقائق).

Persian translation of the Arabic work on Muḥammadan religious and civil law according to the Hanafite school, by Abû-albarakât 'Abdallâh bin Ahmad bin Maḥmûd, known as Hâfîz-aldin alnasafi, who died A. H. 710 or 711 = A. D. 1310, 1311 (see on the Arabic original, the *کنز الدقائق*, Loth, Arabic Cat., p. 63^b sq.; J. Aumer, Arabic Cat., p. 98; W. Pertsch, Gotha Arabic Cat., No. 1013 sq.; G. Flügel iii. pp. 206 and 207, and Abhandlungen d. Sächs. Ges. viii. p. 323; printed at Dihli A. H. 1287, comp. also H. Khalfâ v. p. 249, No. 10,900), an abstract of the same author's larger work الوافي (comp. Loth, Arabic Cat., p. 62^a sq.; and H. Khalfâ vi. p. 418, No. 14,159). The Persian translator is called here Naşr-allâh bin Muḥammad (bin) Jammâd alirdi (جماد الاردي), known as al-Kirmâni; in the following copy Naşr-allâh bin Jamâl Izdi (جمال ازدي); in the next but one Naşr-aldin Muḥammad bin Hammâd aldhari (حماد الدري); in the next but two Naşr-allâh bin Muḥammad bin Hammâr alirzi (حمار الارزي), whilst on fol. 1^a of that copy Jamâl is substituted for Hammâr; in the last copy Naşr-allâh bin Muḥammad bin Jamâl alirdi (جمال ازدي); whilst in the Berlin copy, W. Pertsch, Berlin Cat., p. 250, the translator's name appears as Naşr-aldin ibn Muḥammad ibn Jammâd alardî (الاردوى); see also E. G. Browne, Cambridge Cat., pp. 51 and 52; and Rehatsek, p. 207, No. 67.

An index on ff. 1^b-4^b.

Beginning, on fol. 5^b: الحمد لله الذى اوضح مناهج الشريعة والاسلام و اورد مناهل التكليف الخ.

It is divided into many *kitâbs*, *bâbs*, and *faşls*; the headings of the fifty-nine kitâbs, which are marked in this copy, are as follows:

1. كتاب اوقات الصلوة, on fol. 6^a;
2. كتاب الطهارة, on fol. 17^a;
3. كتاب الزكوة, on fol. 41^a;
4. كتاب الصوم, on fol. 48^a;
5. كتاب الحج, on fol. 52^a;
6. كتاب النكاح, on fol. 64^b;
7. كتاب الرضاع, on fol. 76^b;
8. كتاب الطلاق, on fol. 77^b;
9. كتاب العتاق, on fol. 104^a;
10. كتاب الحدود, on fol. 110^a;
11. كتاب الايمان, on fol. 120^a;
12. كتاب السرقة, on fol. 126^b;
13. كتاب السيم والجهاد, on fol. 130^b;
14. كتاب اللقطة, on fol. 140^b;
15. كتاب المفقود, on fol. 141^a;
16. كتاب الشركة, on fol. 142^a;
17. كتاب الوقف, on fol. 144^b;
18. كتاب البيوع, on fol. 146^a;
19. كتاب الكفالة, on fol. 161^b;
20. كتاب القضا, on fol. 163^b;
21. كتاب الحوالة, on fol. 167^a;
22. كتاب القضا الى القاضي, on fol. 167^b;
23. كتاب الرجوع, on fol. 169^a;
24. كتاب الشهادة, on fol. 172^b;
25. كتاب الرجوع, on fol. 172^b;
26. كتاب الرجوع, on fol. 172^b;

عن الشَّهادة, on fol. 176^b; 27. كتاب الوكالة, on fol. 178^a; 28. كتاب الدَّعوى, on fol. 182^b; 29. كتاب الاقرار, on fol. 189^b; 30. كتاب الصَّلاح, on fol. 193^b; 31. كتاب المضاربة, on fol. 196^a; 32. كتاب الودیعة, on fol. 199^b; 33. كتاب العارية, on fol. 201^a; 34. كتاب الهبة, on fol. 202^a; 35. كتاب الاجارة, on fol. 204^a; 36. كتاب المكاتب, on fol. 211^a; 37. كتاب ولاء المملوك, on fol. 216^b; 38. كتاب الاكرام, on fol. 217^b; 39. كتاب لاجر, on fol. 218^a; 40. كتاب المأذون, on fol. 219^b; 41. كتاب الغصب, on fol. 221^a; 42. كتاب الشَّفعة, on fol. 223^b; 43. كتاب القسم, on fol. 227^a; 44. كتاب المزارعة, on fol. 229^a; 45. كتاب المساقات, on fol. 230^a; 46. كتاب الذبائح, on fol. 230^b; 47. كتاب الاصحیة, on fol. 232^a; 48. كتاب الاحیاء, on fol. 232^b; 49. كتاب الكراهیة, on fol. 235^a; 50. كتاب الشَّرب, on fol. 235^b; 51. كتاب الاشربة, on fol. 236^b; 52. كتاب الصَّید, on fol. 237^a; 53. كتاب التَّرهين, on fol. 238^a; 54. كتاب الجنابات, on fol. 242^a; 55. كتاب الذیات, on fol. 247^b; 56. كتاب المعافل, on fol. 257^a; 57. كتاب الوصایات, on fol. 257^b; 58. كتاب الخنثی, on fol. 266^a; 59. كتاب الفرائض, on fol. 269^b.

No date. College of Fort William, 1825. Many marginal and interlinear glosses.

No. 2034, ff. 281, ll. 13-15; written by many different hands, partly in Nasta'lik; partly in Naskhi; the most modern hand has added the index and the last leaf; size, 9½ in. by 6 in.

2576

Another copy of the same.

Index on ff. 1-7 in this order: 7, 1-6. Beginning of the work itself as in the preceding copy. The translator's name (see the preceding copy) appears on fol. 9^a, l. 2.

There are only fifty-eight kitâbs in this copy (No. 26 of the preceding one not being marked here at all), viz.:

1.=1 in the preceding copy, on fol. 9^a, last line (heading omitted); 2.=2, ib., on fol. 23^a, here headed كتاب مواقيت الصَّلوة; 3.=3, ib., on fol. 53^b; 4.=4, ib., on fol. 62^a (styled باب in the index); 5.=5, ib., on fol. 67^a; 6.=6, ib., on fol. 83^a; 7.=7, ib., on fol. 97^a; 8.=8, ib., on fol. 98^a; 9.=9, ib., on fol. 129^b, here headed باب الاعتناق in the text (but كتاب in the index); 10.=10, ib., on fol. 136^b, here headed باب اليمين in the text (but كتاب الأيمان in the index); 11.=11, ib., on fol. 148^b; 12.=12, ib., on fol. 156^a; 13.=13, ib., on fol. 160^b, headed كتاب السَّير; 14.=14, ib., on fol. 171^b (in the index there is before this chapter an additional كتاب اللَّغِيط which, as in all the other copies, is styled باب in the text); 15.=15, ib., on fol. 172^b (headed in the index كتاب الأتاق); 16.=16, ib., on fol. 173^a; 17.=17, ib., on fol. 173^b; 18.=18, ib., on fol. 175^b; 19.=19, ib., on fol. 177^b (in the index there follows here a كتاب خيار الشَّروط which, as in all the

other copies, is styled باب in the text); 20.=20, ib., but follows here after 21, on fol. 200^a; 21.=21, ib., on fol. 197^a (styled باب in the index; in the text, moreover, it is repeated on fol. 202^a and styled there باب too); 22.=22, ib., on fol. 207^a; 23.=23, ib., on fol. 207^b, headed here كتاب القضاء (in the index كتاب القضاء); 24.=24, ib., on fol. 209^a, last line (on fol. 210^b there follows here a كتاب التَّحْكَم which, however, is styled in the index, as indeed in the text of all the other copies, more correctly باب); 25.=25, ib., on fol. 214^a; 26.=27, ib., on fol. 220^b, last line; 27.=28, ib., on fol. 227^a; 28.=29, ib., on fol. 236^b; 29.=30, ib., on fol. 241^a; 30.=31, ib., on fol. 244^a; 31.=32, ib., on fol. 248^a; 32.=33, ib., on fol. 250^b; 33.=34, ib., on fol. 251^b; 34.=35, ib., on fol. 254^a; 35.=36, ib., on fol. 262^b, last line; 36.=37, ib., on fol. 268^b (styled باب الولاء in the text, but in the index correctly باب); 37.=38, ib., on fol. 269^b; 38.=39, ib., on fol. 270^b; 39.=40, ib., on fol. 272^a, first line; 40.=41, ib., on fol. 273^a; 41.=42, ib., on fol. 276^b; 42.=43, ib., on fol. 281^a (styled in the index باب); 43.=44, ib., on fol. 284^a; 44.=45, ib., on fol. 285^a; 45.=46, ib., on fol. 285^b; 46.=47, ib., on fol. 287^a; 47.=48, ib., on fol. 288^a; 48.=49, ib., on fol. 291^a, here headed كتاب احياء الاموات (in the index احياء الاموات); 49.=50, ib., on fol. 292^a; 50.=51, ib., on fol. 293^a; 51.=52, ib., on fol. 294^a; 52.=53, ib., on fol. 295^a; 53.=54, ib., on fol. 301^a; 54.=55, ib., on fol. 308^b (styled باب in the index); 55.=56, ib., on fol. 321^a (styled باب in the text, but in the index correctly كتاب); 56.=57, ib., on fol. 321^b (styled باب الوصايا in the text, but كتاب in the index); 57.=58, ib., on fol. 332^b; 58.=59, ib., on fol. 338^a.

No date. College of Fort William, 1825.

No. 2270, ff. 355, ll. 14; Nasta'lik; ff. 1-10 and 353-355 supplied by a later hand, in much larger characters, ll. 13; size, 8½ in. by 4½ in.

2577

The same.

Beginning as usual. The proper title appears on fol. 1^b, l. 7; on fol. 1^a it is styled نرجمة كنز فقه حنفی and in the colophon كنز فارسی. The same fifty-nine kitâbs are found here, as in the first copy, three, however, of them, viz. Nos. 1, 36, and 42, are still styled باب, whilst in many cases an original باب has been corrected into كتاب; besides these fifty-nine kitâbs three more appear with the same designation, whilst in all the other copies they are more suitably styled باب.

1. on fol. 1^b; 2. on fol. 7^a, headed كتاب الصَّلوة; 3. on fol. 18^b; 4. on fol. 22^a; 5. on fol. 23^b; 6. on fol. 30^b; 7. on fol. 36^a; 8. on fol. 36^b; 9. on fol. 48^b, first line, headed كتاب الاعتناق; 10. on fol. 51^a, second line; 11. on fol. 55^b; 12. on fol. 58^b, lin. penult.; 13. on fol. 61^a, headed كتاب السَّير; 14. on fol. 65^b, headed كتاب اللَّغِيط; 15. on fol. 66^a; 16. on fol. 66^b; 17. likewise on fol. 66^b; 18. on fol. 67^b; 19. on fol. 68^b; 20. on fol. 76^b; 21. on fol. 77^b; 22. on fol.

79^b, last line, and fol. 80^a, first line; 23. on fol. 80^a; 24. on fol. 80^b; 25. on fol. 82^b (after this the *first additional kitāb*, on fol. 83^a, headed *كتاب من يقبل شهادة* (شهادته ومن لا يقبل شهادته); 26. on fol. 85^a; 27. on fol. 86^a, first line; 28. on fol. 88^b; 29. on fol. 93^a; 30. on fol. 95^a; 31. on fol. 96^b, last line; 32. on fol. 99^a, first line; 33. on fol. 99^b; 34. on fol. 100^b; 35. on fol. 102^a, first line; 36. on fol. 106^a; 37. on fol. 108^b, last line, headed *كتاب الولاء*; 38. on fol. 109^a; 39. on fol. 109^b, last line; 40. on fol. 110^b; 41. on fol. 111^b; 42. on fol. 112^b; 43. on fol. 114^b, headed *كتاب احياء الموات*; 44. on fol. 116^a; 45. on fol. 116^b; 46. likewise on fol. 116^b; 47. on fol. 117^b; 48. on fol. 118^a; 49. on fol. 119^b, headed *كتاب احياء الموات*; 50. likewise on fol. 119^b; 51. on fol. 120^a, last line; 52. on fol. 120^b; 53. on fol. 121^a (after this the *second additional kitāb* on fol. 121^b, headed *كتاب ما يجوز ارتهانه والارتهان به وما لا يجوز* (يجوز ارتهانه والارتهان به); 54. on fol. 124^a, headed *كتاب الجنانية*; 55. on fol. 127^b; 56. on fol. 133^b, first line; 57. likewise on fol. 133^b, headed *كتاب الوصايا* (after this the *third additional kitāb*, on fol. 134^a, headed *كتاب الوصية بثلاث المال*); 58. on fol. 138^b; 59. seems to begin on fol. 141^a (the heading is left blank).

This copy ends on fol. 147^b, and is dated the 7th of Rabi'-alawwal, A. H. 1145 (A. D. 1732, Aug. 28), by Fāḍilbeg Ustād-i-'Abd-alfattāḥ. The text is illustrated by innumerable marginal glosses and additional short tracts on points of the Hanafite law. Ff. 148-153 as well as the fly-leaves in the beginning are filled with similar treatises, written by various hands, for instance, *كتاب في القينة من التوافل الطهارة جوار النعيم*, *كتاب في الجنانية الاضحية*, etc.

No. 2680, ff. 153, ll. 19; Nasta'liq; size, 12½ in. by 8½ in.

2578

The same.

Beginning as usual. An index on the fly-leaves at the end. Only fifty-four kitābs are marked here, viz. Nos. 1-14, 16-23, 25, 27-53, 55, 57-59 of the preceding copies; the remaining ones are styled *باب*.

1.=1 in the preceding copies, on fol. 2^a; 2.=2, ib., headed *كتاب معرفت الصلوة*; 3.=3, ib., on fol. 55^a; 4.=4, ib., on fol. 65^b; 5.=5, ib., on fol. 71^b; 6.=6, ib., on fol. 91^b; 7.=7, ib., on fol. 108^a; 8.=8, ib., on fol. 109^b; 9.=9, ib., on fol. 147^a, headed *كتاب العتاق*; 10.=10, ib., on fol. 155^b, headed *كتاب الإيمان* (omitted in the index); 11.=11, ib., on fol. 172^a; 12.=12, ib., on fol. 182^a; 13.=13, ib., on fol. 188^a, headed *كتاب السير* (in the index *الجهاد*); 14.=14, ib., on fol. 203^a, headed *كتاب اللقطة*; 15.=16, ib., on fol. 204^b (styled *باب* in the index); 16.=17, ib., on fol. 205^b; 17.=18, ib., on fol. 209^a; 18.=19, ib., on fol. 211^a; 19.=20, ib., on fol. 237^a; 20.=21, ib., on fol. 240^a; 21.=22, ib., on fol. 246^a; 22.=23, ib., on fol. 246^b; 23.=25, ib., on fol. 254^a; 24.=27, ib., on fol. 262^b; 25.=28, ib., on fol. 270^a; 26.=29, ib., on fol. 281^b;

27.=30, ib., on fol. 287^b; 28.=31, ib., on fol. 291^b; 29.=32, ib., on fol. 298^a; 30.=33, ib., on fol. 300^a; 31.=34, ib., on fol. 301^b; 32.=35, ib., on fol. 305^b; 33.=36, ib., on fol. 319^a; 34.=37, ib., on fol. 327^a, headed *كتاب الولاء*; 35.=38, ib., on fol. 328^a; 36.=39, ib., on fol. 329^b; 37.=40, ib., on fol. 331^b (styled *باب* in the index); 38.=41, ib., on fol. 334^a; 39.=42, ib., on fol. 338^a; 40.=43, ib., on fol. 344^a, headed *كتاب القسمة* (styled *باب* in the index); 41.=44, ib., on fol. 347^b; 42.=45, ib., on fol. 349^a; 43.=46, ib., on fol. 349^b; 44.=47, ib., on fol. 351^b; 45.=48, ib., on fol. 353^a; 46.=49, ib., on fol. 357^a, headed *كتاب احياء الموات*; 47.=50, ib., on fol. 357^b; 48.=51, ib., on fol. 359^a; 49.=52, ib., on fol. 360^a; 50.=53, ib., on fol. 361^b; 51.=55, ib., on fol. 377^b; 52.=57, ib., on fol. 393^b, headed *كتاب الوصايا*; 53.=58, ib., on fol. 407^a; 54.=59, ib., on fol. 414^a.

No date. Numerous glosses and Persian paraphrases of Arabic terms and sentences on the margin, inter-linear notes too.

No. 703, ff. 436, ll. 13; Nasta'liq; ff. 429-436 supplied later; size, 8½ in. by 4½ in.

2579

The same.

Beginning as usual. An index on the fly-leaves. Translator's name on fol. 1^b, l. 9. All divisions in the text are equally styled *باب* (with some fasls of course as subdivisions), 202 in number, except the *first*, styled *كتاب البيوع*, and the *nineteenth*, *كتاب الطهارة* on fol. 123^b. The latter is marked on the margin. In the index, on the other hand, five divisions are called *كتاب*, viz. the *first*, the *third*, the *fourth*, the *fifth*, and the *nineteenth*.

No date. A former owner of this copy was Ḥāfiẓ 'Ināyat-allāh ibn Ḥāfiẓ 'Alī ibn Ḥāfiẓ Bahā-aldīn, a Kuraishite. The index is added by a more modern hand.

No. 892, ff. 256, ll. 16; Nasta'liq; size, 10½ in. by 5½ in.

2580

Sajanjal-almuslimin (سجنجل المسلمين).

The mirror of the Muslims, another work on Hanafite law, both civil and ecclesiastic, by Muḥammad Wārith bin Muḥammad Bākīr bin Muḥammad 'Alī alsadıki altughluḡābādī (see the author's name on fol. 1^b, l. 13, and the title on fol. 2^a, l. 9), beginning: *الحمد لله الذي خلق الارض والسموات بقضائه خلق الانسان الخ*.

It contains the following kitābs:

كتاب العلم, on fol. 3^b, in seven bābs.
كتاب الطهارة, on fol. 59^b, in nine bābs.
كتاب الصلوة, on fol. 94^a, in thirty-three bābs.
كتاب الدعاء, on fol. 195^a, in four bābs.
كتاب الزكوة, on fol. 208^b, in nine bābs.
كتاب الصوم, on fol. 217^b, in three bābs.

كتاب الحجّ، on fol. 225^a, in three bâbs.
 كتاب تبيان اعمال الليل والنهار والاسبوع ولياليها
 وتبيان نوافل الليالي والاّيام من الشهور الخ
 in fifteen bâbs.

كتاب المعيشة، on fol. 277^a, in five bâbs.

This last kitâb is defective, in consequence of a lacuna after fol. 320; the end of the third and the beginning of the fourth bâb are missing.

Dated the 2nd of Dhû-al-hijjah, A. H. 1112 = A. D. 1701, May 10 (the forty-fifth year of 'Âlamgir's reign); six different transcribers have co-operated in this copy, viz. Muhammad 'Âmil, 'Alim-allâh, Nûr-alhudâ, Muhammad . . . (name destroyed by worms), 'Abd-alnabi and Shaikh Jamâl Muhammad. The first owner was Ghulâm Mu'in-al-din, son of Jamâl Muhammad ibn Shaikh Yâr Muhammad, an inhabitant of Tughlukâbâd.

No. 1590, ff. 344, ll. 21; written in various styles of Nasta'lik; much damaged by worms; size, 9½ in. by 5½ in.

2581

Jâmi'-i-'abbâsi (جامع عباسي).

The *first volume* of the famous collection of Muhammadan civil and ecclesiastical laws according to the Shi'ite doctrine, by the great Shi'ah divine Bahâ-aldin Muhammad al-'Âmili (see above, Nos. 1517-1520 and 2251), compiled at the request of Shâh 'Abbâs alhusaini alnûsawi (who reigned A. H. 996-1038 = A. D. 1588-1628), revised and annotated by 'Izz-aldin Muhammad ibn Mir Abû-alhasan ibn Muhammad Ismâ'il alhusaini alnûsawi, who found the original work not detailed enough and enlarged it (a) by glosses to the text, (b) by glosses to the glosses, (c) by additional interpretations of remaining doubtful points. The text of the original is marked من, the glosses ح, the glosses to the glosses تَح, and the additional interpretation (عبارت حاشية) ح.

This *first volume* comprises the first *five bâbs* only, and is all that Bahâ-aldin was able to finish. The remaining fifteen bâbs of the work were, after Bahâ-aldin's death (the 12th of Shawwâl, A. H. 1030 = A. D. 1621, Aug. 30), supplied by Nizâm bin Husain of Sâwah, compare Bodleian Cat., No. 1784; Rieu i. p. 25 sq.; W. Pertsch, Berlin Cat., pp. 250 and 251 (where it is styled جامع عباسي); E. G. Browne, Cambridge Cat., p. 63; J. Aumer, p. 130; Fleischer, Cat. Dresd., No. 338; Cat. Codd. Or. Lugd. Bat. iv. p. 178; A. F. Mehren, p. 5, etc. Lithographed at Lucknow, A. H. 1264, and at Tabriz, A. H. 1277.

Beginning: الحمد لله رب العالمين . . . و بعد چون
 نوحه خاطر ملكوت ناظر اشرف اقدس كلب آستان الخ

Bâb I (on purification and ablution): در بيان طهارت، يعنى وضو و غسل و تيمم و تواضع آن

Bâb II (on prayer): در نمازهاي واجبي و سنتي، on fol. 51^b.

Bâb III (on alms): در بيان زكوة واجبي و سنتي و خمس، واجبي و سنتي، on fol. 141^b.

Bâb IV (on fasting): در بيان روزه واجب و سنت، on fol. 153^b.

Bâb V (on the pilgrimage): در بيان حج گذاردن، on fol. 168^b.

Fol. 194 is not in its proper place, fol. 193 being immediately followed by fol. 195. But it belongs to the *fifth bâb* undoubtedly, as it contains some additional glosses to and interpretations of the pilgrimage question (بحث حج).

Dated by 'Alî Nakî ibn Sayyid Muhammad Taqî bin Mir Kâsim, the 14th of Shawwâl, A. H. 1149 (the nineteenth, or more correctly, the eighteenth, year of Muhammadshâh's reign) = A. D. 1737, Febr. 15, at Aurangâbâd.

No. 1980, ff. 199, ll. 14; good Nasta'lik; size, 9½ in. by 5½ in.

2582

Miftâh-alhidâyat (مفتاح الهداية).

A tract in form of questions and answers on points of Muhammadan theology and law; the answers are given by Shaikh Jîw, or with his fuller name, Miyân Shaikh 'Alî Jîw (see fol. 77^b, ll. 6-7), i. e. Shaikh Miyânîr or Miyânîw, the famous Indian saint of the Kâdiri order, who died, eighty-eight years old, the 7th of Rabi'-alawwal, A. H. 1045 (A. D. 1635, Aug. 21), see Safinat-alauliyâ, No. 65 (col. 282 in this Cat.), and Rieu i. p. 358.

Beginning: از حضرت شيخ جيو پرسيدم كه مردم
 باحوال اولاد الخ

According to the colophon this little treatise is taken from a work, styled معارف و حقائق، by Âgâh Miyân (عبد كورار).

Dated the 12th of Rajab, A. H. 1149 (A. D. 1736, Nov. 16).

No. 3519, ff. 46-80, ll. 11; careless and inelegant Nasta'lik; some of the first leaves greatly damaged; size, 7½ in. by 4 in.

2583

Takmil-alimân wa takwiyat-alikân dar bayân-i-'akâ'id-i-Islâm (تكميل الايمان و تقوية الايقان در بيان عقائد اسلام).

An exposition of the Muhammadan creed according to the Sunnite doctrine, by 'Abd-alhakî bin Saif-aldin alturk aldihlawi albukhârî, the well-known author of the اخبار الاخير (see above, No. 290), the جذب القلوب الى دار المحبوب (No. 640 above); the رسالة (Nos. 720-723 above, and No. 2586 below); the زاد المتقين (No. 1894 above); the مرج البحرين و جامع الطرفين (Rieu i. p. 356); the دستور فائض الثور or آداب لباس (see below, No. 2658); the commentaries on the مشكاة and the سفر السعادة (see Nos. 2654-2657 below in the section 'Traditions'), etc., who was born A. H. 958 (A. D. 1551) and died in his native

place Dihli, A. H. 1052 or 1053 (A. D. 1642, 1643); other copies of this treatise are noticed in Bodleian Cat., No. 1789; Rieu ii. p. 827^b, I; and J. Aumer, p. 128. It has been translated into Hindûstânî under the title سبيل الجنان and printed in India.

Beginning: الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وامام المتقين وخاتم النبيين محمد وآله واصحابه واتباعه اجمعين، اما بعد ميگويد فقير حقير اصعب عباد الله القوى الباري عبد الحق بن سيف الدين التتري الدهلوي البخاري كه اين رساله است الخ.

The title, as given above, appears on fol. 17^a, l. 5. Many valuable glosses on the margin. On fol. 16 an index of thirty-four bâbs, apparently referring to the present work (although it has no distinct subdivisions), is given, with the folios assigned. This treatise ends on fol. 123^a, l. 3; the rest of the page is filled with a saying of 'Alî bin Abi Tâlib on the science of fal. The remaining leaves, ff. 123^b-134^a, contain:

1. An anonymous theological tract, compiled at Ahmadnagar, and beginning: الحمد لله الذي اعطينا بمعرفة الحقائق والهمنا بتصديقه بيانها الخ. It is written in form of questions and answers on the meaning of نماز, روزه, حج, زكوة, اسلام, and ايمان, on ff. 123^b-127^b.

2. A tract on the ليلة القدر in form of a letter by Miyân Sayyid Kâsim (مكتوب بندگان ميان سيد قاسم), with reference, as it seems, to the views held on this subject by Shâh Lutf-allâh bin Shâh 'Alî Pandsâli (پندسالی), beginning: اعلمو ايها لطيفة الراشدين وجميع (المصدقين) ما كانوا حاضرين الموافق المصدقين (المصدقين) ما كانوا حاضرين الخ, and الغائبين الخ, on ff. 128^a-134^b.

At the end it is stated, that this tract was written the 10th of Ramadân, A. H. 1103 (A. D. 1692, May 26), in behalf of (از جانب) Sayyid 'Abd-alhayy, Malik Ya'kûb, Miyân Malikji, Sayyid Burhân, and Sayyid 'Îsâ. Ff. 37^b, 39^b, 43^b, 62^b, 94^b, 107^b, 115^b, 116^b, 118^b, 119^b, 120^b, and 133^b are left blank.

No. 2756, ff. 16-134, ll. 12-14; Naskhî; size, 9½ in. by 6½ in.

2584

Another copy of the same.

Beginning as in the preceding copy. Many marginal glosses.

Dated the 24th of Safar, A. H. 1144 (A. D. 1731, Aug. 28). College of Fort William, 1825.

No. 2303, ff. 56, ll. 17; careless Nasta'lik; size, 8½ in. by 5½ in.

2585

The same.

Beginning the same. The title, as given here, runs: تكميل الايمان والايقان در بيان عقائد اسلام. It is slightly defective at the end, as the last page is written by a different hand and appears not to belong to this treatise at all.

No. 677, ff. 69-147, ll. 16; Shikasta; size, 8½ in. by 4½ in.

IND. OFF.

2586

Muntakhab az kitâb-i-Jadhb-alkulûb ilâ diyâr-almahbûb (منتخب از کتاب جذب القلوب الى ديار المحبوب).

Prayers and invocations, selected by an anonymous author at the request of some friends, from the same 'Abd-alhakḳ bin Saif-al-din's history and topography of Madinah, جذب القلوب الى دار المحبوب (see above. No. 720 sq.); in the heading of the present Muntakhab دار has been substituted for the more correct ديار. At the end this tract is styled مجموعة صلوات حضرت شيخ المشايخ عبد الحق الدهلوي.

Beginning: بسم الله الرحمن الرحيم ابتدى و بحمد الله الملك الجواد الكريم اهتدى اللهم يا فارج الهمم ويا كاشف الغم الخ.

A mukaddimah (در ذكر فوائد صلوات و نتائج و ثمرات آن) begins on fol. 2^a. The first page is injured at the bottom.

Dated by 'Abd-almajid, son of Shaikh Hamzâ (perhaps the compiler himself), the 2nd of Shawwâl, A. H. 1150 (A. D. 1738, Jan. 23), at سانور.

No. 1630, ff. 1-48^b, ll. 11; careless and irregular Nasta'lik; size, 8½ in. by 5½ in.

2587

Miftâḥ-alsalât (مفتاح الصلوة).

A treatise on prayers and other rites and observances of Islâm, beginning: الحمد لله رب العالمين والصلوة والسلام على رسوله محمد سيد الاولين والآخرين و على آله واصحابه . . . بدان تا نيکبخت کند ترا حق تعالى كه دانستن فرضي الخ.

The author's name is not mentioned, but according to his statement in the colophon this copy is his own autograph, which he finished at the end of the month Dhû-alhijjah, A. H. 1061 (A. D. 1651, December). Colated throughout; a few glosses on the margin.

No. 446, ff. 116, ll. 15; Nasta'lik; size, 9 in. by 5 in.

2588

Asâs-i-Islâm (اساس اسلام).

A mathnawî on Muhammadan theology and law, composed by an author with the takhallus 'Âbid, A. H. 1064=A. D. 1654 (see fol. 2^a, ll. 3 and 8, and fol. 2^b, l. 3), divided into five bâbs, viz. 1. در بيان ايمان, on fol. 2^b; 2. در بيان نماز و شرائط و ارکان و متعلقات آن, on fol. 18^b; 3. در ذکر روزه و متعلقات آن, on fol. 33^a; 4. در بيان زکوة اموال و ملحقات آن, on fol. 36^b; 5. در ذکر حج و احکام آن, on fol. 41^b.

Beginning:

بسم معبود کل موجود - من له حمد کل محمود

Dated the 15th of Muharram, A. H. 1179 (A. D. 1765, July 4), by Ghulâm Muhyi-al-din.

No. 934, ff. 54, 2 coll., each ll. 11; Nasta'lik; size, 8½ in. by 4½ in.

2589

Silāh-al'ābidin (سلاح العابدین).

Regulations on prayers, invocations, and similar subjects, relating to the Muhammadan worship, composed A. H. 1067 (A. D. 1656, 1657), and divided into nineteen bābs and eighty faṣls.

Beginning: الحمد لله الذى جعل الصلوة والدعوات وسيلة الى النجاة وسبباً لرفع الدرجات الخ.

The author does not mention his name.

Dated the 15th of Rabi'-alawwal in the nineteenth year of Muḥammadshāh's reign, A. H. 1150 (A. D. 1737, July 13).

No. 389, ff. 97-171, ll. 19; careless Nasta'lik; size, 10½ in. by 6½ in.

2590

Masā'il-i-sharḥ-i-Wikāyah (مسائل شرح وقایه).

An encyclopædia of Muhammadan theology and law, according to the Hanafite school, being a Persian paraphrase and explanation of the well-known Arabic work *مَسَائِلُ الْهُدَايَةِ فِي وَقَايَةِ الرُّوَايَةِ* of Imām Burhān-alshari'at Maḥmūd bin Šadr-alshari'at 'Ubaid-allāh (see G. Flügel iii. p. 207 sq., and *Abhandlungen der Sächs. Gesellschaft*, etc., viii. p. 322; J. Aumer, *Arabic Cat.*, p. 91; H. Khalfa vi. p. 458), which was itself an abridgement of the still more renowned standard work *الهداية* of Burhān-aldu Abū-alḥasan 'Alī bin Abūbākr al-Marghināni (died A. H. 593 = A. D. 1197, see Loth, *Arabic Cat.*, p. 54^b sq.; G. Flügel iii. p. 202 sq.; J. Aumer, *Arabic Cat.*, pp. 89-91; H. Khalfa vi. pp. 479-495; printed at Calcutta, A. H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). The Persian translator and commentator is called here 'Abd-alkhālik (further down in No. 2593 'Abd-alḥakḳ) *شجادر* (in No. 2593 *سجادر* or *سجادل*, perhaps *سجّادل*, *saḥḥādil*, the true-hearted one) of Sirhind; his spiritual guide was Shaikh Muḥammad Ma'sūm. He completed this work A. H. 1076 (A. D. 1665, 1666), and dedicated it to the emperor 'Ālamgir, see fol. 7^a, l. 10 sq. It is divided into many *kitābs*, *bābs*, and *faṣls*, a complete index of which is prefixed to the work on ff. 1-5^b.

The list of the *kitābs*, which in almost every respect agrees with that in the *كنز الدقائق* (see above, Nos. 2575-2579), is as follows:

1. كتاب الطهارة, on fol. 7^b; 2. كتاب الصلوة, on fol. 29^a; 3. كتاب الزكوة, on fol. 55^a; 4. كتاب الصوم, on fol. 64^a; 5. كتاب الحج, on fol. 69^b; 6. كتاب التكليف, on fol. 82^a; 7. كتاب الرضاع, on fol. 96^b; 8. كتاب الطلاق, on fol. 97^b; 9. كتاب العتاق, on fol. 130^a; 10. كتاب الأيمان, on fol. 137^b; 11. كتاب الحدود, on fol. 148^b; 12. كتاب السرقة, on fol. 156^b; 13. كتاب الجهاد, on fol. 161^b; 14. كتاب اللقيط, on fol. 172^b; 15. كتاب الآبق, on fol. 173^a; 16. كتاب اللقطة, on fol. 174^a; 17. كتاب المفقود, on fol. 174^b; 18. كتاب

- الشركة, on fol. 175^a; 19. كتاب الوقف, on fol. 178^a; 20. كتاب البيع, on fol. 179^b; 21. كتاب الصرف, on fol. 207^a; 22. كتاب الكفالة, on fol. 209^b; 23. كتاب الموالة, on fol. 218^b; 24. كتاب القضاء, on fol. 220^a; 25. كتاب الشهادة والرجوع عنها, on fol. 231^b; 26. كتاب الوكالة, on fol. 243^b; 27. كتاب الدعوى, on fol. 252^b; 28. كتاب الصلح, on fol. 266^a; 29. كتاب الاقرار, on fol. 271^a; 30. كتاب المضاربة, on fol. 277^b; 31. كتاب الوديعة, on fol. 284^a; 32. كتاب العارية, on fol. 286^a; 33. كتاب الهبة, on fol. 288^b; 34. كتاب الاجارة, on fol. 292^a; 35. كتاب المكاتب, on fol. 303^a; 36. كتاب الولاء, on fol. 309^a; 37. كتاب الاكراه, on fol. 310^a; 38. كتاب الحجر, on fol. 312^b; 39. كتاب المأذون, on fol. 314^a; 40. كتاب الغصب, on fol. 317^b; 41. كتاب الشفعة, on fol. 322^a; 42. كتاب الفسعة, on fol. 327^b; 43. كتاب المساقات, on fol. 333^a; 44. كتاب الذبائح, on fol. 334^a; 45. كتاب الاضحية, on fol. 335^b; 46. كتاب الكراهية, on fol. 338^a; 47. كتاب احياء الموات, on fol. 345^a; 48. كتاب الاشربة, on fol. 348^a; 49. كتاب الصيد, on fol. 349^b; 50. كتاب الرهن, on fol. 352^b; 51. كتاب الجنابات, on fol. 363^b; 52. كتاب الديات, on fol. 372^b; 53. كتاب المعاقل, on fol. 389^a; 54. كتاب الوصية, on fol. 389^b; 55. كتاب الخنثى, on fol. 402^a.

Beginning: الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله واصحابه اجمعين بعد هذا ميگرید احقر عباد الله الغنى عبد الخالق شجادل سرهندي الخ.

The whole work consists of single mas'alas, therefore the title.

No date.

No. 582, ff. 404, ll. 17; large and distinct Nasta'lik; illuminated frontispiece, the first two pages of the text richly adorned; size, 12½ in. by 7½ in.

2591

Another copy of the same.

No index. Beginning the same as in the preceding copy.

Dated in the title-vignette, on fol. 1^a, A. H. 1189 (A. D. 1775, 1776). This copy is as splendidly and as carefully written as the preceding one.

No. 581, ff. 303, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece, the first two pages richly adorned; size, 11½ in. by 6½ in.

2592

Tarjuma-i-manẓūm az mukhtaṣar-i-Wikāyah (ترجمة منظوم از مختصر وقایه).

An abridged translation of the same Wikāyah in Persian mathnawi-baits by an anonymous author. Beginning:

ای برادر بیمار رو بوضو
دست از غیر دوست پاک بشو

This poetical paraphrase is subdivided, like the preceding prose-translation, into *kitābs*, *bābs*, and *faṣls*. The *kitābs* are in the following order (greatly differing from that in the preceding version):

1. کتاب در بیان وضو, on fol. 1^b; 2. کتاب در بیان نماز, on fol. 11^a; 3. کتاب در بیان زکوة, on fol. 36^a; 4. پاره از کتاب حج, on fol. 42^b; 5. کتاب در بیان صیام, on fol. 48^a; 6. کتاب در بیان نکاح, on fol. 59^a; 7. کتاب در بیان طلاق, on fol. 69^b; 8. کتاب در بیان عتاق, on fol. 93^a; 9. کتاب بیان سوگند, on fol. 100^a; 10. کتاب, on fol. 111^b; 11. کتاب در خرید و فروخت, on fol. 130^a; 12. کتاب قسمت, on fol. 132^b; 13. کتاب در بیان هبة, on fol. 134^a; 14. کتاب, on fol. 135^b; 15. کتاب ودیعت, on fol. 141^b; 16. کتاب غصب, on fol. 142^b; 17. کتاب در بیان یترو, on fol. 144^b; 18. کتاب کفاله, on fol. 149^a; 19. کتاب وکالت, on fol. 152^a; 20. کتاب, on fol. 153^a; 21. بیان شرکت, on fol. 156^a; 22. کتاب مضاربة, on fol. 158^a; 23. کتاب مزارعت, on fol. 160^b; 24. در مساقات, on fol. 161^b; 25. کتاب احیاء, on fol. 162^a; 26. کتاب بیان اوقات, on fol. 163^b; 27. کتاب, on fol. 165^a; 28. کتاب بیان اشربه, on fol. 167^b; 29. کتاب ذبائح, on fol. 168^b; 30. کتاب بیان قربانی, on fol. 169^b; 31. کتاب بیان صید, on fol. 171^b; 32. کتاب بیان مفقود, on fol. 172^b; 33. کتاب مال, on fol. 173^a; 34. کتاب بیان اهل قضا, on fol. 175^a; 35. کتاب بیان رجوع, on fol. 178^b; 36. کتاب, on fol. 182^b; 37. کتاب دعوی, on fol. 185^a; 38. کتاب در بیان صلح, on fol. 190^a; 39. کتاب, on fol. 192^a; 40. کتاب بیان دزدی, on fol. 195^b; 41. کتاب جنایت, on fol. 198^a; 42. کتاب جهاد کفار, on fol. 203^b; 43. کتاب در بیان دیت, on fol. 206^b; 44. کتاب در بیان اکراه, on fol. 207^a; 45. کتاب کفاره, on fol. 213^b; 46. کتاب بیان حجر, on fol. 214^b; 47. کتاب مسائل خنثی, on fol. 218^a; 48. کتاب وصیت, on fol. 222^b.

No date. College of Fort William, 1825.

No. 2187, ff. 224, 2 coll., written by two different hands in Nasta'lik, the first on ff. 1-120, ll. 11 in a page, the second on ff. 121-224, ll. 13 in a page; size, 7½ in. by 5 in.

2593

Sharḥ-i-Hidāyah (شرح هدایه).

The first volume (جلد اول) of a Persian paraphrase and explanation of the still greater encyclopædia of Muḥammadan theology and law, the هدایه (see above in No. 2590), compiled after the completion of the *Abd-alkhālik*, or *Abd-alkhāk* (as he is called here) Sa'cādīl of Sirhind, and dedicated, like the previous work, to the emperor

'Ālamgīr. This *first* of the four volumes of the whole comprises the following *five kitābs*, corresponding to the first five in the *Wikāyah*:

1. کتاب الصلوة, on fol. 2^a; 2. کتاب در بیان طهارت, on fol. 52^b; 3. کتاب در بیان زکوة, on fol. 177^a; 4. کتاب در بیان حج, on fol. 231^b; 5. کتاب الصوم, on fol. 277^b.

Beginning: الحمد لله الواحد الصمد لم يلد ولم يكن له كفواً واحداً والصلوة والسلام على رسوله الذى اسمه احمد وعلى آله واصحابه الامجد بعد هذا ميگوید احقر عباد الله الغنى عبد الحق سجاوول (or سجادل) كه چون بعون الله الخ.

Many interlinear glosses and paraphrases. This copy is dated the 17th of Rabi'-alawwal in the thirty-eighth year of 'Ālamgīr's reign (=A.H. 1106, A.D. 1694, Nov. 5), by Jān Muḥammad-i-ḥāum-i-Shaikhzāda-i-abbāsi, who lived at Lāhūr.

No. 361, ff. 393, ll. 13; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

2594

Sharḥ-i-Hidāyah (شرح هدایه).

The *fourth* and last volume (جلد چهارم) of the same Persian paraphrase of the *Hidāyah*, comprising the last *sixteen kitābs*, corresponding to the fifteen, viz. 41-55, in the *Wikāyah*, viz.:

1. کتاب الشفعة, on fol. 4^b=41 in the *Wikāyah*; 2. کتاب المزارعت, on fol. 31^a=42, ib.; 3. کتاب قسمت, on fol. 53^a, not marked as *kitāb* in No. 2590, but appearing as the twenty-third in the poetical paraphrase, No. 2592; 4. کتاب المساقات, on fol. 62^b=43 in No. 2590; 5. کتاب الذبائح, on fol. 67^b=44, ib.; 6. کتاب الاضحية يعنى قربانى, on fol. 77^a=45, ib.; 7. کتاب الكراهية, on fol. 81^b=46, ib.; 8. کتاب احیاء, on fol. 106^b=47, ib.; 9. کتاب الاشربة, on fol. 123^b=48, ib.; 10. کتاب الصيد, on fol. 133^a=49, ib.; 11. کتاب التهنين, on fol. 150^b=50, ib.; 12. کتاب, on fol. 217^b=51, ib.; 13. کتاب الدية, on fol. 258^b=52, ib.; 14. کتاب در بیان معاقل, on fol. 334^b=53, ib.; 15. کتاب الرصية, on fol. 345^b=54, ib.; 16. کتاب, on fol. 401^b=55, ib.

An index on ff. 1^b-3^a. The proper order of ff. 249-265 is: 249, 256-264, 250-255, 265.

No date.

No. 1792, ff. 409, ll. 16; clear and distinct Nasta'lik; illuminated frontispiece on fol. 4^b; size, 11½ in. by 7½ in.

2595

Taisir-alahkām (تيسير الاحكام).

A short compendium of Muḥammadan theology, dealing with the principal points of orthodox ecclesiastical law on the basis of *Qurān* and *Sunnah*. It was

compiled by Shihâb Shams 'Umar of Daulatâbâd at the request of Ashrafkhân (probably the son of Islâmkhân, with his original name Mir Muḥammad Ashraf, who died A. H. 1097 = A. D. 1686, see Rieu ii. p. 778^a), and is divided into four bâbs:

1. در بیان ایمان, on fol. 13^b.
2. در اجتناب از گناه, on fol. 20^a.
3. در بیان نماز, on fol. 22^a.
4. در بیان محظورات و مکروهات, on fol. 53^a.

Beginning: حمد و انرو ثنای متکاتر مر حضرت صمدیت
ذی الجلال جل جلاله را کد الخ

On the first three pages interlinear Persian paraphrases of the Arabic words occurring in the text.

No. 1627, ff. 11^b-57^b, ll. 16; Naskhi; size, 9 in. by 5 in.

2596

Another copy of the same.

Beginning the same as in the preceding copy. Instead of the four bâbs of that copy, however, there are here five, viz.:

1. در بیان ایمان, on fol. 3^a, first line.
2. در بیان اجتناب از گناه, on fol. 9^b, first line.
3. در بیان نماز, on fol. 11^b.
4. در بیان محزورات (محظورات) و مکروهات, on fol. 40^b.
5. در آداب و اخلاق, on fol. 42^a.

No date. College of Fort William, 1825.

No. 2287, ff. 44, ll. 15; Nasta'liq; size, 8½ in. by 5 in.

2597

Tarjuma-i-Ṣaḥīfa-i-kāmilah (ترجمه صحیفه کامله).

A Persian paraphrase of the great Arabic collection of prayers (دعا), entitled *al-ṣaḥīfa al-kāmilah* (the perfect codex) and called the prayer-book of the fourth Shi'ite Imām 'Alī Zayn-al-'ābidīn (who died the 18th of Muḥarram, A. H. 94 or 95 = A. D. 712, Oct. 24, or 713, Oct. 13, see *Safinat-alawliyā*, No. 8, col. 275 in this Cat.), which was handed down to future generations by Al-Mutawakkil bin Hārūn Thakāfi, comp. Loth, Arabic Cat., p. 83; H. Khalfā iii. p. 100; printed in Calcutta, A. H. 1248. The translator was Muḥammad Ṣāliḥ bin Muḥammad Bāqir of Qazwīn, who had also made, as he states in the preface, a Persian version of Shaikh Badī'alzamān Kūlpā'i's (قهبائی) commentary on the same work, and written himself some Arabic notes on it.

Beginning of the preface: یا الله یا سمیع الدعای و یا جمیل الثنا و یا عظیم الاحسان و یا کریم الامنان بک
اعتمادی الخ

The Arabic text with the Persian paraphrase begins on fol. 4^b, last line: حدثنا السید الاجل نجم الدین بهاء
الشرف ابو الحسن محمد الخ

Copied by Afḍal bin Dadah of Hamadān, A. H. 1097 (A. D. 1686).

No. 726, ff. 291, ll. 15; Nasta'liq; size, 7½ in. by 4½ in.

2598

An encyclopædia of Muḥammadan law from the strictest Sunnite standpoint, together with elaborate discussions on many moral and ethical questions closely connected with it, based on traditions and numerous quotations from standard works both in Arabic and Persiau. The Arabic quotations are always accompanied by a Persian paraphrase. No author's name or title is to be found, as the copy opens abruptly in the middle of the second اصل, and a good number of leaves are missing in the beginning. There are besides several lacunas, viz. after ff. 24, 28, 50, 212, and 213. The work is apparently divided into forty-four اصل, the headings of which are quoted here, with the exception of اصل 1, 2, 7, and 38, which are missing:

3. در فضائل علم و علما, on fol. 1^b, last line.
4. در علم خواندن, on fol. 4^a.
5. در بیان زیارت کردن علما و صلحا, on fol. 8^b.
6. در بیان شرف ایمان, on fol. 17^b.
8. در بیان شرف و عظمت نماز, on fol. 37^b.
9. در مذمت و زجر متهاون والصلوة و مستحق آن, on fol. 51^b.
10. در شناختن و قتها نماز, on fol. 58^a.
11. در فضیلت بانگنماز گفتن و شرف مؤذن و امام, on fol. 71^a.
12. در بیان فضیلت جماعه, on fol. 73^a.
13. در بیان شرف تکبیر الاولی, on fol. 76^a.
14. در بیان اتمام رکوع و سجود, on fol. 77^b.
15. در بیان نماز سفر, on fol. 79^b.
16. در بیان نماز جمعه و عید, on fol. 82^b.
17. در بیان نماز نوافل, on fol. 85^a.
18. در بیان کفن کردن الخ, on fol. 86^a.
19. در بیان روز تعزیه و جمعیت کرده نشستن الخ, on fol. 87^b.
20. در بیان نهادن میت در کور, on fol. 92^a.
21. در بیان تلقین کردن میت, on fol. 93^a.
22. در بیان احکام زکوة, on fol. 105^b.
23. در بیان روزهای ماه رجب, on fol. 116^a.
24. در بیان احکام حج, on fol. 127^a.
25. در فضیلت قربانی کردن, on fol. 130^b, last line.
26. در بیان ذبائح الخ, on fol. 135^b.
27. در بیان احکام عقیقه کردن, on fol. 137^a.
28. در بیان حلق و قصر, on fol. 141^a.
29. در بیان ذکر و یاد کردن خدا تعالی, on fol. 142^a.
30. در بیان فضیلت قرآن خواندن, on fol. 151^b.
31. در احکام نکاح کردن, on fol. 152^b.
32. در بیان شیخی و درویشی, on fol. 167^b.
33. در بیان توکل, on fol. 187^a.
34. در بیان کسب و تجارة, on fol. 193^a.

35. در داد و ستد معامله. on fol. 202^b.
 36. در بیان جامه پوشیدن و ستار بستن. on fol. 205^a.
 37. در مدح سنت و ذم بدعه. on fol. 211^b.
 39. در بیان سلام کردن و پشت دوتا نمودن. on fol. 215^a.
 40. در بیان آنکه اگر مؤمن در جوانی عمر در عبادت گذرانید الخ. on fol. 217^a.
 41. در ذم دشنام و فحش گفتن. on fol. 218^b.
 42. در بیان فضیله آیه کریمه. on fol. 219^a.
 43. در فضیلت الحمد لله را خواندن. on fol. 220^a.
 44. در بیان فضیلت دوستان دیندار و محبان نیک کردار. on fol. 220^b.

Among the great number of authorities, on which this modern work, apparently belonging to the second half of the eleventh, or even the first half of the twelfth, century of the Hijrah is founded, the most prominent are:—کیمیاء سعادت (see above, Nos. 1781–1791); تفسیر حسینی (see below, Nos. 2681–2690); كشف الاسرار (probably by Nasafi, see Loth, Arabic Cat., p. 78^a); مشکاة المصابیح (i.e. مشکاة, see Loth, Arabic Cat., p. 36^b, and below, No. 2654); تفسیر الزاهدی (mentioned as source in the immediately following work); مفتاح الجنان (see above, No. 2565); الخزانة الجلالی (by Sayyid Jalāl-al-din Bukhārī, see Safinat-alauliyyā, No. 157, col. 291 in this Cat., and col. 332); شرح الوقایة (see above, Nos. 138–144); معارج التوبة (see above, Nos. 2590 and 2591); تذکرة الاولیاء (by Farīd-al-din 'Aṭṭār, see above, Nos. 1051–1054); نزهة (see above, Nos. 1821–1828); گلستان (see above, No. 1117, 4 sq.); بوستان (see above, No. 1117, 3 sq.); جامع الاصول (by Majd-al-din Abū Sa'adat al-mubārak bin Muḥammad al-jazari almauṣilī, who died A.H. 606 = A.D. 1209, 1210, see J. Aumer, Arabic Cat., p. 31); بحر الحقائق (see above, Nos. 2176–2179); ذخيرة الملوك (i.e. بحر الحقائق والمعانی, by Najm-al-din Abūbakr 'Abdallāh Dāyah, who died A.H. 618 = A.D. 1221, see Loth, Arabic Cat., p. 14^b sq.); مجموعه خانی (or مجموع, see above, Nos. 2572–2574); صراط المستقیم (by the author of the Kāmūs, who died A.H. 817 = A.D. 1414, 1415, see below, No. 2656, under the سفرة السعادة), etc.

No date. Many small damages throughout; ff. 60, 157, and 158 severely injured, several top-lines being entirely torn away.

No. 1030, ff. 221, ll. 20; large Nasta'lik; size, 9½ in. by 5½ in.

2599

Uṣūl-al-uṣūl (اصول الاصول).

A breviary or collection of prayers and invocations according to the Sunnite doctrine, beginning, on fol. 4^b: فاتحة كلام حقیقت انتظام ملك علام فتحة للمفتحين بسورة فاتحة الخ.

A detailed index on ff. 1^b–3^b.

Written in the first year of Bahādurshāh's reign (A.H. 1119 = A.D. 1707, 1708). At the end, on ff. 133 and 134, some traditions, ta'rikhāt, etc.

No. 1034, ff. 134, ll. 20; Nasta'lik; size, 9½ in. by 6½ in.

2600

'Akā'id-i-Akbari (عقائد اکبری).

A work on Muḥammadan metaphysics, philosophy of religion, and the evidences of Islām, from the Sunnite standpoint, by an anonymous author, usually known as 'Akā'id-i-Barišāhib, according to a note on fol. 1^a, the only place where the title of the book appears (عقائد اکبری المشهور بعقائد بریصاحب قدس سره).

It begins thus: حمد بی حد و ثناء بی عد مر خداوندی: را که موصوف است بمفات کمال الخ and is divided into four chapters or faṣls:

فصل اول در شناختن ذات باری تعالی و آنچه اورا از آن تنزیه باید کرد (on God's essential nature), on fol. 2^a.

فصل دوم در معرفت صفات الله تعالی (on God's qualities), on fol. 8^a.

فصل سیوم در اسماء باری تعالی که چه صواب است (on God's names, etc.), on fol. 79^b.

فصل چهارم در تحقیق ایمان و احوال آخرت (on the evidences of Islām and future life), on fol. 88^b.

The whole book is composed in the form of questions and answers, with frequent quotations from the Kūrān and traditions.

No date. The transcriber was Muḥammad Makhdūm, son of Dā'ūd Muḥammad.

No. 1247, ff. 145, ll. 13; clear and distinct Nasta'lik; illuminated frontispiece; size, 8½ in. by 5¼ in.

2601

Kifāyat-al-'ubbād (کفاية العباد).

A general compendium of Muḥammadan law according to the Sunnite doctrine, compiled by an anonymous author from many larger standard-works. The date is not mentioned. The title appears at the end of the text and in the colophon.

Beginning: بدانکه ارکان ایمان دو اند یکی اقرار بزبان یعنی گفتن کلمه طیب لا اله الا الله محمد رسول الله و دوم تصدیق بدل معنی کلمه که خدایتعالی یکی است و محمد رسول الله پیغمبر بر حق است و فرستاده و دست و احکام ایمان هفت اند الخ.

The full title is کفاية العباد در علم فقه. On fol. 4^b the four legal schools of Abū Ḥanīfah, Shāfi'i, Mālik, and Aḥmad bin Ḥanbal are enumerated.

No date.

No. 933, ff. 110, ll. 13; clear and distinct Nasta'lik; size, 8½ in. by 4½ in.

2602

Another copy of the same.

Beginning the same as in the preceding copy.

No date. On fol. 1^a an entry from A. H. 1174 (A. D. 1760, 1761). College of Fort William, 1825. Prayers and other small prose-pieces on the fly-leaves.

No. 2253, ff. 64, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

2603

Kifāyat-i-Abū Muslim (کفایة ابو مسلم).

A short compendium of the whole religious and civil law of the Sunnites, by Abū Muslim of Marw, in fifty-three bābs (not fifty, as is stated in the first line), viz.:

1. در ایمان, on fol. 2^a; 2. در شریعت, on fol. 2^b;
3. در طهارت, on fol. 3^b; 4. در بیان غسل, on fol. 6^a;
5. در استنجا و استبرأ, on fol. 7^a; 6. در وضو, on fol. 7^b;
7. در مسح خفین, on fol. 9^a; 8. در بیان تیمم, on fol. 9^b;
9. در حیض و نفاس, on fol. 10^a; 10. در صلوٰة, on fol. 10^b;
11. در صوم, on fol. 24^b; 12. در زکوٰة, on fol. 27^b;
13. در اصفیة, on fol. 31^a; 14. در بیان حج, on fol. 33^b;
15. در میت و زیارت آن, on fol. 35^a; 16. در نکاح و رضاع, on fol. 39^a;
17. فی, on fol. 45^b; 18. در عتق النّج, on fol. 49^b;
19. در بیع و شرا و خیار, on fol. 51^a; 20. در, on fol. 54^a;
21. در تصرفات و اقرار, on fol. 54^b; 22. در اجازة, on fol. 55^b;
23. در شفعہ, on fol. 56^b; 24. در شرک, on fol. 57^a;
25. در عاریہ (in the index, on fol. 1^b, styled عاریہ), on fol. 57^b;
26. در وکالت, on fol. 58^b; 27. در کفالت, on fol. 59^a;
28. در هبة و عوض, on fol. 59^b; 29. در صلح, on fol. 60^a;
30. در وقف, on fol. 60^b; 31. در غصب و ضمان, on fol. 61^a;
32. در امانت و ودیعت, on fol. 62^a; 33. در, on fol. 62^b;
34. در جنایت, on fol. 63^a; 35. در محدود, on fol. 67^a;
36. در قصاص مسلم و دية, on fol. 68^a;
37. در شرقة (سرقه) و قطع, on fol. 69^b;
38. در صید و ذبیحة, on fol. 71^a;
39. در دعوی و تأویل آن, on fol. 73^b; 40 and 41. در غزا و غنیمت, on fol. 75^b;
42. در قضایا و شهادات, on fol. 79^a;
43. در جزیه و زمین عشیری و خراجی و ملکی, on fol. 81^a;
44. در حلال و حرام النّج, on fol. 82^a;
45. در هدایا و ملاقات, on fol. 88^b;
46. در وصیت و وصایا, on fol. 87^a;
- 47-51 missing in consequence of a lacuna after fol. 87^a (consisting of three blank pages); according to the index their contents ought to be: 47. در, on fol. 87^a;
48. در مقاومت, on fol. 87^a;
49. در سلام, on fol. 87^a;
50. در مأذون, on fol. 87^a;
51. در, on fol. 87^a;

در کلمات کفر, 52. در علوم, on fol. 89^b; 53. در کلمات کفر (in the index کلمات و کلمات کفر), on fol. 91^b.

Beginning: هذا الكتاب کفایة ابو مسلم مروزی (مشمتمل بر پنجاه (!) باب باب اول النّج).

No date.

No. 389, ff. 1-95, ll. 19; careless Nasta'liq; size, 10½ in. by 6½ in.

2604

Tarjuma-i-Kaidāni (ترجمة کیدانی).

A tract on the rites and observances of prayer for Sunnites, according to the Hanafite school, translated from an original Arabic work by Kaidāni, styled مسائل (probably identical with the کتاب فقه کیدانی, in eight chapters, noticed in G. Flügel iii. p. 505, No. 18), into Persian, and enlarged from more than thirty other works on traditions, etc., by an anonymous author. The title appears on fol. 2^a, l. 6. It is divided into eight bābs, viz.:

1. در بیان فریضه نماز, on fol. 5^a; 2. در بیان, on fol. 6^a;
3. در بیان سنتهای نماز, on fol. 8^a; 4. در بیان افعال, on fol. 9^b;
5. در بیان مستحبات نماز, on fol. 11^b;
6. در بیان مکروهات, on fol. 12^a, last line;
7. در بیان افعالی که مباح, on fol. 20^a (without number);
8. در بیان, on fol. 20^a (without number).

Beginning of the preface, on fol. 1^b: سباسب و ستایش مر خدا را که آفرید آدم را علیه السلام از گل پس آفرید فرزندان او را النّج.

As date appears only the 22nd of Dhū-al-hijjah, but no year. The copyist was 'Abd-alkhādir Khānmiyāna. A seal of 'Abd-alkhālik with the date A. H. 1162 (A. D. 1749) on fol. 1^a. Haileybury MS.

No. 3283, olim 21. J. 1, ff. 21, ll. 17; large Nasta'liq; size, 11¼ in. by 7½ in.

2605

Theological tracts.

1. On ff. 1^b-16^a: another copy of the Persian translation of the مسائل نماز or شرح کیدانی, as it is called here; the beginning, however, differs from that in the preceding copy, viz. بسم الله . . . و علی عباده. المؤمنین اما بعد بدلائل منقول و معقول مفهوم و معلوم. هر عاقلی راست النّج. Dated A. H. 1134 (A. D. 1721, 1722), by Shaikh Muḥammad 'Abd-alsattār.

2. On ff. 17^a-50^b: a kind of Sunnite catechism in Persian, beginning: الحمد لله . . . بدان ای فرزند آدم که حضرت رسالت پناه صلی الله علیه و سلم فرموده انشاء هر کون. It is wrongly styled

3. On ff. 51^a-60^a: a third theological tract on similar matters, beginning: بدانکه امام قدوة الانام ابو حنیفه کوفی رحمة الله علیه فرموده که بنیاد توحید الهی
Nos. 2 and 3 are copied by Muḥammad Ḥasanbeg, but not dated.

No. 1203, ff. 60, ll. 13 in Naskhi, on ff. 1-16; ll. 11 in careless Nasta'liq, on ff. 17-60; size, 8½ in. by 5½ in.

2606

Anis-almu'minin (انیس المؤمنین).

A treatise on the Muḥammadan religion, its various rites and observances, and on Muḥammadan ethics by 'Abd-alkarim bin Muḥammad Wali (see fol. 1^b, ll. 6 and 7), entitled انیس المؤمنین (see fol. 2^a, l. 3), and divided into a mukaddimah, four bâbs, and a khâtimah.

مقدمه در بیان آنکه غرض از خلق آدمی و آمدن باین دنیا چیست و مجملی از فضیلت و فضل علما و تحقیق دنیا چیست، on fol. 2^a.

باب اول در بیان اصول دین

In the fifth and last اصل of this *first bâb* (در معاد) the copy breaks off; all the rest is missing. According to the index the contents of the other bâbs were to be:

باب دوم در بیان فضیلت و ترغیب بر بعضی عبادات

باب سوم در بیان اخلاق باب چهارم در آداب معاشرت خاتمه در بیان بعضی از تهلیلات و تسبیحات و اذکار و ادغیه منصوصه.

الحمد لله الذی اتصف بجميع صفات
الکمال و تنزه عن القصد والتشبه الخ.

No. 1035, ff. 77, ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

2607

A large fragment of an anonymous compeudium of Muḥammadan theology and law, according to the Hanafite school, dealing with three of the five standard duties a Muslim has to fulfil, viz. prayer, alms, and fasting (صوم، زکوة، نماز). No other work of similar description treats in such an extensive way of these matters. The book is divided into bâbs, of which are marked in the text bâbs 13, 17-45, and 52. It is defective both at the beginning and end.

13. در بیان نمازها که در قرآن بلند و ساکن میخوانند، on fol. 54^b, last line.

17. در بیان نماز وتر، on fol. 65^b.

18. در بیان نمازهای ستوت و نفل، on fol. 68^a.

19. در بیان تراویح، on fol. 72^b.

20. در قضاء نماز، on fol. 73^a.

21. در بیان سجده سهو، on fol. 74^a.

22. در بیان نماز زحمتی، on fol. 76^b.

23. در بیان سجده تلاوت، on fol. 79^a.

24. در بیان نماز مسافران، on fol. 82^b.

25. در بیان نماز جمعه، on fol. 87^a.

26. در بیان نماز کسوف و خسوف، on fol. 93^a.

27. در بیان نماز باران، on fol. 94^a.

28. در بیان نماز خوف، on fol. 94^b.

29. در بیان جنازه، on fol. 96^a.

30. در بیان زکوة، on fol. 112^b.

31. در بیان زکوة چهاربایان، on fol. 116^a.

32. در بیان زکوة مادگوان و ستوران و گاو میشان، on fol. 117^a.

33. در بیان زکوة گوسپندان، on fol. 117^b.

34. در بیان زکوة اسپان، ib.

35. در بیان زکوة نقره، on fol. 119^a.

36. در بیان زکوة زر، on fol. 119^b.

37. در بیان محلهای دادن زکوة، on fol. 120^b.

38. در بیان صدقه فطر، on fol. 123^a.

39. در بیان احکام کان، on fol. 125^b.

40. در بیان احکام گنج، ib.

41. در بیان صوم، on fol. 127^a.

42. در بیان دیدن ماه رمضان، on fol. 128^a.

43. در بیان دیدن ماه شوال، on fol. 129^a.

44. در بیان روزهای مستحب و روزهای تنگ، on fol. 130^a.

در بیان شکنندهای روزه و در بیان مکروهات روزه، on fol. 131^a.

Lacuna after fol. 146.

52. در بیان تسبیحات، on fol. 149^a.

The chief authorities mentioned are, among numerous other ones: کنز الدقائق (probably the *کنز*, see above, Nos. 2575-2579); هدایة (see above, Nos. 2593 and 2594, and below, No. 2613); (i.e. کافی) شرح الکافی، the digest of and commentary on Hanafite law, by Ḥafiz-aldin Abû-albarakât 'Abdallâh Nasafi, who died A.H. 710 or 711=A.D. 1310-1312, see Loth, Arabic Cat., p. 62); خلاصة الفتاوى (perhaps the details of Hanafite law, by Iftikhâr-aldin Tâhir Bukhârî, who died A.H. 542=A.D. 1147, 1148, see ib. p. 52^a); تحفة (perhaps the *تحفة الملوك* on Hanafite law, by Ibn-al-Sarrâj, see ib. p. 101); فتاوى خانى (perhaps identical with the *فتاوى قاضیخان* by Fakhr-aldin Kâdikhân, who died A.H. 592=A.D. 1196, see ib. p. 89; G. Flugel iii. p. 240); نهابة (the commentary on the *Hidâyat*, composed A.H. 700=A.D. 1300, 1301, by Ḥusâm-aldin al-Ḥusain bin 'Alî Şighnâkî, see ib. p. 55^b); محیط (the Hanafite law-book, by Raḍi-aldin Sarakhsî, who died A.H. 544=A.D. 1149, 1156, see ib. p. 52^b); جامع الجوامع (Ṭabarsî's commentary on the *Qurân*, composed A.H. 542 or 543=A.D. 1147-1149, see ib. p. 12^b); مضمورات؛ ضیاء الفتاوى؛ مجموع التوازل؛ (شامل بیهقی) (i.e. شامل)، etc.

No. 1897, ff. 153, ll. 16-17; careless Nasta'liq; much spoiled by water; size, 9¼ in. by 5¼ in.

2608

Another, but complete, compendium of Muhammadan theology and law, according to the Hanafite school, likewise by an anonymous compiler and based chiefly on the same sources as the preceding work, viz. كنز (خلاصة الفتاوى) خلاصة; الكافي; الهداية; (كنز الدقائق); (تحفة الملوك) تحفة; (فتاوى خاني) see فتاوى و خاني; (تحفة الملوك) تحفة; التهاية; خاني; also simply styled خاني; preceding work); شامل; مضمرة; ضياء الفتاوى; مجموع التوازل; المحيط; together with many others, as for instance خزنة الفقه (by Abû-allaih Samarkandi, who died A. H. 375 or 383 = A. D. 985 or 993, see J. Aumer, Arab. Cat., p. 83); بستان العارفين (i.e. بستان ابو الليث, by the same Abû-allaih Samarkandi); كشاف (Zamakhshari's commentary on the Kurân); فتاوى و سراجى (probably identical with the فتاوى الشيخ سراج الدين, see J. Aumer, Arabic Cat., p. 111); ذخيرة (i.e. ذخيرة العقبى, a super-commentary on the شرح صدر الشريعة, compiled between A. H. 891 and 901 = A. D. 1486-1496, by Akhi Calabi, see Loth, Arabic Cat., p. 58); كشف الاسرار (commentary of Hâfiz-al-din Abû-albarakât 'Abdallâh Nasafi, who died A. H. 710 or 711 (A. D. 1310-1312), on his own work المنار, see ib. pp. 77 and 78); مدارك التنزيل (commentary on the Kurân by the same Nasafi, see ib. p. 20); كفاية; ترغيب الصلوة; عمدة الشاشي; عمدة الصلوة; شعبي; مفتاح اليقين; مصباح الدين; فتاوى حجة; فتاوى غيائي, etc.

There is no preface or introduction at all; immediately after the usual words الحمد لله the work itself begins, which is divided into five kitâbs.

1. كتاب الطهارة, on fol. 1^b; there are apparently ten bâbs in this, but only three are marked, viz. باب, on fol. 29^b, second line, a sixth bâb, on fol. 36^b, first line, and a seventh on fol. 40^b.

2. كتاب الصلوة, beginning with the eleventh bâb, on fol. 52^b.

3. كتاب الزکات, on fol. 170^a.

4. كتاب الصوم, on fol. 192^b.

5. كتاب الحج, on fol. 227^b, second line.

No date. There is an entry on the fly-leaf at the back of the MS., Penang, Jan. 7, 1806.

Bibliotheca Leydeniana.

No. 2828, ff. 262, ll. 13; Naskhi; size, 7½ in. by 4½ in.

2609

Rushd-almajâlis (رشد المجالس).

A treatise on the most important points of Sunnite theology and law (چند نصائح دینی و مسائل شرعی) (نفع عامه مسلمانست), by Mûsâ bin Muḥammad Sbu'un

Afgbân (شؤون افغان). Beginning: الحمد لله والصلوة على نبيه وآله واصحابه اجمعين، بدان اسعدك الله تعالى في الدارين که ميگويد مؤلف اين مختصر الخ.

It is divided into several fasls, the first of which is headed در بيان منع کردن از گناهاني که تعلق بظاهر تن دارند.

No date.

No. 2103, ff. 56-83, ll. 13-14; written by different hands, partly in Naskhi, partly in Nasta'liq; size, 7 in. by 4½ in.

2610

Fragment of a detailed Persian work on prayers, with numerous Arabic quotations and specimens; it has neither beginning nor end, and neither title nor author's name are mentioned anywhere. It deals with prayers on all occasions and under all circumstances in the usual orthodox way.

Abrupt beginning, on fol. 1^a: . . . لك الحمد گوید و تمام بایستد و در سجده رود الخ. Occasionally very elaborate marginal glosses.

No. 1290, ff. 94, ll. 13; Naskhi; size, 10½ in. by 6½ in.

2611

Kitâb-i-fikh (کتاب فقه).

Fragment of a Persian treatise on Sunnite law, without beginning or end. It opens abruptly thus: است، اما الايمان بالله ايمان آوردن بخدا تعالى آنست که ايمان آريم الخ.

This is evidently a portion of a کتاب در ايمان with a second fasl نماز, on fol. 126^b. Other kitâbs which appear in this fragment are:

1. كتاب الطهارة, on fol. 128^a.

2. كتاب الزکوة, on fol. 157^a.

3. كتاب الحج, on fol. 163^a.

4. كتاب الصلوة, on fol. 188^a.

Bibliotheca Leydeniana.

Numerous subdivisions into fasls and bâbs. No indication of the author's name or the proper title anywhere. The apparent confusion in the arrangements of the subdivisions seems to indicate that the leaves are to some extent misplaced, although the catchwords are all correct.

No. 2507, ff. 111-198, ll. 14-15; Nasta'liq, the Arabic quotations in Naskhi; size, 8½ in. by 5½ in.

2612

Kanz-almukâshafât (کنز المکاشفات).

A kind of extract from and commentary on the کنز of Hâfiz-al-din Nasafi (see the Persian translation of this work in Nos. 2575-2579), compiled in Persian, in order to make its subtilties more intelligible

to young disciples, A. H. 1170 (A. D. 1756, 1757), see fol. 1^a, l. 8, in the time of Muḥammad 'Alikhān Sirāj-al-daulah Bahādur, the son of Nawwāb Anwar-al-dinkhān (see fol. 1^b, ll. 4 and 5), by Shaikh Sulaimān, known as Kbalil Ḥsain bin Shabbāz (see fol. 1^b, first line). Anwar-al-dinkhān was Nawwāb of the Carnatic and fell in battle against Muẓaffarjāng, A. H. 1162 (A. D. 1749); Muḥammad 'Alī, his son, fled to Trichinopoly, but was afterwards confirmed by Nawwāb Nāṣirjāng as ruler of the Carnatic, see Beale, *Orient. Biogr. Dict.*, p. 51^b, and No. 501 in this Cat.

Beginning: حمد مر خدايـا سزد كه علم دين بالقرآن المتين التـح.

The title, كنز المكاشفات, appears on fol. 1^a, l. 10; on the last fly-leaf at the back of the MS. it is designated as Masā'il dar fikb (مسائل در فقه).

The present copy is incomplete at the end and contains only a portion of the whole, breaking off in the 19th kitāb and the 103rd bāb. The arrangement of divisions and subdivisions is somewhat confused, as in most copies of the ترجمه كنز الدقائق (see above) too; the bābs, many of which are not marked, run on independently of the kitābs, and several sections, which ought to be styled kitābs, are by mistake designated as bābs.

The kitābs are, following the arrangement in Nos. 2575-2579 above, as follows:

1. كتاب الطهارة, on fol. 2^a (containing five bābs);
2. كتابات الصلوة, on fol. 15^a (beginning with the sixth bāb and going down to the twenty-fifth, as it seems);
3. كتاب الزكوة, on fol. 61^a (containing bābs 26-35);
4. كتاب الصوم, on fol. 71^b (beginning, as it seems, with bāb 36, which is, however, not marked, as is the case with bāb 26 in the preceding section too);
5. كتاب الحج, on fol. 76^b (beginning in the middle of bāb 38);
6. كتاب التكااح, on fol. 94^a;
7. كتاب الرضاع (here wrongly styled رضاع بيان, on fol. 109^b);
8. كتاب الطلاق, on fol. 111^b (again styled by mistake (باب در بيان طلاق);
9. كتاب العتاق, on fol. 152^a;
10. باب هفتاد و پنج (seems to begin with كتاب الايمان, on fol. 160^a);
11. كتاب الحدود, on fol. 175^a, second line;
12. كتاب السرقة (seems to begin with باب هشتاد و پنج در بيان دزدی, on fol. 184^b);
13. كتاب جهاد والسير, on fol. 190^b. Between this and the following kitāb a new one is put in, كتاب البغاه, on fol. 203^a;
14. كتاب اللقطة (seems to begin with (باب نود و يك در لقیت (لقيط (read, on fol. 203^b);
15. كتاب الآبق (again wrongly styled (باب, on fol. 206^a;
16. (باب نود و دوم در بيان مفقود (styled كتاب المفقود, on fol. 206^b;
17. كتاب الشركة (styled again (باب نود, on fol. 207^b;
18. (وسيوم در بيان شركت كتاب الوقف, on fol. 207^b;

IND. OFF.

(باب نود و چهارم در بيان وقف), on fol. 210^a;

19. كتاب البيوع, on fol. 212^b.

Occasionally various readings, glosses, and additions on the margin.

Bibliotheca Leydeniana.

No. 2803, ff. 228, ll. 15-17; rather incorrectly written in a very irregular and uncouth Naskhi; size, 8½ in. by 5¾ in.

2613

Hidāya-i-fārsī (هداية فارسی).

A large Persian work on Muḥammadan ecclesiastical and civil law according to the Hanafite school, based on various Arabic standard works, but chiefly on Burhān-al-din Abū-alḥasan 'Alī al-Maḥimānī's famous هداية (see a Persian paraphrase of it in Nos. 2593 and 2594 above), and therefore styled هداية فارسی.

It was compiled at the request of the Governor-General of India, Warren Hastings, A. H. 1190 (chronogram هداية فارسی پيرايه انجام يافت = A. D. 1776, by Ghulām Yahyā, that is Manlawī Maḥmūd Yahyākhān, together with Mullā Tāj-al-din Mir Muḥammad Ḥusain and Mullā Shar'at-allāh. It is apparently subdivided into four جلد or volumes (like the Persian paraphrase, see above), but only the main portions of the first and third volumes and parts of the second and fourth are found in this copy. The remaining portions are missing, in consequence of large lacunas after ff. 190, 810, 906, and 938. A complete copy of this work in four volumes is described in Rieu i. pp. 23 and 24. An English translation of it was published by Charles Hamilton in London, 1791; the Persian text was printed in Calcutta, 1807. The first volume comprises the first five kitābs, as in Rieu's first volume, viz.:

1. كتاب الطهارة, on fol. 3^a;
 2. كتاب در بيان نماز, on fol. 58^a;
 3. كتاب در بيان احكام زكوة, on fol. 186^a;
 4. كتاب در بيان روزه, on fol. 859^a;
 5. كتاب در بيان حج, on fol. 900^b;
- the proper order of leaves being ff. 1-190, 811-906. This part breaks off in the middle of the fifth kitāb on the pilgrimage.

The second volume (which ought to contain kitābs 6 to 19, from the book of marriage, كتاب التكااح, to that of pious foundations, كتاب الوقف) begins abruptly on fol. 191^a; the text then goes down uninterruptedly to fol. 810, where, according to the colophon, the third volume ends. The kitābs found in this portion belong to the third volume only, viz.:

- 20, 21. كتاب در بيع وصرف, on fol. 314^a;
22. كتاب در بيان كفالة, on fol. 325^b;
23. كتاب در بيان حوالت, on fol. 352^a;
24. كتاب در بيان رجوع از شهادت, on fol. 423^b;
25. كتاب در بيان دعوى, on fol. 473^a;
26. كتاب الاقرار, on fol. 531^a;
27. كتاب المصارية, on fol. 554^a;
28. كتاب الصلح, on fol. 574^b;
29. كتاب الهبة, on fol. 624^a;
30. كتاب در بيان مكاتب, on fol. 680^b;
31. كتاب الولاء, on fol. 720^b;
32. كتاب در بيان اكراه, on fol. 760^a.

(lacuna after fol. 938) contain portions of the *fourth volume* which ends on fol. 1108^b, according to the colophon. Here are found the following kitābs: 52. کتاب الدّیة, on fol. 939^b; 53. کتاب در بیان معاتل, on fol. 1032^a; 54. کتاب الوصیة, on fol. 1044^b; and 55. کتاب الخفی, on fol. 1101^b.

Beginning: حمد و سپاس بیقیاس معبودیرا سزاوار: است که فقهای بالغ اندیشه در راه طاعتش از طی کردن بست و بلند آید.

No. 1917, ff. 1108, ll. 17; Nasta'lik; size, 10-10½ in. by 6½ in.

2614

Dhakhira-i-Governor Hastings (ذخیره کورنر هشتمین). Another Persian work on Muḥammadan ecclesiastical and civil law, according to the various theological schools, in the form of questions on every conceivable point of jurisprudence, compiled for the same Warren Hastings (کورنر چندرل مستوران هشتمین, see fol. 2^a, l. 4) by Muḥammad Wāsil Jā'isi (see fol. 2^a, ll. 5 and 4 ab infra). Beginning of the preface, on fol. 1^b: بعد سپاس بی قیاس حکیم علی الاطلاق که هیچ فعلی از افعال او خالی از حکمت نیست الخ.

Beginning of the work itself, on fol. 4^a, first line: بدان ارشدك الله تعالى فی الدّارین که این کتاب مشتمل است بر دو قسم قسم اول مشتمل است بر دوامیس الهی و قسم ثانی متضمن قوانین شاهنشاهی قسم اول باید دانست که احکام شریعت دو قسم اند قسم اول احکام دنیا قسم دوم احکام عقبی اما احکام دنیا چهار قسم اند قسم اول احکام عبادات چنانچه صیام و صلاوات قسم دوم احکام که مشروع و موضوع اند برای حاجات دیگران چنانکه ردّ آمانت (امانت read) و رسانیدن مال غاربت و ادای قرض قسم سوم احکام که مشروعیت و موضوعیت آنها برای حاجت خویش است چنانچه تجهیز و تکفین و وصیت قسم چهارم احکام که صلاحیت رفع حاجت ندارند مانند قصاص قتل و دیگر تقصیرات الخ.

From these introductory words it appears, that the author originally intended to divide his work into *two great kisms*, one on divine, i.e. ecclesiastical laws, the other on imperial, i.e. civil laws in the heading of the first kism is explained in a marginal gloss as جمع ناموس بمعنی راز و نام جبرئیل اینجا مراد از آن (احکام الهی اند), and to subdivide again the *first* of these into two smaller kisms, dealing with ordinances for this world and such for the future world respectively, the former of which was to contain again four sections, called likewise kisms. But all these larger and smaller divisions are indissolubly mixed up with one another in the following discussions, and no trace of the original plan has remained. The real sections

appearing in the text are a few kitābs, a considerable number of bâbs, and endless fasls, mas'alas (or istiftās), and dalils. The copy is, moreover, incomplete at the end. The *bâbs* and *kitābs* which are marked in this copy are:

1. باب قتل و دیگر تقصیرات و احکام آن, on fol. 4^b, lin. penult.
2. باب دیات, on fol. 7^a.
3. باب مسائل دیت و تقصیرات, on fol. 15^a, lin. penult.
4. باب در بیان وجوب قصاص وعدم وجوب آن, on fol. 21^b.
5. باب مسائل قصاص قتل نفس از محیط سرخسی, on fol. 27^b.
6. باب قصاص ما دون نفس, on fol. 28^b.
7. باب شهادت قتل, on fol. 41^b, first line.
8. باب فی اعتبار جهالة القتل, on fol. 46^b.
9. باب ما یحدنه الرجل فی الطریق, on fol. 50^b, last line.
10. باب جنایة البهیمة والجنایة علیها, on fol. 70^b.
11. باب در بیان منع کردن انسان از آنچه خلاف شرع, on fol. 124^a, first line.
12. کتاب الحدود, on fol. 162^a.
13. باب المعرفة (معرفة) الرّضا, on fol. 163^a.
14. باب ما یسقط الحدود و ما لا یسقط, on fol. 164^a.
15. باب سقوط الحد و (الحدود) بدعوى فیه شبهة, on fol. 166^b.
16. باب الرجل یطأ امرأة لا تحل له, on fol. 170^a.
17. باب در بیان انواع احصان و شرائط آن و طریق ثبوت, on fol. 175^a. (in the following copy (وجدان) ib.)
18. باب در بیان مسائل فتاوی قاضخان و غیره, ib.
19. باب رزق الولاة از کتب محدثین و هدایاهم, on fol. 247^a.
20. باب در بیان مسائل نکاح فتاوی برهنه, on fol. 266^a.
21. باب در بیان مسائل نکاح وسیلة التجارة, on fol. 287^b.
22. باب محرمات, on fol. 297^b, last line.
23. باب الشهادة, on fol. 303^b.
24. باب وکالت در نکاح, on fol. 305^b.
25. باب المهر, on fol. 309^b, last line.
26. باب حضانه, on fol. 312^b, lin. penult.
27. باب در هدایه, on fol. 314^a.
28. باب التفقة, on fol. 316^a.
29. باب در بیان مسائل نکاح منقول از قرا (قرآن), on fol. 318^b.
30. (again as in 25) باب المهر, on fol. 327^a.

31. باب حرمة المصاهرة, on fol. 328^b.
32. باب التکاح (read أهل الشرك), on fol. 332^b.
33. كتاب الرضاع, on fol. 333^a.
34. باب در بیان مسائل نکاح فتاوی امینی کتاب التکاح, on fol. 336^b.
35. باب در بیان مسائل کتاب الرضاع, on fol. 345^a.
36. باب در بیان مسائل طلاق فتاوی برهنه, on fol. 346^a.
37. باب در بیان مسائل طلاق وسیلة النجاة, on fol. 360^a.
38. باب حذف, on fol. 371^b.
39. باب حيلة, on fol. 372^a.
40. باب استئنا, on fol. 374^b.
41. باب الکنادات, on fol. 376^b.
42. كتاب الطهار, on fol. 378^a, first line.
43. باب كفارت طهار, on fol. 380^b.
44. باب العدة, on fol. 383^b.
45. باب حداد, on fol. 391^a.
46. باب حلاله کردن, on fol. 392^b.

In this *bâb* the copy breaks off. Especially in the earlier part of the MS., there are added in red ink many valuable marginal and interlinear glosses.

No. 586, ff. 393, ll. 13; large and distinct Nasta'lik; size, 12½ in. by 7 in.

2615

Another copy of the same.

This copy is much more incomplete even than the preceding one, breaking off in the eighteenth section with the words . . . عرفته را و نیز (corresponding to fol. 228^b, l. 4 there); it has besides a large lacuna on fol. 97^a immediately before the beginning of the eleventh section, the whole portion from fol. 85^b, first line, to fol. 123^b, last line, in the preceding copy being entirely left out here. Finally, ff. 148 and 149 must be substituted for ff. 172 and 173 and vice versa, so that the former come between ff. 171 and 174, and the latter between ff. 147 and 150. Beginning of the preface the same as in the preceding copy; the names of Warren Hastings and the author, Muḥammad Wāṣil Jā'isi, appear here on fol. 2^a, ll. 2 and 4.

Beginning of the work itself, on fol. 3^b, with one particular modification in the original arrangement of the last four sections or *kisms* of the *دنيا*, viz.: اما احکام دنبا چهار قسم اند قسم اول احکام عبادات النه قسم دوم احکام (که) صلاحیت رفع حاجت ندارند مانند قصاص قتل قسم سیم احکام که مشروع و موضوع اند برای حاجت دیگران چنانچه رد امانت الیه قسم چهارم احکام که مشروعیت و موضوعیت آنها برای حاجت خویش است مانند تجهیز الیه.

The eighteen sections of this very incomplete copy are found here: 1. on fol. 4^b; 2. on fol. 7^b; 3. on

fol. 17^a; 4. on fol. 23^a; 5. on fol. 33^a; 6. on fol. 34^a; 7. on fol. 49^b; 8. on fol. 55^b; 9. on fol. 60^a; 10. on fol. 82^b; 11. on fol. 98^a; 12. on fol. 144^b; 13. on fol. 145^b; 14. on fol. 146^b; 15. on fol. 173^a; 16. on fol. 152^b; 17. on fol. 157^b; 18. *ib.* Another section, called here كتاب الاکراه من فتاوی قاضیخان, on fol. 192^a, appears as فصل مسائل اکراه از فتاوی قاضیخان in the preceding copy, on fol. 203^b.

From Duncan's sale, Febr., 1818.

No. 1652, ff. 224, ll. 13; large and distinct Nasta'lik; size, 12 in. by 7½ in.

2616

Fakhr-alshuyûkh (فخر الشیوخ).

A compendium of Muḥammadan theology, law, and Sūfism, compiled at the request of Tipū Sulṭān (A.H. 1197-1213 = A.D. 1782-1799, see fol. 3^a, l. 2), A.H. 1200 (A.D. 1786, see fol. 3^b, l. 2), by 'Alī Ridā Sharaf (see fol. 6^b, l. 10), and beginning: گوهر حمد سزاوار آوبنو جمیلی است که بنور جمال او جهانی منور گردید الیه. In the preface the author mentions two other well-known compilations made by Tipū's order, viz. the فتح المجامعین, by Zain-al'ābidin of Shūshtar, and the مفرح القلوب, by Ḥasan 'Alī, with the takhalluṣ 'Izzat (see further below in the section 'Varia').

Index on ff. 7^a-8^a.

The work is divided into three *bâbs*, viz.:

باب اول در بیان عقائد, on fol. 8^a.

باب دوم در فقه, on fol. 13^b.

باب سیم در سلوک, on fol. 30^b.

The *second* *bâb* comprises thirty-four *faṣls*, dealing with the regulations for ablution, prayer, almsgiving, fasting, pilgrimage, marriage, criminal proceedings, etc.; the *third* *bâb* also contains several *faṣls*.

No date.

No. 2186, ff. 45, ll. 13; very careless Nasta'lik; size, 8½ in. by 5½ in.

2617

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 7^a, l. 7. *First bâb*, on fol. 8^a; *second bâb*, on fol. 14^b (here in thirty-three *faṣls* only); *third bâb*, on fol. 35^a.

No date. College of Fort William.

No. 2183, ff. 50, ll. 12 on ff. 1-40, ll. 13 on ff. 41-50; written by two different hands, the first of which is a very careless and unorth Nasta'lik, the second a more neat and distinct one; size, 8½ in. by 6 in.

2618

Fatâwâ-i-Muḥammadi (فتاوی محمدی).

Fatwâs or legal decisions on all the various questions of ecclesiastical and civil law, collected and arranged in 313 short chapters by an anonymous author at the request of the same Tipū Sulṭān (see fol. 3^a, ll. 11 and 12; fol. 3^b, l. 9; and fol. 4^a, l. 2).

الحمد لله الذى كرم من بنى آدم العلماء
بالمجد والكمال و شرف من بينهم الفقهاء الخ

This collection ends on fol. 176^b. Ff. 177^a-189^b are filled with prayers against various diseases, etc., and the enumeration of all the beautiful names (usually ninety-nine) of Muhammad, Fâtimah, etc. Ff. 190^b-192^a contain some additions to the fatwâs and two invocations. A complete index on the fly-leaves.

No. 1663, ff. 192, ll. 17; Nasta'lik, all the Arabic quotations in Naskhî; index and additions by other hands; size, 12½ in. by 7½ in.

2619

Mu'ayyid-almujâhidîn (مؤيد المجاهدين).

A collection of poetical khuṭbas or prayers in verse, to be read from the pulpit, composed at the request of the same Tipû Sultân by Zain-al-'âbidîn Mûsawî ibn Sayyid Raḍî of Shûshîtar (the author of the فتح المجاهدين, see No. 2616 above and further below under 'Varia'), who, after having lived for a long time in Madras and Balâghât, became finally a courtier of Tipû Sultân, see A. Sprenger, pp. 591 and 592. It is introduced by a preface in prose and contains 104 khuṭbas in different metres, most of them in the form of kaṣîdas and only a few in mathnawi-baits; Sprenger, therefore (loc. cit.), is wrong in calling this work a mathnawi.

Beginning of the preface, on fol. 1^b: الحمد لله رب العالمين والصلوة والسلام على رسوله... اما بعد برارباب فطرت عالي متعجب و مستور نمائند كه الخ

Beginning of the first khuṭbah, on fol. 4^b: ميكنم از: جان سپاس بر حرم كبريا الخ

Dated the 27th of Ramadân, A. H. 1221 (A. D. 1806, Dec. 8).

No. 447, ff. 151, 2 coll., each ll. 9 (ll. 13 in the preface); Nasta'lik; size, 8½ in. by 6 in.

2620

Another copy of the same.

Preface on fol. 1^b; beginning of the first khuṭbah, on fol. 5^b; it is headed here thus: خطبه در بحر چار در: چار مشتمل بر حمد الهى و نعت حضرت رسالت بناهى وغيرها اكابر دين متضمن فوائد جهاد مزتن باسم سامى پادشاه دين پناه حضرت تپو سلطان پادشاه غازى خلد الله ملكه و سلطنته.

No date. College of Fort William, 1825.

No. 2129, ff. 107, 2 coll., each ll. 11-14; Nasta'lik; size, 8½ in. by 5½ in.

2621

Zâd-almujâhidîn (زاد المجاهدين).

The duties of a Muslim with special reference to the holy war against infidels and an additional chapter on ethics, morals, and eschatology, compiled by order of the same Tipû Sultân in the year 1221 since the prophetic

mission came to Muḥammad (از بعث حضرت رسالت پناه) = A. H. 1209, A. D. 1794, 1795, see fol. 4^b, l. 8), to strengthen his faithful subjects for the Jihâd against the cursed Christians (نصارى لعين), see fol. 4^b, l. 10. The chief portion of the book, filled with numerous quotations from the Kurân and the Sunnah, is due to the court-chaplain Ghulâm Aḥmad (fol. 4^a, l. 8), the same who translated into Hindûstânî the work on Muḥammadan ecclesiastical and civil law, styled Khulâṣa-i-Sultânî (see No. 2623 below), at the request of the same Tipû Sultân. A complete index on the fly-leaves.

Beginning: الحمد لله الذى علم الانسان ما لم يعلم والصلوة والسلام على رسوله محمد سيد ولد آدم و على آله المهديين و اصحابه اجمعين اما بعد بر اصحاب دانش والا فطرت مخفى و مستتر نمائند الخ

The book is divided into three bâbs, the first of which comprises seven faṣls, the second ten, and the third fifteen.

باب اول در بيان جهاد.

فصل 1 در فضيلت جهاد (in six مجلس), on fol. 6^a.

فصل 2 در اتفاق مسلمين

فصل 3 در منع نفاق با مسلمين و عدم محبت و مرورت و اطاعت كفار لعين, on fol. 27^a.

فصل 4 در آلات دور انداز (in three مجلس), on fol. 30^b.

فصل 5 در ترغيب و تاكيد جهاد (in five مجلس), on fol. 40^a.

فصل 6 در تهديد باز ماندن از جهاد

فصل 7 در گرفتن جزية از كفار ذمى

باب دوم در عبادات

فصل 1 در بيان كلمه طيبة

فصل 2 در فضيلت علم و علما و آموزندگان

فصل 3 در بيان نماز موافق آيات و احاديث (in two مجلس), on fol. 71^b.

فصل 4 در بيان آداب مسجد و حقوق مسجد بر مسلمين, on fol. 77^b.

فصل 5 در آداب دعا كردن بجانب حق جل و علا

فصل 6 در فضيلت درود

فصل 7 در فضيلت جمعه و روز جمعه و نماز جمعه

فصل 8 در فضيلت روزه ماه مبارك رمضان

فصل 9 در فضيلت حج

فصل 10 در فضيلت دادن زكوة مال

باب سيم در بيان متفرقات

فصل 1 در رحمت

فصل 2 در بيم و خوف

فصل 3 در رعايت حقوق و آداب پادشاه بر سباه و غيره

فصل 4 در مذمت حسد و بغض

فصل ٥ در منع غیبت, on fol. 150^b.
فصل ٦ در مذمت دروغ, on fol. 155^b.
(مجلس) on فصل ٧ در منع مسکرات و فحار, on fol. 158^b.

فصل ٨ در سرقت و خیانت, on fol. 166^b.
فصل ٩ در منع زنا, on fol. 171^a.
فصل ١٠ در ذکر موت, on fol. 175^a.
فصل ١١ در ذکر احوال قبر, on fol. 181^a.
فصل ١٢ در احوال فیامت, on fol. 185^a.
فصل ١٣ در بیان بهشت, on fol. 191^a.
فصل ١٤ در بیان دوزخ, on fol. 196^b.
فصل ١٥ در عهد و پیمان و جز آن بحکم قرآن, on fol. 201^b.

Copied by Mirzâ Muḥammad Naṣir. College of Fort William.

No. 2159, ff. 206, ll. 11; large Nasta'liq, the Arabic quotations in Naskh; size, 9 in. by 6½ in.

2622

Another copy of the same.

Beginning the same as in the preceding copy; the author's name appears on fol. 3^b, lin. penult.: the date on fol. 4^a, ll. 8 and 9. On fol. 1^a it is styled *زاد وعظ* المجاهدین. Of the bābs and faṣls, only the first five faṣls and the seventh of the *first bāb* are marked, viz. 1. on fol. 5^b, l. 2; 2. on fol. 20^b, l. 2; 3. on fol. 23^b, last two lines; 4. on fol. 26^b; 5. on fol. 35^b, lin. penult.; 7. on fol. 52^a (marked on the margin). No heading of the sixth faṣl is to be found, and of all the subdivisions of the *second* and the *third bāb* no trace is left.

No date. The copyist was Sayyid 'Alī Ridā, son of Sayyid 'Abd-alkādir.

Bibliotheca Leydeniana.

No. 2734, ff. 157, ll. 11; Nasta'liq, the Arabic quotations in Naskh; size, 9½ in. by 6½ in.

2623

Khulāṣa-i-Sulṭānī (خلاصه سلطانی).

A work on Muḥammadan ecclesiastical and civil law in Hindūstānī, translated from the (Arabic) original of Abū Ḥafṣ Bukhārī by the same Ghulām Aḥmad, likewise for Tipū Sulṭān, and beginning, on fol. 3^b:

حمد و ثنا ثابت هی خاص خداکی تین، غیر اسکا خدائی کی لائی الٰہی.

It is divided into two *kisms*:

قسم اول پنج بیان اعتقاد کی, on fol. 4^b.

قسم دوم پنج احکام شریعت کی, on fol. 10^b.

The second *kism* has numerous subdivisions, *bābs* and *faṣls*. The headings of the former are:

باب الطهارة, on fol. 10^b.

باب حیض و نفاس, on fol. 17^a.

باب بیان نجاست, on fol. 22^b.

باب الصلوة, on fol. 24^b.

باب الصلوة (!) المریض, on fol. 31^b.

باب الجنائز, on fol. 32^b.

باب نماز جمعه, on fol. 38^b.

باب العیدین, on fol. 41^b.

باب الصوم, on fol. 43^b.

باب الزکوات (الزکوٰۃ), on fol. 47^a.

باب الحج, on fol. 49^b.

باب التکاح, on fol. 51^a.

باب الولی والكفو, on fol. 54^a.

باب المهر, on fol. 56^b.

باب الرضاع, on fol. 59^b.

باب نفقه, on fol. 61^a.

باب آداب شوهر, on fol. 63^a.

باب آداب حقوق مرد بر عورت الخ, on fol. 64^b.

باب حقوق عورت بر مرد, on fol. 67^a.

باب احکام الطلاق, on fol. 68^b.

باب الظهار, on fol. 71^a.

باب العدة, on fol. 72^b.

باب الکرامۃ, on fol. 73^a.

باب الذبح, on fol. 78^a.

باب بیان کلمات کفر, on fol. 82^b.

No date. An index (differing a little in the subdivisions from the text) on ff. 1^a-2^a.

No. 1204, ff. 86, ll. 11-12; Nasta'liq, mixed with Shikasta; size, 8½ in. by 5½ in.

2624

Some rules and regulations for Muslims from the Shi'ite standpoint, issued by the Shaikh-alislām, for the greater part in almost illegible handwriting; on fol. 4^a a chapter on the *فرائض نکاح*; on fol. 9^b a *طریقه* اربعہ; the latter, being the last portion of this short tract, concludes with a *سلسلہ فیض الٰہی*, a chain of Shaikhs, through the medium of which the divine grace has come down from Muḥammad to the founder of the Kādiri order, 'Abd-alkādir Jilānī, with the epithet Ghauth (see *Safinat-alauliyā*, No. 36, col. 278 above, and Nos. 1795-1803).

Bibliotheca Leydeniana.

No. 2811, ff. 13, ll. 8-10; Shikasta; size, 8 in. by 5½ in.

2625

Hazār Mas'alah (ہزار مسئلہ).

A fragment, incomplete both in the middle and at the end, of a book of questions on religious subjects, consisting of 1000 questions and answers, entitled *الحمد لله رب العالمین والعاقبة للمتقين والصلوة والسلام علی رسولہ محمد وآلہ اجمعین*, در خبر است از جابر بن عبد الله

و از قیس ابن عامر و از حسین ابن علی ابن ابی طالب که فرموده که رسول علیه السلام دین اسلام آشکارا کرد الخ

The questions are taken from the Thora, the Gospels, and Psalms, etc.; the first begins on fol. 434^a. Ff. 438-447 are left entirely blank, and the book breaks off on fol. 469. There are contained in this fragment only 157 questions, all the rest are missing.

No. 379, ff. 432^b-469^b, ll. 19; Nasta'liq; size, 10½ in. by 6½ in.

2626

Latâ'if (لطائف).

A collection of invocations and prayers for special occasions, divided into a number of latîfas, beginning:

لطیفه در یقظه، در وقت بیدار شدن از خواب گوید الحمد لله الذی احیانا بعد ما اماتنا الخ

On fol. 227^a (the first empty page) it is styled *لجزو الاول بعضی لطیفه لطائف شامی*.

No. 1330, ff. 227-274, ll. 15; Naskhi; size, 10½ in. by 5½ in.

2627

Masâ'il (مسائل).

Theological discussions in form of mas'alas, by Kâdî Kutb. beginning: الحمد لله... مسئله بدانکه ایمان اقرار کردن است بزبان یعنی گفتن کلمه طیبه لا اله الا الله الخ

Copied A. H. 1209 (A. D. 1794, 1795).

No. 1345, ff. 65^a-76^a, ll. 13; Nasta'liq; size, 7½ in. by 4½ in.

2628

Sharḥ-i-nuwad u nuh nâm-i-khudâ (شرح نود و نه نام خدا).

A Persian explanation of the ninety-nine names of God; it begins with the enumeration of the ninety-nine Arabic epithets, on fol. 1^b: يا رحمن يا رحيم يا مالك يا قدوس يا سلام يا مؤمن الخ

On fol. 2^b the Persian commentary begins thus: شيخ مغربی فرموده جهت حل مشکلات الخ

It ends on fol. 22^b, and is dated the 10th of Dhû-alka'dah (no year being mentioned). The remaining pages of this MS. are filled with miscellaneous matters, viz. a) باب زکی نامه, a tradition of the prophet, on fol. 22^b; b) در بیان اعتبار سال عرب و عجم و ترک, a tract on chronology.

College of Fort William, 1825.

No. 2207, ff. 27, ll. 10-12; Nasta'liq and Shikasta mixed; size, 8½ in. by 6½ in.

2629

Kitâb-i-'akâ'id (کتاب عقائد).

A collection of theological treatises in Arabic and Persian, intermixed with a grammatical tract and a kašidah of Sa'di.

Contents:

1. On ff. 1^a-15^b, ll. 12-16; Naskhi.

Hişâr akmal (حصار اکمل), prayers and invocations in Arabic, ascribed to 'Abd-alkâdir Jilâni (see No. 2624 above), and styled, 'the perfect bulwark' (on the fly-leaf رساله در ادعیه و اعمال و خواص اسماء). Many marginal and interlinear glosses and additions.

2. On ff. 16^b-20^a, ll. 11; Nasta'liq.

Ad'iyah (ادعیه), a set of Persian prayers.

3. On ff. 20^a-28^a, ll. 11; Nasta'liq.

Mi'at 'awâmil (مائة عوامل), usually styled Mi'at 'âmil (مائة عامل), Jurjâni's (i.e. Abûbâkr 'Abd-alkâhir bin 'Abd-rahmân, who died A. H. 471 = A. D. 1078, 1079) well-known grammatical treatise on the hundred regents, in Persian verse, beginning: بعد توحید خداوند و درود مصطفی الخ; see Bodleian Cat., No. 1658, and J. Aumer, p. 52, No. 2; on the Arabic original, comp. G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273 sq.

4. On ff. 28^b-32^a, 2 coll., each ll. 11; Nasta'liq.

Kašida-i-Sa'di Shirâzi (قصیده سعدی شیرازی), beginning: شکر و سپاس و نعمت و منت خدايا (the usual introductory poem of the Persian kašidas of Sa'di, see above, No. 1117, 8 sq.). Dated the 18th of Şafar, A. H. 1176 (A. D. 1762, Sept. 8).

5. On ff. 33^a-64^b, ll. 12-20, written by various hands in careless Nasta'liq and Shikasta.

Muntakhab-i-kitâb-uşûl-aldin wa-alirshâd wa bayân-alyâkin wa-ali'tikâd (منتخب کتاب اصول الدین والارشاد و بیان الیقین والاعتقاد), an extract from a Persian work on the vindication of the Sunnite creed, by Muḥammad bin alḥasan bin Isrâfîl alshurţî, in a muḥaddimah, five bâbs, and a khâtimah, beginning: بسم الله... الحمد لله الذی هدانا خیر الامور والصلوة...

بدانکه اصل فرق ضالّه شش اند الخ

Muḥaddimah, on fol. 33^a; on the six heretical sects, مرجبه, جهمیه, جبریه, قدریه, روافض, خوارج (see No. 2548 above, fasls 2-7).

First bâb, on fol. 33^b: در بیان دلیل بر تعیین فرقه ناجیه و عقائد ایشان.

Second bâb, on fol. 41^a: در بیان بعضی از مشابهاات قرآنیّه و خبریه که موجب تضلیل بسیاری شده.

Third bâb, on fol. 46^a: در بحث کلام الله سبحانه.

Fourth bâb, on fol. 58^a: در زلات بیغامبران.

Fifth bâb, on fol. 60^b: در کرامات اولیا.

Khâtimah, on fol. 64^a, first line: در حقیقت خلافت.

On the margin of fol. 64^b it is stated, that the collation of this copy was completed (بتصحیح رسید) the 22nd of Jumâdâ-althâni, A. H. 1176 (A. D. 1763, Jan. 8).

6. On ff. 65^b-144^b, ll. 12; Nasta'liq.

Tuhfa-i-Aurangiyah (تحفه اورنگیه), another exposition of the Sunnite creed and refutation of heretical sects, in Persian, compiled for the instruction of the crown-prince Aurangzib (the later emperor 'Ālamgir),

and dedicated to his father Shâhjahân, A. H. 1049 (A. D. 1639, 1640, see ff. 66^a, l. 2; 66^b, l. 3 sq.; and 67^a, ll. 1-3), by Muḥammad Sharif bin Aḥmad bin Ḥasan al-Bukhârî (see fol. 65^b, l. 3 ab infra).

Beginning: الحمد لله الذى دلنا على معرفة وحدانيته
و جلال ذاته بالشواهد والاعلام الخ

Dated A. H. 1176 by Shaikh Muḥammad bin Shaikh Pir Muḥammad Balgrâmî Ilâhâbâdî Kâdirî at 'Azimâbâd; the collation was finished the 23rd of Jumâdâ-althânî in the same year (A. D. 1763, Jan. 9).

7. On ff. 144^b-151^a, ll. 12; Nasta'liq.

Part of the Shanâ'at-almubtada'at (نبذة من صناعة), or the ugliness of heresy, in Arabic, beginning with a quotation from a work styled نوائض الرافض, viz. اعلم ان من هفواتهم وتسهيلاتهم فى الشريعة حيث قالوا الخ.

The last two treatises are written by the same hand.

No. 499, ff. 151; written by various hands in different styles of Naskhî and Nasta'liq; size, 7½ in. by 4½ in.

2630

Theological poems.

Contents:

1. On ff. 1^a-15^a, ll. 10: Bad'-alamâli (بدء الامالى), Sirâj-al-din 'Ali bin 'Uthmân alûshî alfarghânî's Arabic ḡaṣidah on the unity of God (composed A. H. 569 = A. D. 1173, 1174, see J. Aumer, Arabic Cat., p. 41, No. 147; G. Flügel i. p. 459; Loth, Arabic Cat., p. 259, etc.; and H. Khalfa iv. p. 558, No. 9524; edited by Peter von Bohlen, Königsherg, 1825, and printed in Kasan, with a Tataric paraphrase, 1849), with an interlinear Persian paraphrase in red ink.

Beginning: ملك مالک مولی الموالى الخ

The usual beginning of the ḡaṣidah, viz. يقول العبد يقول الامالى, from which the poem has also got the name of العبد, is here the second bait.

Dated the 14th of Rabi'-alawwal, A. H. 1147 (A. D. 1734, Aug. 14).

2. On ff. 15^b-28^a, ll. 10.

Alasmâ' alḥusnâ (الاسماء الحسنی), Nûr-al-din of Damietta's Arabic ḡaṣidah, rhyming in لا, on the beautiful names of God (see J. Aumer, Arabic Cat., p. 234, No. 548; Arabic Cat. of the Brit. Mus., No. 175, 2; A. F. Mehren, p. 165, col. 1; Fleischer, Cat. Lips., p. 435), likewise with an interlinear Persian paraphrase in red ink.

Beginning: بدأت بسم الله والحمد اولا الخ

Dated by 'Abd-alkhâlik the 15th of Rabi'-alawwal (the year is omitted, but it is evidently the same as in No. 1, viz. 1147 = A. D. 1734, Aug. 15).

3. On ff. 29^a-60, usually 2 coll., each ll. 13.

'Aḡâ'id-i-Jâmi (عقائد جامی), also styled Itikâdnâma (اعتقاد نامه), a collection of poems on the Muḥammadan creed, a few in mathnawî-baits, the majority in form of kiti'as, mixed with some rubâ'is and fards and interspersed with Arabic quotations from various Sûras of

the Kurân; comp. above, Nos. 1281 and 1282; and Rieu ii. p. 827^a, No. VIII.

Beginning: بعد حمد خدای نعت رسول الخ

No date.

No. 1476, ff. 60; written in two different kinds of Naskhî; size, 5½ in. by 4½ in.

2631

Miscellanies.

1. An anonymous treatise, incomplete at the beginning, on religious duties, on fol. 1^a; ll. 13-15.

2. Tarjuma-i-ḡadithât-i-nabawî (ترجمه حدیثات), a Persian paraphrase of traditions of Muḥammad, on fol. 34^b; ll. 11, in thirty-two short bâbs.

Beginning: باب اول در فضیلت علم و علماء الحديث
قال التبی الخ

3. Another copy of the 'Aḡâ'id-i-Jâmi (عقائد جامی), as in No. 3 of the preceding copy, on fol. 72^b; ll. 15.

No. 515, ff. 1-101; written in various kinds of Nasta'liq by three or four different hands; size, 8½ in. by 5½ in.

Appendix: A Pushtû-Persian Work on the Sunnite Creed.

2632

Makhzan-alislâm (مخزن الاسلام).

A comprehensive work on the observances, rites, and dogmas of Islâmism, according to the Sunnite creed, with occasional references to Şûfic theories, compiled in the Pushtû or Afghân language, with Persian prefaces to each chapter and other Persian quotations, on the basis of the best Arabic and Persian sources, by Âkhund Darwiza Ningarhârî (with his real name 'Abd-alkarim ibn Makhdûm), the founder of the national literature of the Afghâns, who lived under the emperor Akbar (A. H. 963-1014 = A. D. 1556-1605), at Pashâwar, and had received his spiritual tuition from Shaikh 'Ali Tirmidhi. He wrote this book for the purpose of guarding his Afghân countrymen against the heresy of a certain heretic or atheist (زندى), Bâyezid Anşari, son of 'Abdallâh of Kandahâr, commonly known as Yûsuf Zî, the founder of the Rûshânî sect, who was finally defeated by Akbar's general Muhsinkhân, comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches,' vol. xi. pp. 363-428, entitled: 'On the Rosheniah Sect and its founder, Bayezid Ansari,' and Graf Noer, Kaiser Akbar, vol. ii. pp. 180-219, Leyden, 1885; on the present work, which also bears the titles of مخزن افغانى, مخزن پشتو, and مخزن اسرار, Captain Raverty, Selections, prose and poetical, in the Pushtu or Afghân Language, London, 1860; and Z. D. M. G. vol. xvi. p. 786 sq.; B. Dorn, A Chrestomathy of the Pushtu or Afghan Language, St. Petersburg, 1847, preface, p. v sq.; and extracts from it, ib., pp. 14-18; see also Raverty's Gulshan-i-Roh, London, 1860, p. 133 sq.; and his Grammar of the Pukhtû, second edition, London, 1860, introduction, pp. 32-33. Âkhund Darwiza's elder son Karimadâd, who is occasionally addressed in the original draft of

his father's work, wrote a *تنقیح* to it and revised and modified it to some extent (see the next copy); in A. H. 1014 (A. D. 1605) his younger son 'Abd-alkarim again revised and rearranged it, restoring certain parts omitted in Karimdad's recension, curtailing other parts and adding new material, where it appeared desirable to him (see Nos. 2634 and 2635 below). The book is divided into eight *بیان*, each of which has in the present copy, which seems to represent the *original composition* of Ābkund Darwiza himself, a Persian introduction.

Beginning of the preface or introduction to the first *bayân*, on fol. 1^b: الحمد لله الغنی الذی افتقر للحيوانات: باسمهم الى التفهم بينهم من احوال ضمايرهم الخ.

Bayân I, on fol. 3^a: قصیده امالی از تصنیفات امام: اللهم حضرت امام محمد اوسی (اوشی) (read اوشی).

A Pushtû translation of the same *kaşidah*, *بدء الامالی*, by the Ḥanafite Imâm Sirâj-aldin 'Alî bin 'Uthmân alûshî alfaraghânî, which has been noticed in No. 2630, 1 above. This first *bayân* is incomplete at the end in consequence of a lacuna between ff. 8 and 9; the last words, on fol. 8^b, correspond to fol. 50^b, l. 2 in No. 2634 below. Beginning of the *bayân* itself: بسم الله الرحمن الرحيم، پنجمه بحق آغاز: کرم اوس لديه علم کلام الخ.

Bayân II, on fol. 9^a: در تسهیل قصیده بُردہ.

A Pushtû paraphrase and interpretation of the famous *kaşidah* of Imâm Sharaf-aldin Abû 'Abdallâh Muḥammad bin Sa'id al-Bûşîrî (who died A. H. 694 = A. D. 1295) in praise of Muḥammad, and styled *البُردة* (see below, Nos. 2647-2652; edited by Rosenzweig, Vieuna, 1824, and by Ralfs, ib. 1860. with a metrical Persian and Turkish paraphrase, and German translation; latest Eastern editions, Bûlâk, A. H. 1305, Cairo, A. H. 1307; Kasan, with a Tataric paraphrase, 1888; French translation in Garcin de Tassy, *Exposition de la foi musulmane*, pp. 127-148; comp. G. Flügel i. p. 465 sq.; H. Khalifa iv. p. 523 sq., No. 9449, etc.). It is incomplete at the beginning, owing to the same lacuna after fol. 8; its abrupt beginning, on fol. 9^a, corresponds to fol. 55^b, l. 4 *ab infra* in No. 2634 below.

Bayân III, on fol. 25^b: اندر آنکه چون ملتہای باطل: بهفتاد ودو گروه رسیده هر کدام ایشان بیک اعتقاد از مذهب سنت و جماعت جدا شده اند الخ.

The seventy-two sects of Islâm and the particular article of faith by which each of them is separated from the orthodox Sunnite creed.

Bayân IV, on fol. 36^a: در تیسیر آوردن خلاصہ کیدانی: تا بر جملة عوام الناس آسان واسهل آید و هر کسی را از آن بهره بسم الله الرحمن الرحيم دینی برسد.

The quintessence of Kaidâni (see above, Nos. 2604 and 2605) made easy, an exposition of the various aspects of prayer, in eight *bâbs*, viz.:

1. در بیان فرائض نماز, on fol. 38^a.
2. در بیان واجبات نماز, likewise on fol. 38^a.
3. در بیان سنتهای نماز, on fol. 39^a.

4. در بیان مستحبات نماز, on fol. 40^a.

5. در بیان محرمات نماز, on fol. 41^a.

6. در بیان مکروهات نماز, on fol. 42^a.

7. در بیان مباحات در نماز, on fol. 44^a.

8. در بیان مفسدات نماز, on fol. 44^b.

Bayân V, in three *faşls*, viz.:

1. On fol. 45^b: در ادا کردن بعضی عقائد که از عقیدة ضیاء الدین امام محمد شامی منقول گردانیده و بالفاظ افغانی آورده تا افغانانرا از آن فائده کلی باشد.

A Pushtû translation of the four *عقائد*, or articles of faith, by Diyâ-aldin Imâm Muḥammad Shâmi.

2. On fol. 48^b, first line: اندر آنکه حضرت شیخ الامام (امام) الانام مفتی الجن والانس مولانا نجم الملة والدین عمر التفسی در رسالہ خود آورده است الخ.

A Pushtû translation (published in Raverty's *Selections*, and Dorn's *Chrestomathy*, see above) of the *رسالہ* on heretical sects, in twelve *firkas*, by Najm-aldin Abû Ḥafṣ 'Umar bin Muḥammad al-Nasafi (died A. H. 537 = A. D. 1142, 1143), the author of another renowned work, called *عقائد* or the articles of faith (edited by Cureton as Appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translated, with extracts from Taftâzânî's commentary, in Muradgea d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i; comp. H. Khalifa iv. p. 219, No. 8173).

3. On fol. 55^a: اندر آنکه قرآن را از روی جهل و نادانی: بلا ادای مخارج حروف و اعراب خواندن از منهیاتست.

A treatise on the correct and legitimate reading of the *Kurân*, by the author of this work himself.

Bayân VI, on fol. 61^b: اندر آنکه بعضی ملحدان درین: اتمام از حروفات تهجی چیزی تقریر کرده و تأویل مینموده که در فلان حرف فلان و فلان معنی مستتر اند اما هرچه میگفتند همه کفر و لماد الخ.

Refutation of the wrong interpretation, given by heretics to the letters of the alphabet, with the recognised Sunnite explanation, beginning with the letter (الف اسم د الله دی الخ).

Bayân VII, on fol. 77^a: در بیان نکات بعضی چیزها: که از معتقدات مذهب سنت و جماعت را از دانستن آن ناچارست الخ.

Twenty-three *nuktas* on various points of the Sunnite creed, viz.:

1. در بیان ایمان مجمل و ایمان مفصل و در بیان احکام و ارکان و شرائط ایمان, on fol. 77^a.

2. در بیان صد وسی مسائل, on fol. 79^a.

3. در بیان مذهب سنت و جماعت و در بیان آنکه هر مؤمن را باید که اینها را بداند و از اعتقاد مبتدعان دور گردد, on fol. 80^b.

4. در بیان آنکه هر مؤمن مسلم را باید که خدای 82^a.

5. در بیان ده صفت خدای تعالی که از دانش آن
ناچارست, on fol. 83^b.

6. در بیان خوف و رجا, on fol. 84^a.

7. در بیان فرض دائم, on fol. 84^b.

8. در بیان مثالی که در کتاب ذخیره الملوك در باب
نماز آورده الخ, on fol. 84^b. (Probably the Persian
ذخیره الملوك, by Sayyid 'Alī bin Shihāb-al-dīn Hamadānī,
who died A. H. 786 = A. D. 1385, see above, Nos. 2176-
2179.)

9. در دانستن ده خصلت در نماز الخ, on fol. 85^b.

10. در بیان سجده سهو, on fol. 87^a.

11. اندر آنکه دعوی علم غیب کفر است, on fol. 88^b.

12. اندر آنکه الله تعالی را بسه چیز دانستن فرض
است, on fol. 88^b.

13. در بیان شرك جلی و خفی, on fol. 89^a.

14. در بیان آنکه ده چیز دانستن در کلمه شهادت
فرض است, on fol. 89^b.

15. اندر آنکه پنج چیز دانستن در کلمه طیبه نیز
فرض است, on fol. 90^b.

16. اندر آنکه هر که از علم تفسیر و حدیث و علم
فقه و علم مناظره و علم تعاط یعنی محو ساختن مرادات
و اطوار نفسانی و بدست آوردن اسرار روحانی (آگاه
باشد که) پیر عالم باین علمها باشد و اگر ازین آگاه نباشد
اورا پیر و مرشد نباید دانست, on fol. 91^a. (This part
contains two Persian rubā'is with Pushtū translation,
one by Nāṣir bin Khusrau, the other by Bāyazīd
Bisṭāmī.)

17. در بیان بزرگان دین (و) در میان عالمیان و کیفیت
احوال پیران و مریدان این زمانه, on fol. 92^b.

18. اندر آنکه هر که پنج بنای مسلمانی آرد او
مسلمان متشرع باشد الخ, on fol. 94^b.

19. در بیان چهار یاران رسول, on fol. 96^a.

20. در بیان عدد مویهای آن حضرت, on fol. 97^b.

21. در بیان شمائل آن حضرت, on fol. 98^a.

22. در بیان بیست صفت آن حضرت, on fol. 98^b.

23. در بیان آنکه پنج چیز در وجود آدمی جوهر
اند الخ, on fol. 99^a.

در ذکر ملحدی که سبب : Bayān VIII, on fol. 100^a.
شده است مر تألیف این کتاب را

History of Bāyazīd Anṣārī, called Yūsuf Zī, and his
five sons, Shaikh 'Umar, Nūr-al-dīn, Khair-al-dīn, Kamāl-
al-dīn, and Jalāl-al-dīn, whose heresy caused the com-
position of this book (the title مخزن الاسرار appears on
fol. 108^a). This bayān ends on fol. 109^a, lin. penult.,
and is followed by a large number of miscellaneous
chapters, beginning with a confession of faith, viz.
آمَنْتُ بِاللّٰهِ و ملائکته و کتبه و رسله الخ
Pushtū paraphrase and explanation, on ff. 109^b, first
line, to fol. 119^b, l. 9; the next chapter is در بیان

حروفات تفجی بطریق متموّفانه تا بعضی اهل درد و الم را
لذیذ آید و شوق و ذوق در دل وقتی از اوقات خاص مشعله
زند و مفرح گردد, on fol. 119^b, l. 9, to fol. 136^a, l. 4 ab
infra. Further sections are: a Pushtū explanation of
various passages in the Kurān, beginning with Sūrah
25, v. 28, second half: وکان یوما علی الکافرین الخ, on
fol. 137^a sq.; در بیان معانی نماز در افغانی, on fol. 140^b;
a Pushtū translation of Sūras 1 and 112, and of some
Arabic prayers, on fol. 141^a, last line sq.; در بیان نماز
در بیان نماز, on fol. 145^b; در بیان مفسدات نماز; جنازه,
on fol. 146^a; فصل در بیان آداب مبرز رفتن و استنجا و نواقص وضو
در بیان آنکه استنجا بچند چیز ممنوع است, on fol. 147^a;
در بیان شكننده وضو, on fol. 148^b; در تسهیل آوردن
در بیان حیض و نفاس, on fol. 149^a; مسئله خزانه الفقه از باب حیض و نفاس بلفظ افغانی
on fol. 150^a (see on the خزانه الفقه by Abū-allāth
Samarḳandī above in No. 2608); در بیان واجبات اسلام,
on fol. 150^b; در بیان سنت اسلام, on fol. 151^a;
در بیان تعداد ایام شهر, on fol. 151^b; احکام شریعت
در بیان, on fol. 152^b; در بیان تعداد ایام شهر مذکوره;
شمسیه, ib.; باب در بیان شهیدان, on fol. 155^a.

This copy (with the exception of ff. 1-8) was written
A. H. 1179 (A. D. 1765, 1766); it belonged formerly to
Sir Charles Wilkins, LL. D., F. R. S.

Another, somewhat curtailed copy of this original
draft, in which the miscellaneous chapters at the end
of the eighth bayān are missing, is described in Bod-
leian Cat., No. 2350.

No. 2393, ff. 156, ll. 15 (except ff. 1-8 which are added by
another hand and contain only 12 lines); Naskhi; greatly
worm-eaten throughout; size, 9 in. by 6 in.

2633

Another copy of the same.

This copy represents the *first revised* edition of the
مخزن الاسلام by the author's elder son, Karimḍād bin
Makhḍūm Darwīza, as his name appears at the end as
that of the compiler or جامع. It differs from the
original draft mainly by the omission of the Persian
introduction to the first bayān and of all the mis-
cellaneous chapters at the end of the eighth, and by
the introduction of two short sections at the end of the
seventh bayān, on the letters of the Pushtū alphabet,
viz. بیان دیگر در حروفات افغانی, on fol. 89^a, in Persian,
and بیان دیگر بلفظ افغانی, on fol. 89^b, in Pushtū.

پنجم دحق آغاز کرم : Bayān I, on fol. 1^b, beginning :
اوس لدبه علم کلام الخ, corresponding to fol. 3^a, l. 4
in the preceding copy.

Bayān II, on fol. 8^a.

Bayān III (here styled فصل), on fol. 26^b.

Bayān IV (again styled فصل), on fol. 36^b. The
eight bâbs are found here: 1. on fol. 38^b; 2. on

fol. 39^b; 3. on fol. 40^a; 4. on fol. 41^a; 5. on fol. 42^a; 6. on fol. 42^b; 7. on fol. 44^b; 8. on fol. 45^b.

Bayân V (without any heading), on fol. 46^a. Of the three *faṣls* only the *first* is found here, in consequence of a large lacuna after fol. 48; the author of the عقائد is called here Diyâ-aldin Imâm Shânî.

Bayân VI (here styled باب), on fol. 49^a.

Bayân VII, on fol. 64^b. The two rubâ'is by Nâsir bin Khusrau and Bâyezid Bisṭâmî are found here on ff. 79^b and 80^a; the twenty-three nuktas are the same as in the preceding copy.

Bayân VIII, on fol. 101^b; the title appears on fol. 118^a.

No date. Bibliotheca Leydeniana.

No. 2467, ff. 120, ll. 13; Naskhi; the first page supplied later; size, 8½ in. by 5½ in.

2634

The same.

This copy represents, according to the last words on fol. 178^b, the *second revised* edition of the مخزن الاسلام, by the author's younger son, 'Ahd-alkarim bin Makhdûm Darwiza. Besides many amplifications and additions to the text and a restoration of various chapters of the original draft, left out in the *first* revision, it differs particularly in the arrangement of the introductory part before the beginning of the *first bayân*. This introductory part, which fills here forty-four leaves, comprises not only a considerable portion of the miscellaneous chapters at the end of the *eighth bayân* in No. 2632 but also the *second* and *third faṣls* of the *fifth bayân*. Another portion of the miscellaneous chapters is here inserted at the end of the *seventh bayân*. The initial words of the Persian preface to the whole in No. 2632 are found here on fol. 44^a.

Beginning, on fol. 1^b: بنامه دحق آغاز کرم اوس لحق: سرب الخ, corresponding to fol. 141^a, last line in No. 2632. Immediately after the introductory words the Pushtû translation and explanation of Sûras 1 and 112, and the Arabic prayers follow, see fol. 141^b, l. 2 sq. in No. 2632, with slight modifications in the arrangement of the prayers. On fol. 5^b, last line, a فصل دوم appears, corresponding to the *second faṣl* of the *fifth bayân* in the original copy; and on fol. 12^b a فصل سوم, agreeing with the *third faṣl* of the *fifth bayân* there; the latter ends on fol. 19^b, l. 7. Ff. 19^b, l. 8–20^a, l. 5 correspond to fol. 149^a, first line to l. 3 ab infra in No. 2632; ff. 20^a, l. 6–21^b, l. 6 to ff. 147^a, lin. penult.–148^b, last line in the same copy; fol. 21^b, l. 7 sq. to fol. 151^b sq., ih. Fol. 22^a, lin. penult. sq. is found on fol. 150^a sq. in No. 2632; ff. 23^a–24^b, last line on ff. 137^a–138^b, lin. penult. there; ff. 26^a, l. 8–37^a, l. 7 on fol. 109^b, first line to fol. 119^b, l. 9, ib. Fol. 38^b sq. corresponds to fol. 150^b in No. 2632; fol. 39^b sq. to ff. 151^a and b there; fol. 40^a to fol. 149^a, ib.; and ff. 40^b–42^a to ff. 146^a–147^a, l. 3 ab infra, ib.

Bayân I, on fol. 45^b.

Bayân II, on fol. 52^a (for قصیده امالی must be read قصیده برد; ff. 56^a, l. 5–57^a, l. 3 are wanting in No. 2632 between ll. 7 and 8 on fol. 9^a).

Bayân III, on fol. 74^b.

Bayân IV, on fol. 85^b. The eight bâbs are found here: 1. on fol. 87^b, lin. penult.; 2. on fol. 88^a; 3. on fol. 89^a (here headed در بیان ستهای در نماز); 4. on fol. 90^a; 5. on fol. 91^b (در بیان حرامها در نماز); 6. on fol. 92^a (در بیان مکروهات در نماز); 7. on fol. 94^b (در بیان مباحات نماز); 8. on fol. 95^a, last line.

Bayân V, on fol. 96^a, consisting of the *first faṣl* only (see the *second* and *third* in the introductory part), although by an oversight the words مشتمل بر سه فصل are left after the heading; the author is called here Diyâ-aldin Imâm Muḥammad Shâhî, but at the end of the *faṣl*, on fol. 99^a, l. 4 ab infra, and last line, the usual designation Shâmî appears.

Bayân VI, on fol. 99^b, first line.

Bayân VII, on fol. 116^b, در بیان نکات (که) بعضی چیزهای که معتقدات مذهب ست و جماعت را از دانستن آن مسلمانان را جای است. Some of the headings of the twenty-three nuktas differ slightly from those in No. 2632 and are usually more correct in wording; for instance, nukta 16 . . . اندر آنکه اسرار روحانی آگاه نباشد اورا پیرو مرشد نباید دانست; nukta 17 در بیان بزرگان دین در میان عالم و nukta 18 اندر آنکه . . . مسلمانی بجای عالمیان الخ; در بیان عدد . . . حضرت پیغمبر 20 nukta; آرد الخ; صلی الله علیه و سلم و بیان ماکولات و عمر آنحضرت; Nâsir and Bisṭâmî's rubâ'is are found here on ff. 133^a and b. To this bayân is added here another portion of the miscellaneous chapters at the end of the *eighth bayân* in No. 2632, viz. ff. 142^b, l. 9–167^a, lin. penult., the main part of which, from fol. 143^b, l. 4 to fol. 163^b, l. 8, with several amplifications, corresponds to ff. 119^b–136^a, l. 4 ab infra in that copy.

Bayân VIII, on fol. 167^a, lin. penult.; it ends on fol. 177^b, l. 4 ab infra, corresponding to fol. 109^a, lin. penult. in No. 2632.

In the concluding words 'Abd-alkarim denotes himself as the editor.

Dated the 1st of Muḥarram in the fourteenth year of Aḥmadshâh Durrânî's reign (=A.H. 1175, A.D. 1761, August 2), by Sayyid Muḥammad. Presented by J. Cotton, Esq., Nov. 19th, 1813.

No. 2882, ff. 178, ll. 14; Naskhi; size, 10½ in. by 7 in.

2635

The same.

Another copy of the *second revised* edition by 'Abd-alkarim, quite like the preceding one, except, that at the end of the *seventh bayân* the two chapters on the Pushtû alphabet, as in No. 2633, fol. 89^a sq., are substituted here for the miscellaneous portions, taken from the *eighth bayân* of No. 2633, in the preceding copy. It begins like No. 2634, and contains the same preliminary parts; on fol. 7^a, the رساله of 'Umar al-Nasafi begins, corresponding to the *second faṣl* of the *fifth bayân* in the original draft; and on fol. 17^b the

treatise on the correct reading of the Kurân, corresponding to the *third faṣl* in the same (styled فصل سیم, as in the preceding copy); then follow the same miscellaneous chapters as in No. 2634.

Bayân I, on fol. 52^a.

Bayân II (here styled فصل), on fol. 59^b.

Bayân III, on fol. 80^b.

Bayân IV (here styled again فصل), on fol. 92^a; the eight bâbs are found here: 1. on fol. 94^a; 2. on fol. 94^b; 3. on fol. 95^b; 4. on fol. 96^b; 5. on fol. 97^b; 6. on fol. 98^a; 7. on fol. 100^b; 8. on fol. 101^a.

Bayân V, consisting of the *first faṣl* only, on fol. 102^a; the author's name Shâmi is here corrected into Shâfi' (!).

Bayân VI, on fol. 105^b.

Bayân VII (here styled باب), on fol. 124^b, in twenty-three nuktas. Nâsir and Bisṭâmî's rubâ'is are found here on ff. 143^a and b. On fol. 153^b sq. the two chapters on the letters of the Pushṭû alphabet.

Bayân VIII, on fol. 166^a. The title appears here in the colophon only, viz. نامۀ مخزن الاسلام; and the concluding words about 'Abd-alkarim are wanting here. No date.

No. 2599, ff. 184, ll. 13; Naskhi; worm-eaten throughout; size, 9½ in. by 6½ in.

2636

The same.

This and the following copy differ in the arrangement of the *first five* bayâns entirely from all the preceding redactions, and represent a *third revised* edition of the original work by an anonymous editor.

Bayân I, on fol. 2^b.

Bayân II, on fol. 6^b, headed (چونہ چونه) اندر آنکہ چونه, ملتہای باطلہ بہفتاد و دو گروہ رسیدہ الخ, on the seventy-two sects of Islâm, etc., corresponding to the third bayân in all the previous copies.

Bayân III, on fol. 19^a, headed (ادا کردن بعضی عقائدہای کہ از عقیدہ اول در اد) مشتمل بر سہ فصلست, ضیاء الدین امام محمد شامی منقول گردانیدہ الخ, and corresponding therefore to the *first faṣl* of the fifth bayân in the previous copies, containing four عقائد. After this follow seven short sections, corresponding to some of the miscellaneous chapters at the end of the eighth bayân in the original draft and the introductory part of the second revised edition of 'Abd-alkarim, viz.:

1. در بیان واجبات اسلام, on fol. 21^a = fol. 150^b in No. 2632, and fol. 38^b in No. 2634.

2. در بیان سنت اسلام, on fol. 21^b = fol. 151^a in No. 2632, and fol. 39^b in No. 2634.

3. در بیان احکام شریعت, ib. = fol. 151^b in No. 2632, and fol. 39^b in No. 2634.

4. در بیان حیض و نفاس, ib. = fol. 149^a in No. 2632, and fol. 40^a, first line, in No. 2634.

5. در بیان مفسدات نماز, on fol. 22^a = fol. 146^a in No. 2632, and fol. 40^b in No. 2634.

6. در بیان نماز جنازہ, on fol. 23^a = fol. 145^b in No. 2632.

7. در بیان استنجا, ib. = fol. 148^a in No. 2632.

Bayân IV, on fol. 23^b, headed (تسهیل قصیدہ) در تسهیل قصیدہ, and corresponding therefore to the second bayân in the previous copies.

Bayân V, on fol. 37^a, headed (تفسیر آوردن خلاصہ) در تفسیر آوردن خلاصہ, and corresponding to the fourth bayân in the previous copies; the eight bâbs are found here: 1. on fol. 38^a; 2. on fol. 38^b; 3. on fol. 39^a; 4. on fol. 39^b; 5. on fol. 40^b; 6. ib.; 7. on fol. 42^a; 8. on fol. 42^b. There are added to this bayân here, (a) on fol. 43^a the same introductory pieces, Sûras 1 and 112, and Arabic prayers, as on ff. 1^b–5^b in No. 2634 (the *second revised edition*), and on fol. 141^b sq. in No. 2632 (the *original draft*); (b) on fol. 48^a, (فصل دوم اندر آنکہ حضرت, i.e. the رسالہ of 'Umar al-Nasafi, corresponding to the second faṣl of the fifth bayân in No. 2632, and fol. 5^b, last line sq. in No. 2634; (c) on fol. 52^b, (فصل سیم اندر آنکہ قرآن الخ, i.e. the treatise on the correct reading of the Kurân, corresponding to the third faṣl of the fifth bayân in No. 2632, and fol. 12^b sq. in No. 2634.

Bayân VI (here styled باب), on fol. 56^b, agreeing with the sixth bayân in the other copies.

Bayân VII, on fol. 76^b, in twenty-three nuktas, agreeing with the seventh bayân in the other copies; no additions here.

Bayân VIII, on fol. 91^a; to this bayân are added, as in the original draft (No. 2632), some miscellaneous chapters, beginning on fol. 101^a with the مسئلہ خزائنہ (= fol. 150^a in No. 2632, fol. 22^a, lin. penult. in No. 2634), and ending with the باب در بیان شہیدان (= fol. 155^a in No. 2632).

Dated the 27th of Rabî' al-thânî, A. H. 1180 (seventh year of Shâh 'Âlam's reign) = A. D. 1766, Oct. 2.

No. 2456, ff. 122, ll. 15; Naskhi; size, 9½ in. by 6½ in.

2637

The same.

Another, but defective, copy of the same *third revised* edition, agreeing with the preceding one.

Bayân I (not marked), on fol. 3^a.

Bayân II (= Bayân III in the other copies) entirely wanting here.

Bayân III (not marked, = Bayân V, *first faṣl* in the other copies), on fol. 14^a. The same additional seven sections as in the preceding copy, on ff. 18^a–23^b.

Bayân IV (= Bayân II in the other copies), on fol. 23^b.

Bayân V (= Bayân IV in the other copies), on fol. 53^a. The eight bâbs are found here: 1. on fol. 55^b; 2. on fol. 56^b (no heading); 3. on fol. 58^a; 4. on fol. 59^a; 5. on fol. 61^a; 6. on fol. 62^a; 7. on fol. 65^a; 8. on fol. 66^a. The same three additions as in the preceding copy, viz. (a) on fol. 67^a; (b) *second faṣl* of

Bayân V, on fol. 79^b; (c) *third fasl* of Bayân V, on fol. 90^a.

Bayân VI, on fol. 100^b.

Bayân VII, on fol. 146^b; to the twenty-three *nuktas* a twenty-fourth is added here, which, however, is a repetition of the seventh section in the additional part of Bayân III.

Bayân VIII (not properly marked), on fol. 183^b. The title is mentioned on fol. 206^a; of the miscellaneous chapters only three pages are found, at the end of which this copy breaks off.

Bibliotheca Leydeniana.

No. 2476, ff. 207, ll. 11; Naskhi; size, 9½ in. by 6 in.

2638

A fragment of the same.

A small portion of the *مخزن الاسلام*, consisting of twelve leaves which contain parts of the *second* and the *third* bayâns, with a lacuna after fol. 3. Ff. 1^a-3^b correspond to fol. 13^a, last line-fol. 17^a, last line in No. 2632; ff. 4^a-12^b to fol. 18^a, l. 4 *ab infra*-fol. 27^a, l. 2 in the same copy. One half of the first leaf is torn away besides.

No. 2599^a, ff. 12, ll. 13; Naskhi; size, 8½ in. by 5½ in.

3. Traditions of Muḥammad and the Imāms.

a. *Sunnite Traditions.*

2639

Luhâb-alakhhâr (لباب الاخبار).

400 traditions of Muḥammad, in forty bâhs, each of which contains ten traditions, on all points of Muḥammadan theology and law, a kind of general introduction into the science of *حدیث*. The original collection in Arabic was compiled by Aḥmad bin 'Abdallâh, see Loth, Arabic Cat., p. 48^a (No. 191, II); the present work contains the text with a Persian paraphrase and Persian preface by Muḥammad (hin) Maḥmûd, see fol. 1^b, l. 4 *ab infra*. An index of the forty bâhs on ff. 2^a-3^a.

Beginning: حمد بیکد و ثناء ببعث مرخدایرا جل جلاله و عم نواله علم بر عالم علوی بر افراشته الخ.

The headings of the bâhs are as follows:

1. On fol. 3^a علم و علمای; 2. on fol. 5^a در فضیلت کلمه لا اله الا الله محمد رسول الله; 3. on fol. 7^b در فضیلت (گفتن) بسم الله الرحمن الرحيم; 4. on fol. 10^a, last line در فضیلت درود (the index adds after it: (بر محمد مصطفی صلی الله علیه و سلم); 5. on fol. 12^a در فضیلت وضو ساختن; 6. on fol. 14^b در بیان ایمان (in the index the headings of chapters 6 and 8 are transposed by mistake); 7. on fol. 16^a در فضیلت خلال; 8. on fol. 17^b در فضیلت بانگ نمازگفتن; 9. on fol. 20^a در فضیلت نماز بجماعت گذاردن; 10. on

fol. 22^a در فضیلت روز جمعه; 11. on fol. 23^b در فضیلت مسجد رفتن; 12. on fol. 25^a در فضیلت دستار بستن; 13. on fol. 26^b, first line در فضیلت روز ماه رمضان و جز; 14. on fol. 28^a در فضیلت نماز فريضة; 15. on fol. 31^a, first line در فضیلت نماز ستت; 16. on fol. 32^a در فضیلت صدقه; 17. on fol. 33^a در فضیلت زکوة دادن; 18. on fol. 34^b در فضیلت سلام گفتن; 19. on fol. 35^b در فضیلت خواستن; 20. on fol. 36^b در فضیلت استغفار; 21. on fol. 37^b در فضیلت تسبیح; 22. on fol. 39^a در ذکر خدای; 23. on fol. 41^a در فضیلت توبه; 24. on fol. 42^a در فضیلت فقر; 25. on fol. 43^b, first line در فضیلت نکاح; 26. on fol. 44^b در عقوبت لوطی; 27. on fol. 46^a در عقوبت زانی; 28. on fol. 47^a در عقوبت شراب خوار; 29. on fol. 48^b, first line در حق مادر; 30. on fol. 49^b در حق فرزند بر مادر و پدر; 31. on fol. 51^b در حق فرزند بر مادر و پدر; 32. on fol. 53^a در فضیلت تواضع; 33. on fol. 54^b در منع بسیار خوردن; 34. on fol. 56^a در فضیلت خاموشی; 35. on fol. 57^a در منع خندیدن (in the index در پرسیدن بیماران); 36. on fol. 58^a در منع خنده (و) قهقهه; 37. on fol. 59^b, last line در ذکر موت; 38. on fol. 61^b در منع کردن نوحه; 39. on fol. 64^b در ذکر کور و احوال آن (in the index در عقوبت نوحه کردن); 40. on fol. 66^b در فضیلت صبر.

Dated the 5th of Rabi'-althânî (no year) by Shaikh Imâmbakhsh, son of Shaikh Luṭf-allâh, who copied it for Miyân Hâfiz Muḥammad Rûshanjiw.

Bibliotheca Leydeniana.

It was printed in Bombay A. H. 1280.

No. 2733, ff. 1-70, ll. 15; careless Nasta'liq, the Arabic text in Naskhi; size, 9½ in. by 5½ in.

2640

Bahr-alsâ'adat (بحر السعادة).

A large collection of more than 3000 traditions on the whole Muḥammadan theology and law, according to the Sunnite creed, compiled in the eighth or ninth century of the Hijrah by Muḥammad hin Muḥammad Ibrâhim, called Hâjî Taj-al-din (see the title on fol. 5^a, lin. penult., and the author's name on fol. 6^b, l. 5), and divided into the following twelve bâhs:

1. در بیان نیات, on fol. 8^a, in eight fasls.
2. در بیان فضیلت علم و علما, on fol. 68^b, in eight fasls.
3. در بیان طهارت, on fol. 118^a, in ten fasls.
4. در بیان نماز و ارکان و شرائط و فريضة و سنن آن, on fol. 151^b, in ten fasls.
5. در بیان زکوة, on fol. 195^a, in eight fasls.

6. در بیان روزۀ فرض و سته. on fol. 217^a, in five fašls.
7. در بیان حج کردن و مناسک آن. on fol. 234^a, in twelve fašls.

8. در بیان توبه. on fol. 265^b, in ten fašls.

9. در بیان خلق و خوی نیکو. on fol. 323^a, in ten fašls.

10. در بیان خوی بد. on fol. 366^b, in eighteen fašls (the باب of the text must be corrected into (باب دهم)).

11. در بیان اخلاص و تقوی. on fol. 405^b, in three fašls.

12. در بیان ثواب قرآن خواندن و دعوات و اذکار. on fol. 423^a, in eight fašls.

Khâtimah, on fol. 454^b.

Beginning: الحمد لله ذی العظمة والكبرياء والطول والا
آلاء الذی نبه علی معرفته بمواقع نعمته وهدی الی ربوبيته الخ.

The author quotes as his guides the Shaikhs Abū Tāhir bin Muḥammad bin Ya'kūb alfirūzābādī; Aḥmad Isma'il Khunji; Junaid bin Maḥmūd al'amiri; 'Abdal-lāh aldāniyālī; Muḥammad bin 'Alī Najāt, etc.

This copy is dated by Muḥammad bin Rūḥ-al-dīn bin Muḥammad the 21st of Shā'bān, A. H. 898 (A. D. 1493, June 7).

No. 368, ff. 480, ll. 19-23; Naskhi; the first fourteen and the last two leaves are supplied by other hands; size, 10½ in. by 5½ in.

2641

(ترجمة حصن حصين) Tarjuma-i-Ḥiṣn ḥaṣin.

A Persian translation and explanation of the Arabic collection of traditions of Muḥammad, with special reference to prayers, styled 'حصن حصين' 'the strong castle,' and compiled by the Shāfi'ite Shaikh Shams-al-dīn Abū-alkhair Muḥammad bin Muḥammad bin Muḥammad bin 'Alī bin Yūsuf al'umari aldimishkī alshirāzī, known as Ibn-al-jazarī, who was born A. H. 751 (A. D. 1350) at Damascus and died, eighty-two years old, A. H. 833 (A. D. 1429, 1430); he was buried at Madinah. He completed this collection in Damascus A. H. 791, the 22nd of Dhū-al-hijjah (A. D. 1389, Dec. 12), revised and partly enlarged, partly curtailed it in Shirāz, and then sent it by Maulānā Najib Shāfi'ī to Aḥmadshāh, see fol. 3^b, and comp. G. Flügel iii. p. 145, and H. Khalfā iii. p. 71, No. 4529; other copies of the Arabic original are noticed in Loth, Arabic Cat., p. 88, and J. Aumer, Arabic Cat., p. 32; printed at Calcutta, A. H. 1229.

The Persian translator was Abūbakr bin Muḥammad Bilhrūjī, who completed this paraphrase for Sultān Abū-alfath Maḥmūdshāh bin Muḥammadshāh bin Aḥmadshāh bin Muẓaffarshāh of Gujarāt (reigned A. H. 863-917=A. D. 1459-1511) the 24th of Dhū-al-hijjah, A. H. 910 (A. D. 1505, May 28), see ff. 1^a, l. 9, 1^b, lin. penult., and 3^a, ll. 3 and 4.

Beginning: الحمد لله الواحد الفرد القمد الذى فتح
لرسوله محمد حصنا حصينا لم يفتح الخ.

No date.

No. 883, ff. 94, ll. 17-19; very careless Nasta'lik, which gradually turns into a regular Shikasta; the first and the last leaf damaged; size, 9½ in. by 5½ in.

2642

(شرح حصن حصين) Sharḥ-i-Ḥiṣn ḥaṣin.

A detailed Persian commentary on the same collection of traditions, by Hāji Muḥammad alkashmiri, who finished it the 6th of Muḥarram, A. H. 996 (A. D. 1587, Dec. 7), see fol. 253^b, ll. 4 and 10 sq. In the khâtimah the commentator enumerates a great number of other works, which he composed, viz.:

1. تفسير القرآن الكريم من أوله الى آخره بالعبارة
كتاب فضائل 3. شرح شمائل النبي للترمذی 2. الفارسية
كتاب 6. شرح المحرر 5. شرح العقائد العبدية 4. القرآن
شرح 7. مصباح الشريعة في مذهب الامام الشافعي
خلاصة كتاب الافصاح في بيان مسائل 8. مشارق الانوار
كتاب خلاصة الجامع في جمع الاحاديث 9. المذهب الاربعة
شرح الورد 11. منتخب و شرح الورد الفتحي 10.
كتاب معجزات النبي المشتمل بالعقائد 12. العصرية
الرسالة المنظومة في 13. الدينية والعقائد المنظومة
رسالة ذكر الجهر 15. كتاب خواص الرسول 14. المناجات
16. رسالة اسم الاعظم.

اللهم لك الحمد حمدا يوافي نعمك ويكافى
مزيد كرمك وافضل الصلوة واكمل التسليمات على حبيبك
... اما بعد برارباب ضمائر صافية وافهام زاكية بوشيدة
نماند الخ.

An index on the fly-leaves; the copy is dated the 12th of Rabi'-alawwal, A. H. 1174 (A. D. 1760, Oct. 22), at Muḥammadpur (commonly called ارکات).

No. 228, ff. 254, ll. 17; Nasta'lik; many marginal glosses; size, 8½ in. by 4½ in.

2643

(بانة سعاد) Bānat Su'ād.

A copy of the Arabic text of Ka'b bin Zuhair's famous kaṣidah in praise of Muḥammad, not included in Loth, Arabic Cat., see there pp. 233^b and 239^b, and comp. J. Aumer, Arabic Cat., p. 232 sq.; G. Flügel i. p. 432, etc. Edited by G. J. Lette, Leyden, 1748, and G. W. Freytag, Halle, 1823; also in Calcutta.

Beginning: بانة سعاد فقلبي اليوم متبول الخ.

The poem contains here sixty-one baits (instead of the usual fifty-seven), and is preceded, on fol. 55^a, by some Arabic quatrains, ascribed to 'Abd-alkādir Jilāni (حضرت غوث الاعظم) and Imām Shāfi'ī.

Dated A. H. 1078 (A. D. 1667, 1668).

No. 2309, ff. 55-57, 3 coll., in diagonal lines, each ll. 10-12; Naskhi; size, 8 in. by 5 in.

2644

Sharḥ-i-kaṣīdah-i-Bānat Su'ād (شرح قصیده بانث سعد).

A Persian commentary on the same kaṣīdah, compiled by Muḥammad Na'im albadakhshi alrustāki at the request of his spiritual brother Muḥammad Fāḍil.

Beginning: الحمد لله . . . بعد میگوید اضعف عباد
الله الباقي محمد نعيم البدخشي التستاقی الخ

No date of composition or of the copy itself.

No. 1333, ff. 1-28^b, ll. 15; Nasta'lik; a little worm-eaten; size, 9½ in. by 5¾ in.

2645

Tanmīk-i-Sharḥ (تنمیک شرح).

Another, far more detailed Arabic-Persian commentary on the same kaṣīdah, by Maulānā Ṣadr-al-dīn Ḥusām albanbāni (see fol. 2^a, l. 5, and fol. 59^b, first line). The title is given in the colophon on fol. 59^a, last line, thus: تنمیک شرح شرح به صدور العلماء و فرح به قلوب الفضلاء. After a lengthy Persian introduction, beginning, on fol. 1^b: حمد و سپاس و ثناء بی قیاس مر مفضلی را که جوش بحور نحور نحاریر اثر فیض و افضال Ka'b bin Zuhair's life, the commentary opens on fol. 4^a, l. 3 sq. with the first bait of the Arabic poem; each bait is first paraphrased in Persian; after that follows a grammatical explanation, called التصریف or الصرف, then a syntactical one, styled التحو, further a more lengthy discussion on the subtle points and deeper mystical meaning of the verse, entitled التکات والاسرار, and finally a general summing up, the لاصل. All these sections, except the Persian paraphrase, are written in Arabic. Many marginal glosses.

Dated the 1st of Jumādā-alawwal, A.H. 978 = A.D. 1570, Oct. 1), by Maḥmūd bin Muḥammad Kuraishi.

No. 1856, ff. 1-59, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

2646

A third commentary on the same kaṣīdah, compiled by Muḥammad Dā'ūd bin Sulaimān Khākāni (see fol. 105^a, l. 6), and dedicated to Sultān Muḥammad bin Tughluk (A.H. 725-752 = A.D. 1325-1351, see fol. 105^a, first line). It is written throughout in Persian, except an introductory Arabic kaṣīdah of eight baits, beginning, on fol. 104^b:

حمد تلاً منه بخیر مأمول لله طوبی لمن بحمد مشغول
الخ; the real preface begins in l. 4 ab infra, on the same page thus: حمد بی پایان و ثناء بیغایت مر حضرت خدابرا جل جلاله که روز بعدل خداوند عالم که آفتاب
فلک شهرباری و مهر بختیاری الخ, and gives, like the preceding commentary, a short sketch of Ka'b bin

Zuhair's life. The first bait of the Arabic kaṣīdah, بانث سعد فقلبی الخ, is found on fol. 106^b; each bait is accompanied, (a) by a تفسیر or commentary; (b) by an اعراب or grammatical analysis; and (c) by a معنی or summing up of the meaning, all in Persian.

No date.

No. 1298, ff. 104-135, ll. 15; Naskhi, the Arabic text in red ink; size, 10 in. by 6¾ in.

2647

Kaṣīdah-i-Burdah (قصیده بُردَه).

The Arabic text of Sharaf-al-dīn Abū 'Abdallāh Muḥammad bin Sa'īd Būṣiri's (died A.H. 694, 696, or 697 = A.D. 1295, 1297, or 1298) famous kaṣīdah in praise of the prophet, styled Burdah (see Loth, Arabic Cat., p. 237 sq.; J. Aumer, Arabic Cat., p. 234; G. Flügel i. p. 465 sq.; W. Pertsch, Gotha Arabic Cat., No. 2275 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 76 sq.; H. Khalfā iv. p. 523 sq., No. 9449, etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German translation; French translation by De Sacy in Garcin de Tassy's Exposition de la foi musulmane, pp. 127-148), with an interlinear Persian paraphrase. Beginning, on fol. 96^b: آمَنُ تَذَكُّرٍ جِمْرَانٍ يَذِي سَلَمٍ الخ.

The text is pointed throughout; the Persian paraphrase is written in red ink. On fol. 96^a some traditions in a different handwriting.

No date. Similar copies of the Burdah with an interlinear Persian version are noticed in Loth, Arabic Cat., loc. cit., and p. 232^a, and W. Pertsch, Berlin Cat., p. 105.

Bibliotheca Leydeniana.

No. 2515, ff. 96-117, 4 Arabic lines in each page, written in Naskhi, the Persian paraphrase in Nasta'lik; size, 7½ in. by 4½ in.

2648

The same.

Another copy of Būṣiri's kaṣīdah with interlinear Persian paraphrase and an endless number of both interlinear and marginal glosses and explanations, of grammatical as well as exegetical character, partly in Persian, partly in Arabic.

Beginning of the Persian paraphrase: ایا بسبب یاد کردن همسایگانی و دوستانی الخ

Copied for Hasan 'Alī Sāhib by Sayyid Afdal; as date appears the 10th of Dhū-al-ḥijjah only (in the next part of the same MS., which contains a commentary on the same poem, see No. 2650 below, there is added جلوس ۱۷, in the seventeenth year of the reign, but the name of the Moghul emperor is not given). The Arabic text in this copy is written in red ink.

No. 1298, ff. 1-42, 4 Arabic lines in each page, written in Naskhi with full vowels, the paraphrase in Nasta'lik; size, 10 in. by 6¾ in.

2649

Takhmīs bar ḡaṣīda-i-Burdah (تخمیس برقصیده بردہ).

An amplification of the Burdah by 'Alī Ṣadr-al-dīn bin Aḥmad Nizām-al-dīn alḥusaini alḥasanī in Arabic, with a *Persian* translation of the poem in mathnawī-baits and short *Persian* notes on the margin.

Beginning of the Arabic preface: الحمد لله الذي مدح نبيه الأمين بأشرف المدائح الخ.

Beginning of the first mukhammas, on fol. 340^b:

يا ساهر الليل يرعى التجم في الظلم الخ.

Beginning of the *Persian* translation: ای از یاد آوردن

همسایگان آن مقام الخ.

No date. Another Arabic تخمیس on the Burdah is noticed in Loth, Arabic Cat., p. 300^b (No. XV).

Bibliotheca Leydeniana.

No. 2420, ff. 339-367, ll. 12 in the centre-column, ll. 18 in the margin-column; the first four pages written in Naskhī, the remainder by the same hand in centre and margin in Nasta'liq; size, 9½ in. by 6 in.

2650

Tarjuma-i-ḡaṣīda-i-sharifah (ترجمه قصیده شریفه).

A metrical *Persian* paraphrase of the Burdah with a more or less elaborate explanation, likewise in *Persian*, and usually introduced by the word یعنی, by an anonymous author. It is preceded by two prefaces, (1) a treatise, styled اسناد قصیده بردہ, or according to the concluding words اسناد در بسمار خواندن, setting forth the reasons for and the effects of a repeated reading of this ḡaṣīdah according to various traditions, and beginning, on fol. 43^a: نقلست بر روایت صحیح هرکه این قصیده را بخواند نوری و صفائی دل حاصل (2) a general preface, giving the common story about the origin of this ḡaṣīdah, beginning, on fol. 49^a: الحمد لناصر العباد بقدرته و جلاله القادر المحمود في كل فعالة التزاق من خزانة نعمة . . . اما بعد بدان نصرت الله تعالى كه قصیده بردہ مشتملت بر يكصد و شصت بيت الخ.

According to this statement the ḡaṣīdah contains 160 baits (see the same remark in the first preface, on fol. 47^b, l. 3 ab infra), but the Arabic text of the present paraphrase has 162 (in the text of No. 2648 above there are two more, one before and one after the last bait here, 164 altogether). The initial bait of the Burdah is found on fol. 50^b, and the *Persian* paraphrase of it runs thus:

ای زیاد صحبت یاران (یارانت correctly) اندرزی سلم
اشک چشم آمیختی با خون روان گشته بهم

Copied by Sayyid Afdal for Ḥasan 'Alī Ṣāḥib, and dated the 27th of Dhū-alḥijjah in the seventeenth year of the reign (of whom, is not stated, see the remark in No. 2648 above).

No. 1298, ff. 43-103, ll. 13; Naskhī; the Arabic text in red ink; size, 10 in. by 6½ in.

2651

Another copy of the same paraphrase.

Of the two prefaces only the second is found here, beginning, on fol. 1^b: الحمد لناصر العباد بقدرته الخ.

The first bait of the Burdah appears on fol. 2^b. The ḡaṣīdah contains here 167 baits, i.e. five additional ones to the 162 of the preceding copy, between vv. 5 and 6, 53 and 54, 73 and 74, 134 and 135, and immediately before the last bait (this fifth one is the first of the two additional ones in No. 2648), but a strange point in connection with these additions is, that there are blanks left after each of them, on ff. 4^a, 20^b, 27^b, 48^a, and 56^a respectively, and either the *Persian* paraphrase or the *Persian* explanation or both, are missing. Moreover v. 166 in this copy (i.e. the last but one) precedes v. 161 in the preceding one (in No. 2648 the same verse stands after 161 of the preceding copy).

The last bait of the ḡaṣīdah has neither paraphrase nor explanation, and the end of the copy corresponds accordingly to fol. 102^a, l. 4 in the preceding one.

No date. College of Fort William, 1825.

No. 2041, ff. 56, ll. 13; Nasta'liq, the Arabic text in Naskhī, written in red ink; size, 9½ in. by 6½ in.

2652

Sharḥ-i-ḡaṣīda-i-Burdah (شرح قصیده بردہ).

Another *Persian* commentary on the Burdah, defective at the beginning: two leaves seem to be missing, according to the Arabic paging; besides, the first seventeen leaves are greatly damaged, the first pages even to such an extent, that more than one half of the text is torn away; the commentator's name is consequently lost, but fortunately, the date of composition is intact, viz. A. H. 921 (A. D. 1515), see fol. 1^a, ll. 1, 2, and 10. The Arabic text is indicated by نظم, the *Persian* commentary by ترجمه. The first bait of the text is found on fol. 1^b, l. 3, but the greater part of it is destroyed too. The last twenty leaves are more or less worm-eaten.

Dated by Ḥabīb Muḥammad the 12th of Sha'bān, A. H. 1056 (A. D. 1646, Sept. 23); collated the 8th of Ramaḍān in the same year (A. D. 1646, Oct. 18) with the copy of Miyān Shaikh Faḍīl in the presence of Mir (or Mirān) Sayyid Haidarjiw, Mir (or Miyān) Ṣadr-i-'ālam, Miyān Ḥabīb Muḥammad (or, as he is called a few lines before, Mir Sayyid Ḥabīb-allāh, probably the transcriber of the copy himself), Miyān Nūr Muḥammad, Miyān Ṣadr-al-dīn, and others.

Another *Persian* commentary on the Burdah, written by Yūsuf bin Muḥammad bin Shihāb al-Jāmī, commonly called Yūsuf Ahlī, A. H. 863 (A. D. 1459), is noticed in Cat. Codd. Or. Lugd. Bat. ii. p. 85.

Bibliotheca Leydeniana.

No. 2582, ff. 64, ll. 19; distinct Nasta'liq; many various readings and additions on the margin; size, 9 in. by 6½ in.

2653

Sharḥ-al-Maṣābiḥ (شرح المصابيح).

The *third* volume of a *Persian* commentary on the famous collection of 4719 traditions of Muḥammad, styled مصابيح الستة, by the Imām Abū Muḥammad

al-Husain bin Mas'ûd al-Farrâ al-Baghawî alshâfi'i, who died A.H. 510 or 516 (A.D. 1116 or 1122), comp. on the Arabic original H. Khalfa v. p. 564 sq., No. 12128; Ibn Khallikân, No. 184; G. Flügel iii. p. 85; Loth, Arabic Cat., p. 35^b sq.; J. Aumer, Arabic Cat., pp. 28 and 29; Cat. Codd. Or. Lugd. Batav. iv. p. 74, etc. The commentator's name does not appear. This volume contains the following kitâbs, quite agreeing with those in the Arabic original:

كتاب البسوق, on fol. 2^b; كتاب التكاك, on fol. 50^b; كتاب العتق, on fol. 98^b; كتاب القصاص, on fol. 109^b; كتاب الحدود, on fol. 129^a; كتاب الامارة والقضا, on fol. 148^b; كتاب الصيد والذبائح, on fol. 167^a; كتاب الجهاد, on fol. 222^b; كتاب اللباس, on fol. 235^b; كتاب اطعمة, on fol. 257^b; كتاب الطب والترقي, on fol. 286^a; كتاب الرويا, on fol. 302^b. With the last-named kitâb this copy ends; the last three kitâbs of the original, viz. كتاب الآداب, كتاب الرقاق, and كتاب الفتن, are entirely missing here, although the first of them is noted in the index on fol. 1^b, margin, as كتاب الادب, with reference to fol. 21^v (whilst the actual Arabic paging only goes down to fol. 211); there were originally also several bābs of this kitâb enumerated in the index (going so far as fol. 210), but they have been afterwards struck out. From this we may conclude, that some unforeseen circumstance prevented the (anonymous) copyist from completing his task. An elaborate index of these missing three kitâbs is noticed in No. 2655 below.

No date. Collated, with many marginal glosses and additions.

No. 1640, ff. 312, ll. 27; distinct Nasta'liq; size, 12½ in. by 7½ in.

2654

اشعة اللّمعات (في شرح المشكوة)
Ashi'at-allama'ât fi sharḥ-almishkât

The first two volumes of a Persian commentary on the revised and enlarged edition of the preceding work, made by Shaikh Walî-aldin Abû 'Abdallâh Muḥammad bin 'Abdallâh Khaṭīb Tabrizi and finished the last day of Ramaḍân, A.H. 737 (A.D. 1337, May 2), under the title of مشكوة المصابيح, comp. on the Arabic original

H. Khalfa v. p. 567; Arabic Cat. of the Brit. Mus., p. 721^a; Loth, Arabic Cat., p. 36^b sq.; the editions of Delhi, A.H. 1268, and Bombay, 1865; and the English translation by Capt. A. N. Matthews, Calcutta, 1809-1810. The Persian commentator is the well-known and prolific writer 'Abd-alḥakḥ bin Saif-aldin alturk aldiḥlawi albukhârî (born A.H. 958 = A.D. 1551, died A.H. 1052 or 1053 = A.D. 1642, 1643), on whose different works comp. No. 2583 above. According to a note in a copy of the fourth volume of this commentary, see Rieu i. p. 14, 'Abd-alḥakḥ began the work at Dihli in the middle of A.H. 1019 (A.D. 1610, Sept.), and completed it there in Rabi'-alâkhar, A.H. 1025 (A.D. 1616, April-May).

الحمد لله أكمل الحمد على كل حال و في
كل حين والصلوة والسلام الاتمان الأكملان على سيد
المرسلين الخ.

The mukaddimah, on fol. 2^a, first line (مقدمة مختصر), explains some of the technical terms used in the science of tradition, and adds to this explanation, on fol. 5^b, last line sq., accounts of fifteen renowned collectors of traditions, previous to the Mishkât, viz. 1. Abû 'Abdallâh Muḥammad bin Isma'il bin Muḡlirah bin Isma'il al-Bukhârî (who died A.H. 256, the 1st of Shawwâl = A.D. 870, Sept. 1, but see a different date below in No. 2659); 2. Abû-alhusain (in the following copy Abû-alḥasan) Muslim bin al-Hajjâj Kūshairî Nishâpûrî (who was born A.H. 204 or 206 = A.D. 819, 820, or 821, 822, and died the 24th of Rajab, A.H. 261 = A.D. 875, May 4); 3. Abû 'Abdallâh Mâlik bin Anas (born A.H. 95, 94, 91 or 97 = A.D. 713, 714, or 712, 713, or 709, 710, or 715, 716, died A.H. 179 = A.D. 795); 4. Abû 'Abdallâh Muḥammad bin Idris bin 'Abbas Shâfi'i (born A.H. 150 = A.D. 767, died the last of Rajab, A.H. 204 = A.D. 820, Jan. 20); 5. Abû 'Abdallâh Aḥmad bin Hanbal (born in Baghdâd, A.H. 164 = A.D. 780, 781, died in Baghdâd, A.H. 241 = A.D. 855, 856); 6. Abû Dâ'ûd Sulaimân bin Ash'ath Sajastânî (born A.H. 200 = A.D. 815, 816, according to the سفر السعادة (No. 2656 below, fol. 17^a, last line), A.H. 202 = A.D. 817, 818; died A.H. 275, Rajab = A.D. 888, Nov.); 7. Abû 'Isâ bin Saurat bin Mûsâ Tirmidhî (born A.H. 209 = A.D. 824, 825, died A.H. 279, Rajab = A.D. 892, Oct.); 8. Abû 'Abd-alraḥmân bin Aḥmad bin Shu'aib Nasâ'i (born A.H. 215 = A.D. 830, died A.H. 303 = A.D. 915, 916); 9. Abû 'Abdallâh bin Muḥammad bin Yazid Ibn Mâjah alḥazwînî (born A.H. 209 = A.D. 824, 825, died A.H. 273 = A.D. 886, 887, according to the سفر السعادة A.H. 293 = A.D. 906); 10. Abû Muḥammad 'Abdallâh bin 'Abd-alraḥmân Dârimî (born A.H. 181 = A.D. 797, died A.H. 255 = A.D. 869); 11. Abû-alḥasan bin 'Alî bin 'Umar al-Dârḳatânî, in the following copy al-Dârḳatânî (but see De Jong's Al-Moschtabih, p. 228, note 5), (born A.H. 305 or 306 = A.D. 917-919, died A.H. 385, the 22nd of Dhû-alḥaḍah, A.D. 995, Dec. 18); 12. Abûbakr Aḥmad bin al-Husain al-Baiḥakî (born in Sha'bân, A.H. 384 = A.D. 994, Sept., Oct., at Kharjird near Baiḥak, died in Nishâpûr, A.H. 458 = A.D. 1066); 13. Abû-alhusain Zarrin Ma'wiyat (معوية) al-'Abdari, a descendant of 'Abd-aldâraini Kūsayy Baṭni of the Kuraish (died after A.H. 520 = A.D. 1126, author of the كتاب تجريد في الجمع بين الصحاح Tâdî, i.e. Muḥyi-aldin Abû Zakariyyâ Yaḥyâ bin Sharaf Ḥizâmî (born in Tûdi, نودی, a village near Damascus in Syria. A.H. 631 = A.D. 1233, 1234, died in the same place the 14th of Rajab, A.H. 676 = A.D. 1277, Dec. 11); 15. Abû-alfaraj 'Abd-alraḥmân bin 'Abd-albaghdâdî, known as Ibn al-Jawzî (born A.H. 508 = A.D. 1114, 1115, or A.H. 510 = A.D. 1116, 1117, died in Ramaḍân, A.H. 597 = A.D. 1201, June).

The Arabic text with the Persian commentary begins, on fol. 16^a: نحمدہ و نستعینہ و نستغفرہ الخ.

The *first* volume contains two kitābs, the *second* five, all subdivided into many bāhs, faṣls, etc.

Kitāb I (كتاب الإيمان), on fol. 25^b, in No. 972; II (كتاب الصلوة), on fol. 195^b, in No. 972; III (كتاب الزكوة), on fol. 1^b, in No. 973; IV (كتاب الصوم), on fol. 53^a, in No. 973; V (كتاب فضائل القرآن), on fol. 87^a, in No. 973; VI (كتاب الدعوات), on fol. 118^b, in No. 973; VII (كتاب المناسك), on fol. 236^a, last line, in No. 973. The second volume has an index on the fly-leaves.

No date. The copyist was Muḥammad Ḥusain, a resident of سودهره. On fol. 1^a, in the first volume, there is an entry, dated Ramaḍān, A. H. 1160 (A. D. 1747, Sept.).

No. 972, ff. 522, ll. 25; size, 13 $\frac{3}{4}$ in. by 9 $\frac{1}{2}$ in.; No. 973, ff. 343, ll. 25; size, 14 in. by 9 $\frac{3}{4}$ in.; Nasta'lik, the Arabic text in Naskhi.

2655

Another copy of the same.

The same two volumes of 'Abd-alḥakḥ's Persian commentary on the Miskāt, beginning on fol. 9^b as in the preceding copy. It is preceded, on ff. 1-8, by two indexes, the *first* of which, on ff. 1-3 and 5, does not belong at all to the present work, but gives all the bābs and faṣls of the *last three kitābs* of the third volume of the Sharḥ-al-Maṣābiḥ, which were wanting in the copy of that work, No. 2653 above, viz. كتاب الآداب, كتاب الرتاني, and كتاب الفتن (but to which copy the pages indicated refer, is impossible to say); the *second*, on ff. 4 and 6-8, gives the details of the present copy. The mukaddimah begins on fol. 10^a, but is not marked by any heading; the accounts of the fifteen traditioners are found here on ff. 13^a-20^b, beginning with *Al-Bukhārī* and ending with *Ibn al-Jawzī*.

First volume: Kitāb I, on fol. 27^b; II is styled here فاتحة الكتاب, and begins on fol. 94^a; the كتاب الصلوة of the preceding copy appears here as a mere باب الصلوة, on fol. 140^b. It ends on fol. 363^b.

Second volume, on fol. 364^b (with a separate بسم الله at the top of the page): Kitāb III, on fol. 364^b; the following four kitābs are all styled by mistake باب; IV, on fol. 411^b; V, on fol. 426^a; VI, on fol. 448^a; VII, on fol. 511^b. Ff. 223 and 228 are turned upside down and must exchange places with one another, as fol. 228^b is the proper continuation of fol. 222^b, and fol. 223^b of fol. 227^b.

No date. Various seals of Muḥammadshāh on fol. 9^a.

No. 349, ff. 564, ll. 25; written by different hands, partly in Nasta'lik, partly in Naskhi; illuminated frontispiece on fol. 9^b; size, 11 $\frac{1}{4}$ in. by 8 in.

2656

(شرح سفر السعادة) Sharḥ-i-Sufar-alsa'adat.

A Persian commentary by the same 'Abd-alḥakḥ bin Saif-al-din on the large collection of authentic traditions relating to Muḥammad's life, practices, and teachings,

IND. OFF.

styled سفر السعادة or صراط المستقيم and compiled by the famous author of the Kāmūs (see above, No. 2397), Muḥammad bin Ya'qūb bin Muḥammad bin Ibrahim bin 'Umar bin Abihakr bin Aḥmad bin Maḥmūd bin Idris bin Faḍl-allāh bin Shaikh-alislām Abi Ishāk alkāzarūnī, known as Shaikh Majd-al-din alfirūzābādi allughawī alkuraishī alyamani albakri alshāfi'i, who was born in Rabi'-alawwal, A. H. 729 (A. D. 1329, Jan.), and died in the night of the 20th of Shawwāl, A. H. 817 (A. D. 1415, Jan. 2), see fol. 2^b, ll. 1-5 (the date of birth given as A. H. 727 in Rieu i. p. 15^a is a mere oversight). On the original work comp. H. Khalfa iii. p. 599; and W. Pertsch, Gotha Arabic Cat., p. 55.

Beginning, on fol. 1^b: سبحانك لا علم لنا إلا ما علمتنا إنيك انت العليم الحكيم اللهم صل على محمد هادي الخلائق الى الصراط المستقيم والمنهج القويم الخ.

The commentator's name appears on fol. 2^a, ll. 12 and 13; the two titles of the Arabic work, ib., l. 3 ab infra. From 'Abd-alḥakḥ's own sketch of his life and works (see Rieu iii. p. 1077^b) we learn, that he gave to this commentary the title الطريق القويم في شرح الصراط المستقيم. It is preceded by a mukaddimah, in two kisms: 1. در مصطلحات علم الحديث وأنجمة متعلق, on the science of tradition, on fol. 5^a; 2. در بيان منشأ اختلاف مجتهدين و ذكر ائمة اربعة و بيان حكم تقليد و اتباع ايشان وأنجمة متعلقست بآن, on the four Imāms or heads of legal schools, viz. Abū Ḥanīfah Nu'mān bin Thābit Kūfi, Abū 'Abdallāh Mālik bin Anas, Shāfi'i, and Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal, and cognate matters, on fol. 19^b.

The سفر السعادة or صراط المستقيم begins on fol. 25^a and is subdivided into a fātiḥah, seven bāhs, and a khātimah. Subdivisions are faṣls, tanbihs, far's, and fā'idās.

فاتحة الكتاب در ذكر حال حضرت رسالت پيش از نزول وحی و بيان عبادت وی در آن ایام penult.

باب در طهارت حضرت پیغمبر on fol. 31^a, second line.

باب در نماز حضرت پیغمبر on fol. 50^a, last line.

فصل في كيفية الركوع on fol. 67^a.

فصل في كيفية السجود on fol. 76^a.

فصل تطويل الصلوة بالليل (بالليل) و تحقيقها بالتهار on fol. 83^a.

فصل كيفية الاعتدال من السجود on fol. 85^a.

فصل كيفية الخروج من الصلوة on fol. 101^a, first line.

فصل في الادعية في الصلوة on fol. 102^a.

فصل در نسيان رسول الله on fol. 112^b.

فصل گشاده داشتن چشم در نماز on fol. 123^a.

فصل الاذكار بعد الصلوة on fol. 124^b.

فصل در سنن روايت از نماز on fol. 132^b.

فصل الاضطجاع بعد سنة الفجر, on fol. 142^a.
 فصل قيام الليل (الليل), on fol. 144^b, lin. penult.
 فصل كيفية قيام الليل (الليل), on fol. 149^a.
 فصل دو ركعة نمازی, on fol. 159^a.
 فصل در نماز چاشت و عادت و روش و طریقه حضرت پیغمبر در گذاردن آن نماز الخ, on fol. 167^b.
 فصل در بیان سجده شکر, on fol. 180^b.
 فصل در بیان سجده تلاوت, on fol. 186^b.
 فصل در فضل روز جمعه, on fol. 191^b.
 فصل عادت کریم و سنة توهم حضرت نبوی الخ, on fol. 205^a.
 فصل در خطبه نبویه, on fol. 229^a.
 فصل در نماز عبد, on fol. 244^a.
 فصل در عادت حضرت رسالت بوقت استسقا, on fol. 255^b.
 فصل در عبادات سفر آنحضرت, on fol. 263^b.
 فصل در عادت حضرت نبوی در قراءه قرآن واستماع آن, on fol. 276^b.
 فصل در عادت حضرت نبوی در برشش (برشش read), on fol. 280^a.
 فصل در عادت حضرت نبوی در احوال میت و ادای حقوق وی الخ, on fol. 285^a.
 فصل در بیان صلوة خوف, on fol. 310^b.
 فصل (فصل here wrongly styled) در زکوة و صدقات, on fol. 315^a.
 فصل در زکوة فطر, on fol. 321^b.
 فصل (کتاب here styled) صیام التبی, on fol. 330^b.
 فصل در روزة نافله, on fol. 347^b, first line.
 فصل در بیان اعتکاف, on fol. 358^a.
 فصل (باب حج التبی الخ), on fol. 364^b.
 فصل در سیاق و بیان حج پیغمبر, on fol. 367^a, last line.
 فصل در حج پیغمبر, on fol. 374^b, first line.
 فصل در دخول خانه کعبه, on fol. 413^a.
 فصل در قربانی پیغمبر الخ, on fol. 420^a.
 فصل در سنن حضرت . . . در عقیقه, on fol. 426^a.
 فصل (باب اذکار التبی), on fol. 440^a.
 فصل در اذکار اذان, on fol. 451^b.
 فصل در عشر ذی الحجة, on fol. 453^a.
 فصل در سلام و آداب حضرت نبوی, on fol. 457^b.
 فصل در استئذان, on fol. 462^b.
 فصل در اذکار سفر, on fol. 465^b.
 فصل در القاضی (الفاظی read) که در کراهت آن کسی را خلافی نیست, on fol. 472^b.
 فصل در اسباب انشراح صدر حضرت رسالت, on fol. 473^b.

باب در عموم احوال و معاش حضرت نبوت, on fol. 475^b.
 فصل در خورش, on fol. 475^b.
 فصل در پوشش, on fol. 478^b.
 فصل سبج, on fol. 485^b.
 فصل در عادت حضرت نبوی در معاشرت با ارواح طاهرات, on fol. 492^a.
 فصل در خواب و بیداری حضرت نبوی, on fol. 498^b.
 فصل در سواری آنحضرت, on fol. 499^a.
 فصل در عدد گوسپندان آنحضرت, on fol. 499^b, first line.
 فصل در بیع و شراکه حضرت نبوی, on fol. 500^b, first line.
 فصل در بعضی اخلاق آنحضرت, on fol. 502^a, last line.
 فصل استطلاق بطن الخ, on fol. 505^a.
 فصل در علاج طاعون و وبا, on fol. 506^a.
 فصل در استسقا, on fol. 508^b.
 فصل در علاجات جراحات, on fol. 509^b, lin. penult.
 فصل در علاج عرق النسا, on fol. 512^b.
 فصل خشکی مزاج, on fol. 513^a.
 فصل در خارش بدی, on fol. 513^b.
 فصل (a space is left blank here for this word) در علاج ذات الجنب, on fol. 514^b.
 فصل داوی (داوی read) خدر کلی, on fol. 520^a.
 فصل در اصلاح طعام و شراب, on fol. 520^a, lin. penult.
 فصل در بثرات الخ, on fol. 520^b.
 فصل در تفریح مریض بسخنان خوش, on fol. 521^a.
 فصل در علاج زهر, on fol. 522^a.
 فصل در علاج سحر یهود, on fol. 522^b.
 فصل در معالجه بدن, on fol. 523^b.
 فصل از تدای بمحرّمات الخ, on fol. 526^a, first line.
 فصل در علاج فعل, on fol. 526^b.
 فصل در معالجه بادویه روحانیّه الخ, on fol. 526^b.
 فصل در مجموع امراض الخ, on fol. 531^a.
 فصل در علاج اندوه و غم, on fol. 533^a.
 فصل در عادت حضرت نبوی در طعام و شراب, on fol. 534^a.
 فصل در امر مسکن و منزل, on fol. 536^b.
 فصل در حفظ صحت باستعمال بوی خوش, on fol. 537^a.
 فصل در حفظ صحت چشم, on fol. 538^b.
 فصل در فرض و سلف عادت حضرت نبوی, on fol. 539^a.
 فصل در رفتن حضرت نبوی, on fol. 539^b.
 فصل در کلام و سکوت و ضحک و بکای حضرت نبوی, on fol. 541^a.

آن فصل در فطرت و توابع آن

فصل شاب (شارب مبارك) on fol. 544^b, last line.

فصل در جهاد وآداب آن

خاتمة الكتاب در اشارت بابوابی که در آن احادیث مرویست الخ on fol. 553^a (subdivided into many small bābs).

A great number of faṣls without any special heading appear besides the above-quoted ones, viz. on ff. 103^b, 339^a, 416^b, 448^b, 449^a, 449^b, 454^b, 455^a, 456^b, 463^b, 467^b, 469^b, 503^b, 510^a, 511^b, 515^b, 516^a, 516^b, 517^a (twice), 518^a, 519^b, 524^a, and 537^a; the headings of most of these can be verified from the index in the following copy.

Dated the 24th of Jumādā-alawwal, A.H. 1016 (A.D. 1607, Sept. 16).

Some pages, both at the beginning and end, are greatly damaged and worm-eaten.

College of Fort William, 1825.

No. 2150, ff. 633, ll. 21; Naskhi; size, 10 in. by 6 in.

2657

Another copy of the same.

Another excellent copy, not dated. A complete index on ff. 1^b-6^a, supplying many headings of faṣls, which are not given in the text itself.

Beginning as in the preceding copy, on fol. 7^b. All the smaller subdivisions are noted on the margin in red ink, together with many additions.

Mukaddimah, first *kisim*, on fol. 10^b, second line; second *kisim*, on fol. 22^b.

Fatīḥah, on fol. 27^b.

The seven *bābs* are found here on ff. 31^b; 46^a; 235^a (here styled فصل در زکوة و صدقات as in the preceding copy; on the margin بیان زکوة و صدقات); 247^a (on the margin کتاب صیام as in the preceding copy); 272^b (on the margin حج النبى); 324^b; and 348^a.

Khâtimah, on fol. 399^b.

No. 739, ff. 452, ll. 21; splendid Naskhi; size, 15½ in. by 9½ in.

2658

Dastūr-i-fā'id-alnūr (دستور فائض النور).

A treatise on the prophet's dress (در بیان آداب لباس) by the same 'Abd-alḥakḥ bin Saif-al-din, see fol. 1^b, ll. 5 and 6, and fol. 2^a, ll. 3 and 4. It is identical with the little tract, styled در آداب لباس, in W. Pertsch, Berlin Cat., p. 41, No. 25; and p. 111, No. 2.

Beginning: بعد حمد و ستایش الهی و پس نعت و تحیت رسالت پناهی نموده می آید الخ

No date. College of Fort William, 1825.

No. 2298, ff. 19, ll. 9; large Nasta'liq, the Arabic quotations in Naskhi; size, 8½ in. by 6½ in.

2659

Taisir-alkhâri' fi sharḥ-i-Ṣaḥih-albukhârî (تيسير القارى في شرح صحيح البخارى).

A Persian commentary on the famous Ṣaḥih or collection of traditions by Imâm Abû 'Abdallâh Muḥammad bin Isma'il Bukhârî (who was born, according to fol. 8^a, ll. 9-12, the 13th or 16th of Shawwâl, A.H. 194=A.D. 810, July 20 or 23, and died the 1st of Shawwâl, A.H. 255=A.D. 869, Sept. 12, contrary to the usual date, A.H. 256=A.D. 870, Sept. 1, comp. G. Flügel iii. p. 83 sq.; Krehl in Zeitschrift d. D. M. G. iv. p. 5 sq.; Loth, Arabic Cat., p. 26. etc., and see above, No. 2654), compiled by Nûr-alḥakḥ alturk albukhârî alshâhjahânâbâdî (i. e. aldiḥlawî), the son of Shaikh 'Abd-alḥakḥ (the compiler of the preceding works), and himself the author of the زندة التواريخ (No. 290 in this Cat.), who died A.H. 1073 (A.D. 1662, 1663), see here, fol. 2^a, ll. 7 and 8. It is dedicated to the emperor 'Ālamgir.

Beginning of the commentator's preface, on fol. 1^b: بسم الله، والحمد لله والصلوة والسلام على رسول الله. . . . اما بعد اين صحيفه كرامت و نميقة شرافت صحيح البخارى. On fol. 311^a sq. a biography of the author of the Ṣaḥih is given (احوال بخارى).

On fol. 8^b, the original Arabic text begins with باب كيف كان بدؤ الوحي رسول الله (الى رسول الله) صلى الله عليه وآله وسلم الخ.

The كتاب العلم begins on fol. 25^b, the كتاب الايمان on fol. 65^b, the كتاب الوضوء on fol. 96^a, and so on in the order of the original (see Krehl, loc. cit., and the complete edition of Bukhârî's text by the same, Leyden, 1862 sq.); also the edition of Bûlâḡ, A.H. 1280.

Ff. 88^b, 103^b, 104, 150^a, 377^b, and 378^a are left blank, but the text seems uninterrupted.

No date.

No. 1105, ff. 753, ll. 19; large and distinct Nasta'liq; size, 13½ in. by 6½ in.

2660

Makhâzin-alma'rûf (مخازن المعروف).

A large collection of traditions, with Persian paraphrases and explanations of the quoted Arabic texts, compiled by the Ḥanafite Khawâsskhân alkhâdirî almadanî (خواجه الحنفى القادري المدني), A.H. 1116 (A.D. 1704, 1705, see fol. 54^a), and divided into four volumes (جلد). This Persian work, as the order and titles of the kitâbs show, is chiefly based on the مشكاة المصابيح and the مصابيح السنة, Nos. 2653-2655. The present copy contains the first volume or جلد اول of the whole work, beginning, on fol. 53^b: انفس نفائس جواهر زواهر حمد و سپاس بى اندازه و قياس سزاوار عرش گردون فرش قدیم السلطان معروف الاحسان خلعت روشنی بخش زمین و آسمانی است الخ.

A large *fihrist* or very detailed index of the first

volume is prefixed on ff. 37^b-52^b. This volume comprises *five kitābs*, each of which is subdivided into numeral *bābs*, and every *hāb* generally into *three faṣls*.

The *five kitābs* of the present volume are:

1. كتاب الإيمان, on fol. 57^a.
2. كتاب العلم, on fol. 112^b.
3. كتاب الطهارة, on fol. 130^a.
4. كتاب الصلوة, on fol. 200^a.
5. كتاب الجنائز, on fol. 436^a.

The first volume concludes on fol. 495^b, and on ff. 498^b-533^b follows (as in the following volumes too) a supplement, containing all those traditions which have been omitted in the principal text, احاديث متروكة, Kitāh I, on fol. 498^b; II, on fol. 508^a; III, on fol. 510^b; IV, on fol. 523^a; V is missing, as the copy is a defective one and breaks off in the supplement to the *fourth kitāb*. Ff. 1-36^a of this copy do not belong at all to the مخازن المعروف, but contain the fragment of a collection of *legends* about famous Shaikhs and Imāms, the twenty-four first leaves of which are missing according to the Arabic paging.

No date.

No. 7, ff. 553, ll. 21; Nasta'lik, the Arabic quotations in larger Naskhi; illuminated frontispiece on fol. 53^b; illuminated heading also at the top of the fihrist; ff. 53^b and 54^a richly adorned; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

2661

The same.

The *second volume* or جلد ثانی of the same work, comprising, like the first, *five kitābs* with the same subdivisions. A large *fihrist* on ff. 1^b-9^b. The *five kitābs* of the second volume are as follows:

1. كتاب الزکوة, on fol. 10^b.
2. كتاب الصوم, on fol. 64^b.
3. كتاب فضائل القرآن, on fol. 104^a.
4. كتاب الدعوات, on fol. 131^b.
5. كتاب المناسك, on fol. 213^a.

The supplement of this second volume is found on ff. 293^b-325^a: Kitāh I, on fol. 293^b; II, on fol. 299^b, last line; III, on fol. 304^b; IV, on fol. 307^b; V, on fol. 314^b, last line.

No date.

No. 128, ff. 325, ll. 21; Nasta'lik, the Arabic quotations in Naskhi; illuminated frontispiece on fol. 10^b, the other embellishments like those in the preceding copy; size, 13 $\frac{3}{8}$ in. by 9 in.

2662

The same.

The *third volume* or جلد ثالث of the same work, comprising twelve *kitābs* with the same subdivisions as the first and second volumes. A large *fihrist* on ff. 1^b-16^b. The *twelve kitābs* of the third volume are:

1. كتاب البيوع, on fol. 17^b.
2. كتاب التكااح, on fol. 91^a.
3. كتاب العتق, on fol. 159^b, last line.

4. كتاب القصاص, on fol. 175^a.

5. كتاب الحدود, on fol. 202^a.

6. كتاب الجهاد, on fol. 259^a.

7. كتاب الصلح, on fol. 323^b.

8. كتاب الصيد, on fol. 335^b, first line.

9. كتاب الأطعمة, on fol. 356^b.

10. كتاب اللباس, on fol. 386^b.

11. كتاب الطب, on fol. 423^b.

12. كتاب الفال والطيرة, on fol. 434^b (this *kitāb* is styled in the text also *kitāb*, but afterwards corrected on the margin into *bāb*, and as twelfth *kitāb* appears in the text, on fol. 440^b, كتاب الترويا, which is styled *bāb* in the fihrist).

The supplement to this *third volume* is found on ff. 451^b-498^b: Kitāh I, on fol. 451^b; II, on fol. 462^b; III, on fol. 470^a; IV, on fol. 472^a; V, on fol. 475^b; VI, on fol. 481^b; VII, on fol. 485^b; VIII, on fol. 486^b; IX, on fol. 488^b; X, on fol. 490^b; XI, on fol. 495^b (here styled الطب); XII, باب الفال, on fol. 497^a, كتاب الترويا, on fol. 498^a.

No date.

No. 124, ff. 498, ll. 21; Nasta'lik, the Arabic quotations in Naskhi; illuminated frontispiece on fol. 17^b; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

b. Shi'ite Traditions.

2663

Sharḥ-i-diwān-i-'Alī bin Abī Ṭālib (شرح ديوان علي بن ابي طالب).

A Persian commentary upon 'Alī bin Abī Ṭālib's alleged Arabic diwān, by Ḥusain bin Mu'in-al-din Maibudi (with the takhalluṣ Manṭiqi), completed according to fol. 252^a, ll. 11 and 12, in Ṣafar, A. H. 890, the year 406 of the Jalāli era (= A. D. 1485, Feb.-March), and introduced by a long preliminary discourse (فواتح) on metaphysical, psychological, and mystical matters in seven fātiḥas, see Rieu i. pp. 19 and 20; and H. Khalfa ii. p. 499, iii. p. 297 sq., and vi. p. 474; see also Krafft, p. 27 (where a collection of Maibudi's letters is noticed); on account of these فواتح, the following copy bears the title of فواتح و شرح ديوان علي بن ابي طالب. On the Arabic original, comp. Arabic Cat. of the Brit. Mus., p. 276; G. Flügel i. pp. 432-434, where the full title of 'Alī's diwān is given as انوار العقول من كلام وصي الرسول; Krafft, p. 56; etc. A Turkish translation of an Arabic commentary on the same, by Mustakimzāda Sa'd-al-din bin Sulaimān, was printed in Būlāq, A. H. 1253.

The seven fātiḥas are headed as follows:

فاتحة اولی در بیان راه راست که مسلوب اصفياست (the true path of the elect), on fol. 3^b.

فاتحة ثانیة در ذات خدا تقدس و تعالی (God's essence), on fol. 11^a.

فَاتِحَةُ ثَالِثَةٌ در اسماء و صفات (God's names and qualities), on fol. 16^a.

فَاتِحَةُ رَابِعَةٌ در انسان کبیر (the greater man, i. e. the macrocosm), on fol. 21^b.

فَاتِحَةُ خَامِسَةٌ در انسان صغیر (the lesser man, i. e. the microcosm), on fol. 36^a.

فَاتِحَةُ سَادِسَةٌ در نبوت و ولایت (prophecy and saintship), on fol. 44^b.

فَاتِحَةُ سَابِعَةٌ در فضائل و احوال مرتضی ('Ali's excellent qualities and the circumstances of his life), on fol. 55^b.

On fol. 1^a an index of these seven fātiḥas is given, together with an explanation of the abbreviations used in them as well as in the commentary itself, viz. ش. ش (or negligently written) = مؤلف (i. e. the commentator Maibudi, the شارح); شیخ محیی الدین = مع (i. e. the commentary); (probably Muḥyi-al-din Ibn 'Arabi, see Safinat-al-auliya', No. 60, col. 281 in this Cat.); د = شیخ محمود (i. e. Maḥmūd Shabistari, the author of the راز و گلشن راز); ط (negligently written) = حافظ (or می) = مولانا (i. e. Jalāl-al-din Rūmi); ض (negligently written) = صاحب المثنوی (Ibn al-fārid, see above, No. 1811).

Beginning of 'Ali's diwān, on fol. 69^a:

الناس من جهة التمثال أكفاء أبوهم آدم والأتم حواء

First words of the commentary: مفهوم تعریف: اشارتست به تعیین و تمییز معنی در ذهن سامع و حرف تعریف که نزد سیمویه لام و نزد مبرد همزه و نزد خلیل مجموع همزه و لام است الخ.

Beginning of the فواتح, on fol. 1^b: سیاس سعادت: اساس و شکر عبادت لباس معبودی را که اعلام نبوت و ولایت الخ.

The فواتح are collated and annotated throughout.

Dated the 18th of Rabi'-althāni, A. H. 1070 (A. D. 1660, Jan. 2), by Asad-allāh bin Ḥājī Būdāk, in his fifty-second year.

Bibliotheca Leydeniana.

No. 2681, ff. 252, ll. 21; Naskhi, the Arabic text written in red; size, 11½ in. by 7½ in.

2664

Another copy of the same.

Beginning as in the preceding copy.

Fātiḥah I, on fol. 4^b; II, on fol. 17^b; III, on fol. 27^b; IV, on fol. 38^b; V, on fol. 60^a; VI, on fol. 77^b; VII, on fol. 100^a.

Beginning of the diwān on fol. 128^b.

No date.

No. 1230, ff. 449, written by three different hands; ff. 1-127, ll. 19, in Nasta'lik; ff. 128-449, ll. 17, in two kinds of Naskhi; size of ff. 1-127, 7½-8½ in. by 4½ in.; size of ff. 128-449, 8½ in. by 4½ in.

2665

The same.

Beginning as usual.

Fātiḥah I, on fol. 4^a; II, on fol. 14^b; III, on fol. 21^b; IV, on fol. 29^a; V, on fol. 42^b; VI, on fol. 54^a; VII, on fol. 70^b (styled in the text simply فاتح, while on the margiu the proper heading فاتحة سابعة is added).

Beginning of the diwān on fol. 91^a.

The date of composition appears on the last page, ll. 1 and 2; the date of the copy is incomplete, only the 1st of Sha'bān is given. Collated and annotated.

Bibliotheca Leydeniana.

No. 2377, ff. 280, ll. 21; Nasta'lik, the Arabic text written in red; size, 8½ in. by 5½ in.

2666

The same.

This copy contains the commentary only, without the فواتح, and begins at once with the first bait of 'Ali's diwān.

No date. The last page greatly damaged. A former owner was Chas. Bodham, Calcutta, May 1st, 1787.

No. 2967, ff. 270, ll. 17; Nasta'lik, the Arabic text in Naskhi, ff. 114-127 written by another hand; size, 9½ in. by 5½ in.

2667

Sharḥ-i-Kāfi (شرح کافی).

A Persian commentary on the first book of the famous collection of Shi'ah traditions, entitled الكافي, by Abū Ja'far bin Muḥammad bin Ya'kūb bin Ishāq al-rāzi al-Kalīnī (died A. H. 329 or 328 = A. D. 940, 941 or 939, 940, according to the preface on fol. 3^a, in Baghdād), on which comp. Loth, Arabic Cat., pp. 32^b and 33. The commentator is Mullā Khalil bin Alghāzi al-kāzwinī, who entered Kāzwin with his sovereign Shāh 'Abbās II, A. H. 1064 (A. D. 1654), and began this work at the king's request forthwith. He finished the explanation of the first book the 28th of Muḥarram, A. H. 1065 (A. D. 1654, Dec. 8), as he states in the last words of the conclusion. He died, according to Rieu, Supplement, p. 253^b, in Kāzwin, A. H. 1089 (A. D. 1678). In the preface he mentions a former Arabic commentary on the same collection of traditions, styled الشافي, and quotes two traditions of the prophet, which he found in the احاديث غيبية صاحب الزمان of Abū Ja'far Tūsī (i. e. Muḥammad bin alḥasan, the author of the well-known فهرست, who died A. H. 460 = A. D. 1068, see Loth, Arabic Cat., p. 84, and Sprenger's edition of the Fihrist, in the Bibliotheca Indica, Calcutta, 1853-1855), and which seemed to him to have a prophetic reference to Shāh 'Abbās II. On fol. 3^a, last line, the initial words of the Arabic text begin: الحمد لله المجدود لنعمته المعبود لقدرته الخ.

On fol. 33^a an index of the whole Arabic work is given; according to that it is subdivided into thirty-three books (کتاب) or even into thirty-four, when the

on which a Persian commentary, under the title *منهج اليقين*, was completed in Shawwāl, A.H. 1081 (A.D. 1671, Feb.-March), by 'Alā-aldīn Muḥammad bin Abū Turāb Gulistāna alḥusainī, see Rieu i. p. 22) is added to it, which, however, according to another authority, simply styled here Zain-aldīn, does not really belong to the *كافي*. These thirty-three books (Loth's Arabic text has only twenty-nine or thirty) are as follows:

1. كتاب العقل; 2. كتاب التوحيد; 3. كتاب الحجّة; 4. كتاب فضل; 5. كتاب الدّعا; 6. كتاب الايمان والكفر; 7. كتاب الحيض; 8. كتاب الطّهارة; 9. كتاب العشرة; 10. كتاب الجنائز; 11. كتاب الزّكوة; 12. كتاب الصلوة; 13. كتاب الصيام; 14. كتاب الحجّ (this book is in Loth's Arabic text the 8th, and books 8-13 here appear there as 9-14); 15. كتاب الجهاد; 16. كتاب المعيشة; 17. كتاب الطلاق; 18. كتاب العقيدة; 19. كتاب التّكاح (the books 16-19 are entirely wanting in Loth's copy; book 20 here corresponds to 16 there, and so on to the end); 20. كتاب العتق والتّدبير والكتابة; 21. كتاب; 22. كتاب الذّبايح; 23. كتاب الاطعمة; 24. كتاب الدّواجن; 25. كتاب الزّيّ والتّجمل والمرّة; 26. كتاب الحدود; 27. كتاب الوصايا; 28. كتاب الدّيّات; 29. كتاب الشهادات; 30. كتاب الايمان والتّذرّ والكفارات; 31. كتاب الاحكام. The comentator adds, that Ṭūsī in his list of Shī'ah books (i.e. the *Fihrist*) enumerates, including the book of the *روضة*, only thirty kitābs, and gives the following explanation: Ṭūsī has entirely omitted the *كتاب العشرة* (book 7) and the *كتاب العقيدة* (book 18); he has besides counted as *one* book the *كتاب الطّهارة* and the *كتاب الحيض*, and equally as *one* the *كتاب الاطعمة* and the *كتاب الاشربة* (which form here four books altogether, viz. 8, 9, 23, and 24). The first kitāb begins here on fol. 33^a, and is subdivided into twenty-three bābs, the first of which (on fol. 34^b) is styled *باب العقل والجهل*.

Beginning of the preface, on fol. 1^b: *فتح صافى گنجینه شاهى شرح كافي احاديث رازداران الهى گشاد نعيم الخ*.

Copied from an authentic manuscript in the possession of Hājī Muḥammad Bākīr Talkānī, which was written by Mullā Muḥammad Yūsuf in Kāzwin, and collated with the commentator's own autograph, A. H. 1086 in Aurangābād, and finished the 16th of Dhū-alhijjah of that year (= A. D. 1676, March 2).

No. 1152, ff. 136, ll. 21; Nasta'liq, the Arabic text for the greater part in small Naskhī; size, 10 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2668

(عين الحياه) 'Ain-alhayāt.

An exhaustive work on Muhammadan theology and ethics, based on verses of the Kurān and traditions, from a strict Shī'ite standpoint, by the great champion

of the Shī'ah, Muḥammad Bākīr bin Muḥammad Taqī Majlisī, who was born A. H. 1038 (A. D. 1628, 1629), and died A. H. 1110 or 1111 (A. D. 1698-1700); see a full list of the works of this most prolific writer (ten Arabic and forty-nine Persian ones) in W. Pertsch, Berlin Cat., pp. 59 and 60; and a detailed description of the present work in E. G. Browne, Cambridge Cat., pp. 64-69; extracts from it are also noticed in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; it was printed at Teheran, A. H. 1240. The most prominent among the author's Persian compositions, besides the *حلیة المتّقين* and the *عين الحياه* (see the following number), are *تذکره الائمّة* (see Rieu, Supplement, p. 30); *جلاء العيون* (Bodleian Cat., No. 140; Rieu i. p. 154; W. Pertsch, Berlin Cat., p. 536; edited at Teheran, A. H. 1240 and 1266); *مقیاس المصابيح* (said to be an extract from the larger Arabic work of the same author, *بحار الانوار*, which was edited in single volumes at Teheran, A. H. 1270-1283, see Rieu i. pp. 20 and 21); *حیاء القلوب* (see extracts from it in W. Pertsch, Berlin Cat., p. 31; edited at Tabriz, A. H. 1241, besides at Teheran, and (without name of place) A. H. 1274); *زائد على بحار الانوار* (based on the same *انوار*, see Rieu i. p. 21; W. Pertsch, Berlin Cat., p. 257, and p. 148, No. 2; edited Teheran, A. H. 1244); *زائد على المعاد* (an extract from the preceding one, see Rieu, Supplement, p. 6^b); *حقّ اليقين* (Rieu i. p. 33; edited Teheran, A. H. 1241); *جبر و تفویض* (Rieu ii. p. 857^a); *مناسك حجّ* (W. Pertsch, Berlin Cat., No. 1794); *رسالة نكاح* (W. Pertsch, Berlin Cat., p. 261); *كتاب تقويم* or *رسالة اختيارات* (W. Pertsch, Berlin Cat., p. 334, and p. 74, No. 2); *كتاب سؤال و جواب* (edited at Teheran, A. H. 1247); etc.

Beginning: *لائی حمد و جواهرنا تحفه بارگاه جلال کبریاء حکیمی که الواح ارواح قابله نوع الخ*.

There are numerous subdivisions, styled *باب*, فصل, فصل, ينبوع, وجه, شعبه, لمعة, فائده, اصل, etc., see E. G. Browne, loc. cit.; the most important of them are: *رویت*, on fol. 11^a; *شرائط اعمال*, on fol. 12^a; *غرض*, on fol. 12^b; *معرفت الهی*, on fol. 14^b; *عبادت*, on fol. 24^a; *بیان ضرورت وجود نبی و احتیاج خلایق بآن*, on fol. 36^b; *بیان عصمت امام*, on fol. 52^b; *بیان بعضی از صفات و علامات*, on fol. 54^b; *اهل بیت*, on fol. 57^a; *عمل و احتراز از طول عمل*, on fol. 72^b; *بیان مجمعی از معاد*, on fol. 77^b; *بیان دجال*, on fol. 78^b; *فصلت علم و یاد گرفتن*, on fol. 86^a; *شرائط و آداب علم*, on fol. 88^a; *اصناف علم*, on fol. 93^a; *منمّت عمل بی*, on fol. 93^b; *عدم اغترار بعبادت و اعتراف بعجز*, on fol. 94^a; *شکر*, on fol. 95^a; *نوبه*, on fol. 96^b; *فصلت*, on fol. 105^a; *بیان اختلاف شرائع و مذمّت بدعت*, on fol. 106^a; *در دین*, on fol. 110^a; *رهبانیت*, on fol. 110^a.

بیان طلب مال از حلال, on fol. 111^b; اعتزال از خلق, on fol. 113^a; بیان تجمل و زینت و ملبوسات, on fol. 116^a; فخره, on fol. 122^b; بیان خوف و رجا, on fol. 132^b; بیان مذمت دنیا, on fol. 134^a; بعضی از قصص خائفان, on fol. 140^b; بیان معنی دنیا, on fol. 180^a; کسل و سستی, on fol. 207^a; عقبت فرج, on fol. 211^b; فضیلت دعا, on fol. 213^a; نگاهداشتن چشم, on fol. 215^a; سبب مستجاب نشدن, on fol. 221^a; اکرار پیران مسلمانان, on fol. 237^b; فضیلت قرآن, on fol. 238^a; مجملی از احوال و سلاطین و امر و معاشرت نمودن با ایشان و عدل و جور, on fol. 259^a; مذمت غیبت و حرمت آن, on fol. 292^a; در مذمت بهتان, on fol. 294^a; مذمت حسد, on fol. 297^a; فضیلت ادکاری, on fol. 305^a; اصلاح سریره, on fol. 301^b; بیان ادکاری که مخصوص بوقتی چندند, on fol. 309^a (with this *bâb* the *khâtimah* begins); on fol. 314^b.

According to his statement, on fol. 2^a, the author tried in this work to give a paraphrase of and a commentary on the last will and the precepts, confided by Muhammad to *Abû Dharr Ghaffârî* (ابو ذر غفاری), whom he calls *گزیده اصحاب و زبده اتباع*.

Dated the 4th of Şafar, A.H. 1085 (A.D. 1674, May 10).

No. 587, ff. 321, ll. 21; Nasta'liq, the Arabic phrases and quotations in Naskhi; illuminated frontispiece; size, 12½ in. by 7½ in.

2669

Hilyat-almuttakin (حلیة المتقین).

Another Shi'ah treatise on the customs and observances of daily life according to the precepts of the Imâms, by the same Muhammad Bâkir bin Muhammad Taqî Majlisî, who completed it in Rajab, A.H. 1079 (A.D. 1668, Dec.), see Rieu i. p. 20, and Supplement, p. 110^a; W. Pertsch, *Berliu Cat.*, pp. 313 and 314; it was printed in Teheran, A.H. 1248. In the preface, on fol. 1^b, l. 11 sq., the author quotes his previous work, the *الحیة*.

The *Hilyat-almuttakin* is divided into fourteen *bâbs* and a *khâtimah*, but in consequence of a very large lacuna between ff. 45 and 46 the present copy contains only *bâbs* 1-3 and 11-14 complete, parts of *bâbs* 4 and 10, and the whole *khâtimah*; the following headings are given according to the index on fol. 2^a:

1. در آداب لباس (on dress), on fol. 2^b.
2. در آداب حلی و زیور پوشیدن و سرمه کشیدن و در. (on ornaments, dyes, etc.), on fol. 9^a.
3. در آداب خوردن و آشامیدن (on eating and drinking), on fol. 17^a.

4. در آداب تزویج و آداب مجامعت و معاشرت زنان و کیفیت ترتیب (? تربیت) فرزندان و معاشرت ایشان (on marriage, sexual intercourse, and the rearing of children), on fol. 35^b; this *bâb* breaks off on fol. 45^b in the eighth *fasl*.

5-9, on using the toothpick and clipping the nails, on scents, bathing, sleeping, and bleeding, are entirely missing.

10. در آداب ملاقات و معاشرت مؤمنان و حقوق (on intercourse with believers), opens abruptly on fol. 46^a in the middle of the third *fasl*.

11. در آداب مجالس و سلام و عطسه و مصافحه و معانقه (on assemblies, greetings, handshakings, embraces, etc.), on fol. 64^b.

12. در آداب خانه و داخل شدن و بیرون رفتن (on entering and leaving the house), on fol. 75^a.

13. در آداب سوار شدن و راه رفتن و تجارت و زراعت نمودن (on riding, walking, marketing, tilling, etc.), on fol. 84^a.

14. در آداب سفر (on travelling), on fol. 93^a.

Khâtimah: در بعضی از فوائد متفرقه (on miscellaneous matters), on fol. 107^b.

No date. Modern copy. A former owner was Mr. Edw. Galley.

Biblioteca Leydeniana.

No. 2623, ff. 114, ll. 18 on ff. 1-3, ll. 19 on ff. 4-114; written by three different hands, in two kinds of Naskhi on ff. 1-3 and 113-114, and in a very careless Nasta'liq on ff. 4-112; all the Arabic quotations in Naskhi; size, 9½ in. by 6½ in.

2670

Sanad-alsâdât fi husn-i-khâtimat-alsâdât (سند السعادات فی حسن خاتمة السادات).

A theological essay on the special privileges and essential peculiarities of the Sayyids or descendants of the prophet through his daughter Fâtimah, by Mir Ghulâm 'Alikhân Husaini Wâsiṭi Balgrâmî, with the takhalluṣ *Âzâd*, who died A.H. 1200 (A.D. 1786), see above, No. 2135, where his most prominent works are enumerated.

Beginning: الحمد لله الذی ارسل الینا حبیبه الخ.

No date.

No. 1824, ff. 269^b-277, ll. 21; Nasta'liq; size, 9½ in. by 5½ in.

c. Miscellaneous.

2671

Some *riwâyat*, beginning with one of Ibn 'Abbâs: بروایت از ابن عباس رضی الله تعالی عنه آورده اند که از آفریدن آسمان الخ.

College of Fort William, 1825.

No. 2351, ff. 6, ll. 9-11; Nasta'liq, mixed with Shikasta; size, 6½ in. by 4½ in.

2672

A short miscellaneous collection of sayings of the prophet and selected verses of the *Kurân*, with paraphrases and commentary, for the greater part in Arabic, mixed here and there with some quotations from exegetical works in Persian.

Beginning of the first section (mostly sayings of the prophet), on fol. 187^a: الحمد لله... قال النبي صلى الله عليه وسلم من قرأ وحفظ أربعين حديثاً من أمي الخ.

Beginning of the second section, on fol. 195^a: يا بني (= *Sûrah* II. 38 sq.).

Beginning of a third section (not connected with the previous two, and written by quite a different hand), on fol. 201^a: قال سبحانه تعالى وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ الخ. (= *Sûrah* XXXIII. 7 sq.).

No. 2380, ff. 187-207, ll. 8-11; Naskhi, by different hands; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2673

Iblis-nâma (ابليس نامه).

The hook of *Ihlis*, a curious dialogue between Satan and Muhammad, with many good hints and advices, beginning: سبحان الله والحمد لله ولا اله الا الله والله اكبر: ولا حول ولا قوة الا بالله العلي العظيم اين نسخه ابليس نامه عليه اللعنة روزي بفرمان حق سبحانه و تعالى ابليس لعين پيش پيغمبر عليه السلام آمد الخ.

A similar story of Satan and Muhammad is noticed in Bodleian Cat., No. 1241, 46.

No. 1720, ff. 85-96, ll. 14; large Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 in.

2674

Wasīyyatnâma-i-Paighambar (وصيت نامه پيغمبر).

The last will of Muhammad, or advices bequeathed by the prophet to 'Alī, beginning: الحمد لله... اما بعد بدانکه اين وصيت نامه حضرت خواجه کائنات و خلاصه موجودات حبيب خدا محمد مصطفی صلى الله عليه وآله و سلام که با امير المؤمنين على کرم الله وجهه وصيت فرمودند که يا على الخ.

The same little tract is noticed in Rieu ii. p. 851^a, No. II.

No. 1627, ff. 4^b-8^b, written in diagonal lines; Naskhi; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2675

Khulāṣat-alaurād (خلاصه الاوراد).

The quintessence of breviaries, a selection of prayers, invocations, traditions, and sayings of holy Shaikhs suitable to all daily occasions and occurrences in life, compiled by Shihāb-al-dīn, son of Shaikh Faṭḥ Muḥammad ibn Abū-albarakah 'Ain-al-'urafā, that is Shaikh Shāh 'Isā, beginning, on fol. 3^a: الحمد لله... گوید خادم الفقرا شهاب الدين الخ.

It is incomplete at the end, breaking off on fol. 40^b. Ff. 1^b-3^a contain a short collection of similar sayings and traditions, beginning with one of 'Umar 'Abd-al'aziz: کنیزکی عمر عبد العزيز را يکروز از خواب برخواست گفت الخ.

College of Fort William, 1825.

No. 2333, ff. 40, ll. 16; careless Nasta'liq; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

2676

A description, based on *Kurân* and traditions, of the twelve months of the Muhammadan year, giving the memorable events that happened on certain days in each of them in the lives of the prophets, Imāns, saints, etc., and also furnishing instruction as to the proper thing for a Muslim to do on such days. *Muḥarram*, on fol. 1^b (with a very detailed account of the martyrs of Karbalā); *Safar*, on fol. 22^b; *Rabī'-alawwal*, on fol. 26^a; *Rabī'-alākhar*, on fol. 33^a; *Jumādā-alawwal*, ib.; *Jumādā-alākhar*, on fol. 33^b; *Rajab*, ib.; *Shābān*, on fol. 34^a; *Ramādān*, on fol. 34^b; *Shawwāl*, on fol. 35^a; *Dhū-alkādah*, ib.; *Dhū-alhijjah*, on fol. 35^b. The first month therefore is treated in the fullest way, next to that the second and the third; all the remaining ones are dispatched in a few lines. As a very large number of blank leaves are left after fol. 35, it was probably intended gradually to supplement the scanty information given with regard to the last nine months.

Beginning: فصل اول در ذکر ماه محرم الحرام بدانکه حق سبحانه تعالى در کلام مجيد فرموده است الخ.

Bibliotheca Leydeniana.

No. 2804, ff. 35, ll. 8-12; Shikasta, by different hands, as it seems; size, 8 in. by 5 $\frac{1}{2}$ in.

4. Commentaries and other explanatory Works on the *Kurân*.

2677

Kurân (قرآن).

The *Kurân* with an interlinear Persian paraphrase, beginning:

بسم الله الرحمن الرحيم الحمد لله رب العالمين بنام خدای بخشاینده مهربان سپاس مرخدای پروردگار عالمیانست
الرحمن الرحيم ملك يوم الدين بخشاینده مهربان پادشاه روز جزا الخ

For other copies of the *Kurân* with an interlinear Persian version see Loth, Arabic Cat., pp. 5 and 6 (Nos. 25, 27, and 30); Rieu i. pp. 6-8; E. G. Browne, Cambridge Cat., pp. 40-43.

No date. A seal with the date A.H. 1188 (A.D. 1774, 1775) on fol. 1^a. The copy belonged formerly to Mr. Richard Johnson. On the last two pages the Persian paraphrase is omitted.

No. 3468, olim 20. J. 3, ff. 393, 12 lines of Arabic text in Naskhi in each page, the interlinear Persian in red ink; the first two and the last two pages beautifully adorned; the headings of all the *Sûras* written on gold ground; additional illuminations both in the text and on the margin; size, 9 in. by 5 $\frac{1}{4}$ in.

2678

Tafsir-i-kalâm-i-rabbânî (تفسير كلام رباني).

A Persian commentary on Sûrah 1 and Sûras 67-114, by Maulânâ Ya'qûb (see fol. 87^b, ll. 4 and 3 ab infra, and fol. 199^a, l. 2), i.e. Ya'qûb bin 'Uthmân bin Mahmûd bin Muḥammad alghaznawî alcarkhi, a disciple of Bahâ-aldin Naqshband (who died, according to the Safinat-alauliyâ, No. 82, col. 283 above, the 3rd of Rabi'-alawwal, A. H. 791 = A. D. 1389, March 2), and the spiritual guide of 'Ubad-allâh Ghujdawânî Ahrâr (see ib., No. 87). Maulânâ Ya'qûb, the author of many theological and mystical tracts (see above, Nos. 1919, 1; and 1923, 10), died A. H. 838 (A. D. 1434, 1435), see Rieu iii. p. 1078^a. Another copy of the present commentary, in which likewise Sûras 2-66 are omitted (not by oversight, but deliberately, as the author states there in an Arabic preface, which is wanting in our copy), is described by J. Aumer, p. 127. Our copy begins with a short introduction on various famous passages and phrases of the Qurân thus: قال النبي عليه السلام مفتاح القرآن تسمية وقال ابن عباس رضي الله عنه اجلال القرآن أغوؤ بالله من الشيطان الرجيم ومفتاح القرآن بسم الله الرحمن الرحيم بدان وقفك الله بتوفيقه ويسرك بفضل وكرمه بسلوك طريقه كه شاه مفسران عبد الله ابن عباس چنین روایت می کند، and is divided into two sections, each with a special colophon, the first comprising Sûrah 1 and Sûras 67-77, the second Sûras 78-114.

Sûrah 1. on fol. 4^a; 67. on fol. 9^a; 68. on fol. 24^b; 69. on fol. 35^a; 70. on fol. 50^a; 71. on fol. 54^a; 72. on fol. 58^b; 73. on fol. 66^a; 74. on fol. 72^a; 75. on fol. 77^a; 76. on fol. 80^a; 77. on fol. 85^a, lin. penult.; 78. on fol. 88^a; 79. on fol. 97^a; 80. on fol. 106^b; 81. on fol. 112^a; 82. on fol. 116^a; 83. on fol. 119^b; 84. on fol. 125^b; 85. on fol. 130^a; 86. on fol. 135^b; 87. on fol. 138^b; 88. on fol. 142^a; 89. on fol. 145^b; 90. on fol. 152^a; 91. on fol. 155^a; 92. on fol. 157^a; 93. on fol. 160^a; 94. on fol. 163^b; 95. on fol. 166^a, first line; 96. on fol. 167^b; 97. on fol. 171^b; 98. on fol. 173^b; 99. on fol. 176^b; 100. on fol. 178^b; 101. on fol. 180^a, last line; 102. on fol. 181^a; 103. on fol. 182^a; 104. on fol. 182^b; 105. on fol. 183^b; 106. on fol. 186^b; 107. on fol. 188^a; 108. on fol. 189^b; 109. on fol. 191^b; 110. on fol. 192^b; 111. on fol. 193^b; 112. on fol. 194^b; 113. on fol. 196^a; 114. on fol. 197^b, first line.

This copy is dated in both colophons (on ff. 87^b and 199^a) the 6th of Jumâdâ-alâkhar, A. H. 1089 (A. D. 1678, July 26); the copyist, whose name is partly erased in both, seems to be Muḥammad Ashraf ibn Shâh-i-Gadâ (sic!) Ḥasan alḥusaiui. The commentary ends on fol. 199^a; the remaining pages are filled, just as a number of fly-leaves in the beginning, with short tracts of various kinds; on fol. 199^b sq. a number of medical prescriptions appear; on fol. 202^b an Arabic prayer with Persian interlinear paraphrase, etc.; on the third fly-leaf in the beginning a mystical tract,

IND. OFF.

styled رسالة پنج محله, by Badi'-aldin; on the fourth another tract: در بیان منسوبات حروف و جهات; etc.

No. 754, ff. 203; written by many different hands, partly in Nasta'liq, partly in Naskhi; ll. 13 on ff. 1-24, 41-48, and 88-199; ll. 23 on ff. 25-40, and 49-87; size, 10³/₈ in. by 5³/₈ in.

2679

Bahr-i-mawwâj (بحر موج).

The first volume (جلد اول) of a very extensive Persian commentary on the Qurân, composed by Shihâb Shams-i-'Umar Daulatâbâdî Zâwuli of Dihli (see fol. 2^b, l. 3 ab infra), that is Kâdî Shihâb-aldin Malik-al-'ulamâ bin Shams-aldin bin 'Umar alzawâlî (!) aldaulatâbâdî, as he is called with his fuller name in the مآثر الکرام تاریخ بلگرام (No. 682 above), who died A. H. 849 (A. D. 1445, 1446), see W. Pertsch, Berlin Cat., p. 567, ll. 11 and 12. He dedicated this work to Shams-aldunyâ wa-aldin Abû-almuẓaffar Ibrâhîm Shâh Sultân (see fol. 2^b, l. 14), that is Sultân Ibrâhîm Shâh Sharqî of Jaunpûr, who reigned A. H. 804-844 (A. D. 1401-1440), and was a great patron of arts and letters, encouraging the composition of many literary works. A date of composition is not found in this copy, which comprises the first eighteen Sûras (سورة الكهف begins on fol. 5^b, and سورة الفاتحة begins on fol. 637^b).

Beginning of the preface: حماد ای حمد طیب (?طیب) که رائحة فائحة آن بنفحة آلاء مطابه و فوحة نعماء مستطابه مشام جان حامد را معطرگرداند الخ

The chief authorities, quoted by the author of this commentary, are تفسیر زاهدی; تفسیر امام کلبی; تفسیر بستی (probably a mistake for تفسیر مدارک و مدارک التنزیل و حقائق التأویل, by Nasafi, see in No. 2608 above); کشاف (by Zamakhshari) and various commentaries on the same; تفسیر مفاتیح الغیب (i.e. التفسیر الکبیر) or امام رازی composed A. H. 602 = A. D. 1205, 1206, by Fakhr-aldin Abû-alfadl Muḥammad bin 'Umar Râzi, see Loth, Arabic Cat., p. 13^b); تفسیر ابو اللیث سمرقندی (see J. Aumer, Arabic Cat., p. 13, and No. 2608 above), etc.

Dated the 15th of Rabi'-alâkhar, A. H. 1187 (A. D. 1773, July 6).

No. 1095, ff. 666, ll. 23; Nasta'liq; size, 14³/₈ in. by 9 in.

2680

Jawâhir-altafsîr li tuhfat-alamir (جواهر التفسير لتخفة الامير).

The first volume (الجلد الاول) of the extremely rare Persian commentary on the Qurân by Ḥusain bin 'Alî alwâ'iz alkâshifi, the renowned author, who died A. H. 910 (A. D. 1505), comp. No. 2188 above, where his most prominent works are enumerated (there should be added to that list the تحفة السلوات, composed A. H. 899 = A. D. 1494, see G. Flügel iii. p. 449; Ḥ. Khalfâ ii. p. 230; and Rieu, Turkish Cat., p. 12^b, where a

Turkish translation of the same, made A.H. 990 = A.D. 1582, is noticed; the رسالة العليّة في الأحاديث النبويّة; see W. Pertsch, Berlin Cat., p. 240; H. Khalfa iii. p. 421, No. 6241; and Schefer, Chrest. Pers., i. 191 sq.; and the قصص و آثار حاتم طائي, written A.H. 891 = A.D. 1486, see Bodleian Cat., No. 452; W. Pertsch, Berlin Cat., p. 992; and No. 780 in this Cat.). According to the preface in the same author's smaller commentary, the مواهب عليّة (see the following numbers), he began this very extensive commentary at the request of Mir 'Alishir and meant it to comprise four volumes; but after having finished the first, he was prevented from continuing it, and wrote his shorter work to satisfy his patron; see a full statement of these circumstances in No. 1805 of the Bodleian Cat., and comp. also H. Khalfa ii. p. 360, No. 3259, and p. 641, No. 4274; parts of this first volume are also noticed in Rieu i. p. 11 (the جواهر التفسير in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is merely a wrong designation for the smaller commentary, the مواهب عليّة, as both the beginning of those copies and their date, A.D. 897, prove).

This first volume (probably the only one he completed) comprises the first three Sûras and a portion of the fourth, preceded by a detailed introduction on the science of the Kūrān and its exegesis, divided into the following four اصل (see the index on ff. 4^a and b):

1. در بیان شمه از فضائل قرآن و ذکر بعضی از اسامی آن و مباحث حدوث و قدم و حقیقت تکلیف و کیفیت سماع آن, in four عنوان, on fol. 4^b.

2. در جامعیت قرآن و انشعاب علوم دینیّه از آن و بیان علمهائی که تعلق بقرآن دارد و آنچه مفسّر را از آن, in five عنوان, on fol. 10^a.

3. در ذکر الفاظی که میان مفسّران متداولست و بیان آن, in eight عنوان, on fol. 17^a.

4. در فوائد متفرقه, in six عنوان, on fol. 24^a, last line.

The six important عنوان of this last section are:

(a) در بیان جمع قرآن و کیفیت انتظام آن, on fol. 24^b, first line.

(b) در شرف علم تفسیر و ذکر بعضی از فوائد آن, on fol. 25^a.

(c) در بیان اعجاز قرآن و کشف حجاب اسرار از وجوه آن, on fol. 27^b.

(d) در بیان افضلیّه بعضی سور و آیات و ذکر شمه از آن, on fol. 29^b.

(e) در شرائط تدبّر و تفکر در الفاظ و معانی آیات قرآنی, on fol. 30^b.

(f) در ذکر اشارات عرفا و حقائق اولیا, on fol. 33^b (the five introductory عنوان quoted in Rieu i. p. 11, correspond, as a comparison with the headings given above shows, to b-f in the fourth and last اصل).

The first Sûrah begins on fol. 35^a; the second, on fol. 153^b; the third, on fol. 400^b; the fourth, on fol. 577^b. It breaks off with the end of v. 84 of the fourth Sûrah.

Beginning, on fol. 1^b: نبدأ بالله علیم حکیم، زینت فائحه هر کتاب و زیور خاتمه هر خطاب جزئیاته ثنائی الاریاب الخ.

Title and author's name are written in the two vignettes on fol. 1^b, and appear besides in the text, on fol. 3^b, ll. 2 and 11.

Dated A.H. 967 (A.D. 1559, 1560) by Abû-alnaṣr Muḥammad al-Ṣadr bin Nâsir-alshari'at Maṣṣûr bin Ṣadr alḥasanî alḥusainî aldashtakî alshirâzî.

No. 1381, ff. 626, ll. 25; excellent Naskhî; the first two pages gorgeously embellished; other illuminated frontispieces on ff. 153^b, 400^b, and 577^b; splendid Eastern binding; size, 15½ in. by 10 in.

2681

Mawâhib-i-'aliyyah (مواهب علیّه).

A complete copy of the smaller commentary on the Kūrān by the same Ḥusain bin 'Alī alwā'iz alkāshifî, usually styled تفسیر حسینی, and composed between A.H. 897 and 899 (A.D. 1492-1494), see Bodleian Cat., Nos. 1805-1808; Rieu i. pp. 9-11, and Supplement, p. 1; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3; Fleischer, Cat. Lips., p. 390^b, No. 32; E. G. Browne, Cambridge Cat., pp. 37-40; etc. A Turkish translation of this commentary was made by Abû-alfadl Muḥammad bin Idris Bidlisi, who died A.H. 982 (A.D. 1574, 1575). Ḥusain alkāshifî finished his work, according to the chronogram on the last page, l. 12, the 2nd of Shawwāl, A.H. 899 (A.D. 1494, July 6). An index on ff. 1^b-2^b.

Beginning, on fol. 3^b: بعد از تمهید قواعد محامد الهی و تأسیس مبائی ثناخوانی الخ.

A few various readings in the margin; the last pages slightly damaged, but well repaired.

Dated the 1st of Rabi'-alawwal, A.H. 981 (A.D. 1573, July 1), by Muḥammad bin 'Uthmān Bakri.

College of Fort William, 1825.

No. 2023, ff. 588, ll. 25; small, neat Naskhî; illuminated frontispiece; size, 11¾ in. by 8¾ in.

2682

Another copy of the same.

Another complete copy of the Mawâhib-i-'aliyyah, dated the 12th of Ṣafar, A.H. 1051 (A.D. 1641, May 23), at Ahmādâbâd in Gujarât (the name of the transcriber is erased). This excellent copy is arranged in this way, that the Arabic text of the Kūrān fills the centre-column, and Ḥusain's Persian paraphrase and commentary the margin.

Beginning of the commentary as usual: بعد از تمهید قواعد محامد الهی الخ.

In the last few Sûras there is also a Persian inter-linear translation in red ink added to the Arabic text. The commentary ends on fol. 414^a; ff. 415^a–417^a are filled with a فالنامه, beginning: صدق الله العلي العظيم. ر صدق رسوله النبي الكريم الخ.

No. 302, ff. 417, ll. 11 in the Arabic text (متن), ll. 48 in the Persian commentary (حاشية); splendidly illuminated frontispieces, corners in variegated colours and other exquisite embellishments on ff. 1^b and 2^a; Naskhi in the text, Nasta'liq in the commentary; size, 12½ in. by 8 in.

2683

The same.

Good old copy, not dated. Beginning as usual. Many valuable marginal glosses. It belonged formerly to Sir Barry Close. The usual chronogram is found here on the last page.

No. 1133, ff. 767, ll. 25; Naskhi; illuminated frontispiece; size, 10½ in. by 6 in.

2684

The same.

Beginning as usual. No date. The centre-column comprises Sûras 1–18; the margin-column, beginning with Sûrah 19 on fol. 1^b, the remaining Sûras of the Kūrân. Two seals, one of Shihâb-aldinkhân alhusaini with the date A.H. 1146 (A.D. 1733, 1734) on the fly-leaf, another dated A.H. 1188 (A.D. 1774, 1775), on fol. 1^a; an entry from A.H. 1150 (A.D. 1737, 1738) besides on the fly-leaf. The copyist was Muḥammad Ashraf bin Nûr Muḥammad.

No. 769, ff. 521, centre-column, ll. 19, and an additional margin-column, ll. 38 and more, on ff. 1–358; Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

2685

The same.

Beginning as usual. No date.

No. 2648, ff. 367, ll. 25; small, neat Naskhi; illuminated frontispiece; the first two pages adorned with gilt stripes and arabesques; size, 13½ in. by 7½ in.

2686

The first volume of the same.

The first volume or first half of the Mawâhib-i-'aliyyah, comprising the first eighteen Sûras. It is divided into two sections, the first of which, containing the preface and Sûras 1–6, is found on ff. 247^b–461; the second, containing Sûras 7–18, on ff. 1^b–246^a (the two parts of the copy being transposed). Beginning as usual.

Dated the 23rd of Safar, A.H. 1191 (A.D. 1777, April 2), by 'Abd-alkâdir ibn Shaikh 'Abdallâh, living in Talûjah near Bilâpûr in the district of Islâmâbâd (probably the present Chittagong in Bengal). The first owner of the copy was Hâjî Thanâ-allâh bin Muḥammad Mukim Fâdil bin Muḥammad Ghâzi of Bangâlah.

No. 2441, ff. 461, ll. 19; Nasta'liq; size, 12½ in. by 8½ in.

2687

A slightly incomplete copy of the same.

This copy breaks off in v. 30 of Sûrah 18 (سورة الكهف), which begins on fol. 408^a. Beginning as usual.

College of Fort William, 1825.

No. 2015, ff. 413, ll. 20; Naskhi; size, 12 in. by 7½ in.

2688

The second volume of the same.

The second volume or second half of the Mawâhib-i-'aliyyah, comprising Sûras 19–114, and dated Jumâdâ-alawwal, A.H. 1080 (A.D. 1669, Sept.–Oct.).

Bibliotheca Leydeniana.

No. 2560, ff. 429, ll. 25; Naskhi; worm-eaten throughout, some of the first and last pages damaged besides; size, 10½ in. by 6½ in.

2689

The same.

This copy of the second volume or second half begins here with Sûrah 18 (سورة الكهف), on fol. 2^b; there is moreover added on fol. 1^b, as a kind of introduction, the first Sûrah (سورة فاتحة), see the initial words: الحمد لله تكرر سورة فاتحة الكتاب واقعه شد زيرا كه اين سورة سبع المثاني است و مكرر نازل شده پس از جهت تيسر و تبرک درين جلد نيز مسطور شده الخ.

The copyist seems to be (so far as we understand the colophon) Muḥammad Pâyanda bin Maḥmûd; both the name of a transcriber, mentioned a little above, viz. Amin-aldin bin Muḥammad 'Abdallâh alamini, and the date, 2nd of Muḥarram, A.H. 1114 (1114? = A.D. 1702, May 29), belong apparently to the MS. from which the present one was transcribed.

College of Fort William, 1825.

No. 2229, ff. 545, ll. 17; large Nasta'liq, the Arabic text in Naskhi; size, 11½ in. by 7½ in.

2690

An incomplete copy of the same.

This copy begins like No. 2688 with Sûrah 19, but goes down to Sûrah 68, v. 50 only. All the rest is wanting, except on fol. 258^a the last words of the colophon and the date, A.H. 960 (A.D. 1553). Sûrah 68 (here called سورة القلم) begins on fol. 256^a, l. 6.

No. 3484, olim 20. J. 1, ff. 258, ll. 23; small Nasta'liq; many pages injured and portions of the text effaced; size, 10½ in. by 7½ in.

2691

Tarjumat-alkhawâss (ترجمة الخواص).

A very detailed Shi'ah commentary on the Kūrân, by 'Alî bin Ḥasan alzawwârî (الزوارى), see fol. 1^b, l. 13, and completed according to the chronogram at the end:

از فضل اله چون باتمام رسيد
تأريخ وى از فضل اله است عيان

A.H. 946 (A.D. 1539, 1540). This commentary, which

is styled both on fol. 1^a and in the final words of the text ترجمه الحواص بر طريق اهل بيت, is divided into two halves, the first of which, on ff. 1^b-265^b, comprises Sûras 1-17, the second, on ff. 266^b-504, Sûras 18-114.

Beginning: حمد بيمد و شكر بلا عتد منعمى را سزد كه شفائق قرآنى را در حدائق صدور انسانى الخ. The explanation of the words اعوذ بالله الخ, on fol. 1^b, viz.: پناه مى گيرم والتجأ مى نمايم و امان ميطلبم و يارى ميچويم و فرياد ميخواهم بمعبود بحق و خداوند مطلق از شروسوسه ديو فربنده رانده از رحمت يا محروم شده از رياض جنائى الخ, although being much more copious, agrees so well with the paraphrase of the same words in the anonymous Shi'ah commentary, described in Rieu i. p. 12^b (which also, like the first half of our copy, goes down to the end of the seventeenth Sûrah), that it must be practically identical with that.

This copy is dated the 4th of Muharram, A. H. 959 (A. D. 1552, Jan. 1); but the transcriber's name is torn away. An entry from A. H. 1196 (A. D. 1782), on fol. 1^a.

The proper order of ff. 15-24 is: 15, 23, 17-22, 16, and 24.

No. 120, ff. 504, ll. 29; clear and distinct Nasta'lik; illuminated frontispieces on ff. 1^b and 266^b; size, 14½ in. by 9½ in.

2692

Khulâsat-almanhaj (خلاصة المنهج).

The first volume (جلد اول) of the Shi'ite commentary on the Kurân, by Ibn Shukr-allâh Fath-allâh alsharif alkâshânî (who died A. H. 978 = A. D. 1570, 1571, comp. Rieu i. p. 12 and iii. p. 1077^b), an abridgement made by the author himself from his larger commentary in five volumes, styled منهج الصادقين فى الزام المخالفين, see fol. 1^b, l. 9 (a complete copy of this larger work is preserved in the Bodleian Library, see Bodleian Cat., No. 1809). The author's name appears on fol. 1^b, ll. 11 and 12; the title خلاصة المنهج on fol. 1^b, last line.

Beginning (like that of the larger work), on fol. 1^b: حمدى چون كلمات رتاني بيبايت (the margin by the collator شايسته لطيفيست كد از محض لطف ابدى بواسطة وجود با جود احمدى الخ).

This first volume comprises the first seventeen Sûras, viz.: 1. on fol. 3^a; 2. on fol. 7^a; 3. on fol. 70^b; 4. on fol. 109^a; 5. on fol. 146^a; 6. on fol. 169^b; 7. on fol. 192^a; 8. on fol. 224^b; 9. on fol. 236^a; 10. on fol. 258^a; 11. on fol. 275^a; 12. on fol. 290^b; 13. on fol. 318^a; 14. on fol. 326^a; 15. on fol. 332^a; 16. on fol. 338^a; 17. on fol. 350^a.

Other works of the same author are the تنبيه الغاملين (a Persian version of Sayyid Radî-aldin's Arabic collection of 'Ali's discourses and letters, styled نهج البلاغة), composed A. H. 955 (A. D. 1548), see

Rieu i. pp. 18 and 19; and the Persian translation of Jamâl-aldin Hasan al-Hilli's قواعد الاحكام, see ib., iii. p. 1077^b.

Dated the 19th of Dhû-alhijjah, A. H. 1093 (A. D. 1682, Dec. 19). Collated throughout by Hâjî Muḥammad Kâzim, who completed his task the 4th of Jumâdâ-alawwal, A. H. 1103 (A. D. 1692, Jan. 23). A former owner of the copy was 'Ali Naḳî bin Muḥammad Taḳî bin Muḥammad Ja'far alḥusainî (probably a son of the author of the great romance Bûstân-i Khayâl, Muḥammad Taḳî alja'fari alḥusainî, who died A. H. 1173 = A. D. 1759, 1760, see above, No. 833 sq.).

No. 1499, ff. 368, ll. 27; excellent Nasta'lik; size, 13½ in. by 7½ in.

2693

Khulâsat-almanhaj.

The second volume (جلد دوم) of the same Shi'ite commentary on the Kurân, written by the same hand as the first, and no doubt about the same time (a special colophon is not added here); it is also collated throughout. It comprises Sûras 18-114, viz.: 18. on fol. 1^b; 19. on fol. 22^a; 20. on fol. 35^a; 21. on fol. 49^a; 22. on fol. 66^a; 23. on fol. 80^b; 24. on fol. 92^a; 25. on fol. 107^b; 26. on fol. 125^a; 27. on fol. 140^b; 28. on fol. 155^b; 29. on fol. 173^a; 30. on fol. 183^a; 31. on fol. 192^b; 32. on fol. 200^a; 33. on fol. 205^a; 34. on fol. 227^b; 35. on fol. 239^a; 36. on fol. 249^a; 37. on fol. 257^b; 38. on fol. 272^a; 39. on fol. 281^a; 40. on fol. 296^a; 41. on fol. 310^a; 42. on fol. 319^a; 43. on fol. 329^a; 44. on fol. 339^a; 45. on fol. 344^b; 46. on fol. 349^a; 47. on fol. 357^b; 48. on fol. 364^a; 49. on fol. 377^a; 50. on fol. 386^a; 51. on fol. 392^b; 52. on fol. 398^b; 53. on fol. 402^a; 54. on fol. 410^a; 55. on fol. 415^a; 56. on fol. 423^a; 57. on fol. 430^b; 58. on fol. 439^b; 59. on fol. 445^b; 60. on fol. 453^a; 61. on fol. 458^a; 62. on fol. 461^b; 63. on fol. 466^a; 64. on fol. 469^a; 65. on fol. 472^a; 66. on fol. 475^b; 67. on fol. 481^a; 68. on fol. 485^b; 69. on fol. 493^b; 70. on fol. 497^a; 71. on fol. 500^b; 72. on fol. 503^b; 73. on fol. 507^a; 74. on fol. 510^b; 75. on fol. 515^b; 76. on fol. 518^b; 77. on fol. 523^a; 78. on fol. 526^b; 79. on fol. 529^b; 80. on fol. 532^a; 81. on fol. 534^a; 82. on fol. 536^a; 83. on fol. 537^b; 84. on fol. 541^a; 85. on fol. 542^b; 86. on fol. 545^b; 87. on fol. 546^b; 88. on fol. 548^b; 89. on fol. 550^a; 90. on fol. 554^a; 91. on fol. 555^b; 92. on fol. 556^b; 93. on fol. 558^a; 94. on fol. 560^b; 95. on fol. 561^b; 96. on fol. 562^b; 97. on fol. 564^b; 98. on fol. 566^a; 99. on fol. 567^b; 100. on fol. 568^b; 101. on fol. 570^a; 102. on fol. 570^b; 103. on fol. 571^b; 104. on fol. 572^a; 105. on fol. 573^a; 106. on fol. 575^a; 107. on fol. 575^b; 108. on fol. 576^a; 109. on fol. 577^b; 110. on fol. 578^a; 111. on fol. 581^a; 112. on fol. 582^b; 113. on fol. 583^b; 114. on fol. 584^b.

No. 1500, ff. 585, ll. 27; excellent Nasta'lik; size, 13½ in. by 7½ in.

2694

Another copy of the first volume of the Khulâsat-almanhaj.

This copy goes down to the end of the eighteenth Sûrah, and is styled in the colophon: جلد اول از تفسير

خلاصة الصادقين من تأليف علامة العلماء مولانا فتح الله كاشي.

Beginning as in No. 2692; collated.

No date. College of Fort William, 1825.

No. 2241, ff. 390, ll. 29; small Naskhī; slightly worm-eaten; size, 11 in. by 6 in.

2695

A defective copy of the *second* volume of the same.

This copy opens abruptly in the *first* verse of Sûrah 39 thus: از اشباه و امثال الحكيم دانا در همه افعال, corresponding to fol. 281^a, l. 19 in No. 2693 above. Sûrah 40 begins on fol. 16^b, l. 2.

No date. The same title as in the preceding copy appears at the end of this.

No. 1101, ff. 380, ll. 19; large Nasta'lik, some leaves seem to have been supplied by other hands; size, 14½ in. by 10½ in.

2696

Tafsir-i-Tâhîrî (تفسير طاهري).

The *second* volume (جلد ثانی) of a Persian commentary (with an interlinear paraphrase in addition) on the Kūrân, by the Shaikh alkabir Abû-almuẓaffar Tâhir bin Muḥammad al-Asfarâ'îni, comprising Sûras 19-114. No date of composition appears anywhere. Each Sûrah is preceded by a shorter or longer discourse on the number of verses, words, letters, etc., found in it, the place where it was revealed, and other explanatory matters. Frequently the text of the Kūrân consists of rather a long passage, including a number of verses, each with the interlinear Persian version, after which a continuous, and sometimes a very lengthy, commentary follows. The authorities quoted (chiefly traditionists) are very much the same as in Albaghawî's Arabic commentary (comp. J. Aumer, Arabic Cat., p. 14, and Arabic Cat. of the Brit. Mus. i. p. 61 sq.), viz. ('Abdallâh) Ibn 'Abbâs, Ka'b-alahbâr, Muḥammad bin Ka'b alquraṭi, Kalbî, Mujâhid, 'Ikramah, Ibn 'Umar, 'Abdallâh bin Mas'ûd, Hishâm bin 'Urwah, Ḍahhâk, Katâdah, Hasan Baṣrî, Muḳâtil, Muḥammad bin Ishâq, Abû Hurairah, and many others; Ibn 'Abbâs is cited on almost every page.

Beginning, on fol. 1^b: ابن سورة مكي است و نود و هشت آية است و كلماتش هزار و صد و شصت و دو است و حروفش سه هزار و هشتصد است الخ.

The beginning of the nineteenth Sûrah on the same page with its paraphrase and commentary runs thus:

بسم الله الرحمن الرحيم بنام خدای بخشاینده مهربان که تعص کافی و هادی و رحیم و علیم و صادق است خدای عز و جل گروهی گفتند که این نام مهین وی است و گفتند که ذکر این حرفها تنبیهی است سامع را از غفلت تا گوش بدان دارد الخ.

No date; a number of entries of former owners, both on ff. 1^a and 389^b, giving various years of a par-

ticular reign (for instance, the forty-sixth, which must necessarily refer either to Akbar or to 'Âlamgir).

No. 335, ff. 389, ll. 23; the Arabic text in fine Naskhī in alternate blue and gold colours; the Persian paraphrase and commentary in excellent Nasta'lik, the former in red, the latter in black; a splendid vignette with the author's name on fol. 1^a; a gorgeously illuminated frontispiece on fol. 1^b; the first two pages richly adorned; smaller illuminations round the headings of each Sûrah and on the margin too; size, 11½ in. by 7½ in.

2697

A large portion of a very extensive, but unfortunately anonymous, paraphrase and commentary of the Kūrân in Persian, comprising the twenty-first, and the greater part of the twenty-second section, out of the thirty sections into which it is divided.

The twenty-first section (الجزء حادی العشرون من الجزء الثاني) begins on fol. 1^b with Sûrah 29, v. 44; the twenty-second (here by mistake headed و الجزء الثاني عشر من الجزء الثاني) on fol. 129^a with Sûrah 33, v. 31. The copy breaks off on fol. 374^b with the first word of Sûrah 38, v. 51. مُتَكَيِّن, explained: و ایشان تکیه زدگان باشند. There is besides, a lacuna from the middle of fol. 14^a to the beginning of fol. 15^a, comprising the last verses of Sûrah 29 from v. 58 onwards, and the first two of Sûrah 30. Fol. 15^a opens in the Persian explanation of Sûrah 30, v. 2, and the first Arabic text, appearing again on fol. 15^b, is Sûrah 30, v. 3.

Sûrah 31 begins on fol. 54^a; 32. on fol. 82^b; 33. on fol. 100^b; 34. on fol. 175^b; 35. on fol. 218^a; 36. on fol. 255^a; 37. on fol. 295^b; 38. on fol. 344^b.

No. 2423, ff. 374, ll. 9; Naskhī; size, 11½ in. by 6½ in.

2698

Exegetical treatises by Bahâdur Tarkhân.

A collection of four treatises, explanatory of different Sûras of the Kūrân and of some traditions, compiled at the request of his friends by Alsayyid alhusaini alridawî 'Ubaid-allâhkhân aldihlawî, surnamed Mir Jumla Bahâdur Tarkhân, viz.:

1. Persian paraphrase and explanation of the *first* Sûrah (سورة فاتحة الكتاب), beginning, on fol. 1^b: حمد بی نهایت و شکر بی غایت خداوندی را که آفریننده و بخشنده حیات الخ.

2. Persian paraphrase and explanation of Sûrah 112 (سورة التوحيد or سورة الاخلاص), beginning, on fol. 21^a: حمد فراوان و مدح بی پایان مختص معبود الخ.

3. A collection of forty traditions, selected from those of the most trustworthy Shaikhs, beginning, on fol. 27^b: با غفار الذنوب و یا ستار العیوب صلی الله الخ.

4. Persian paraphrase and explanation of Sûrah 36 (سورة یسین), beginning, on fol. 35^b: سباس بیفاس مر پروردگار را که شهباز قدمش در آشیانه حدوث الخ.

No date.

No. 909, ff. 57, ll. 13; large Nasta'lik; size, 9½ in. by 6½ in.

2699

Tarjumân-i-Kurân (ترجمان قرآن).

The interpreter of the Kurân, that is a very short and concise glossary of the Kurân, explaining in Persian the more difficult words appearing in it, Sûrah by Sûrah; it is compiled by Mir Sayyid Sharif Jurjâni, the author of the رسالة الكبرى في المنطق (see above, No. 2180), the رسالة الصغرى في المنطق (see Nos. 2181 and 2182), the صرف مير (see Nos. 2406-2409, and 2413, 2 above), the metaphysical tract بیان مراتب موجودات در موجودیت (Rieu ii. p. 864^a, I, and W. Pertsch, Berlin Cat., p. 19, No. 5), and numerous Arabic works, comp. col. 465 above, No. 1162 in the Haft Iklim; he died A. H. 816 (A. D. 1413, 1414); another copy of the same glossary, but without the author's name, is noticed in E. G. Browne, Cambridge Cat., p. 46; different from this is the little work of the same title, noticed in W. Pertsch, Berlin Cat., p. 275, No. 8. A new edition of this glossary in alphabetical order was made by 'Âdil bin 'Alî bin 'Âdil al-Hâfiẓ, see W. Pertsch, Berlin Cat., p. 88.

Beginning: این کتاب ترجمان قرآنست و ترجمان تعریب ترزان است و در وی سه لغتست تَرْجَمَان و تَرْجَمَانُ النِّح و تَرْجَمَانُ النِّح.

The first Sûrah begins on fol. 1^b, the last ends on fol. 44^a. At the end this glossary is styled ترجمه کلام قرآن, and on the title-page ترجمه لغات قرآنی.

Dated Shawwâl, A. H. 858 (A. D. 1454, Sept.-Oct.).

No. 715, ff. 1-44, ll. 19; Naskhî; size, 8 in. by 5 in.

2700

Hall-i-lughât u alfâẓ-i-Kurân (حل لغات و الفاظ قرآن).

Another short glossary, arranged alphabetically according to the first letter and explaining in Persian the principal words occurring in the Kurân, by Tâj bin Muḥammad bin Ibrâhîm alhâshîmî; the above title is given on the title-page. A curious incident is, that on fol. 46^b, a few lines before the beginning of the glossary, the introductory words of the preceding one are repeated, viz. این کتاب ترجمان قرآنست النِّح.

Beginning: سپاس بی قیاس خدایرا جل ذکره و عم شکره که مَتَزَل قرآنست و رازق ثقلان و درود فراوان بر انبیاء مرسلین خصوصاً بر سید انبیاء النِّح.

Copied by Maḥmûd bin Muḥammad alhumâ'î, apparently the same who copied the preceding glossary in A. H. 858 (A. D. 1454).

No. 715, ff. 45-82, ll. 19; Naskhî; size, 8 in. by 5 in.

2701

Khulâṣa-i-mustakhlîṣ (خلاصه مستخلص).

A third short glossary of the Kurân, explaining the principal words occurring in it, Sûrah by Sûrah, as in the ترجمان قرآن, but with this peculiar difference, that after the first Sûrah, on fol. 2^a, there follows, on

fol. 2^b, Sûrah 114, and then the Sûras are taken in their opposite order from 113 backwards to 2; from fol. 25^a onwards the headings of the Sûras are left blank. There is no date nor author's name; the anonymous compiler (ابن فقیر ضعیف) simply states, that some friends, who had neglected their theological education in their younger years and now in their old age wanted to know something of the meanings and imports of the Kurân, induced him to write this little manual, which, according to a marginal note on fol. 1^a, was transcribed by Mir Haidar Khushnawis.

Beginning, on fol. 1^a: الحمد لله رب العالمین بدان الهکم الله که بعضی اصحاب ما وقفهم الله علی تحصیل علوم ربانی النِّح.

No date.

No. 504, ff. 55, ll. 13; Nasta'liq; size, 7½ in. by 4½ in.

2702

Two treatises on the reading of the Kurân.

I. Ḵitâb-i-kirâ'at (کتاب قراءت), on ff. 1^b-40^b.

A short tract on the proper reading of the Kurân and its composition, by a بنده ضعیف سمرقندی, who put together in a Persian compendium all he had read in Arabic works on this subject, and all he had heard from the lips of his spiritual teacher Shams-almillah wa-aldu Muhammad bin Khâlidî aljunaidî (see fol. 2^a), in ten bâbs:

1. در تجوید فاتحه, on fol. 3^b.
2. در رعایت حروف و معرفت حُن خفی, on fol. 8^a.
3. در رُوم و اشمام و کیفیت وی که بر کدام حرف روا داشته اند و بر کدام حرف روا نداشته اند اهل این صنعت, on fol. 15^a.
4. در کیفیت وقوف که وقف بر چند وجه می آید در قرآن و بر کدام حرف می آید و بر هر حرفی چگونه وقف کرده اند اهل این صنعت, on fol. 17^a.
5. در ادغام حروف ساکن که از یک جنس آید از یک مخرج یا بسبب قرب مخرج ادغام میکنند و این هر سه نوع را ادغام صغیر میخوانند النِّح, on fol. 20^a.
6. در مدّات که در قرآن مدّ بر چند نوع است و هر مدّی را چه نامست و شرح آن النِّح, on fol. 21^a.
7. در مخارج حروف, on fol. 25^b.
8. در بیان آنکه نون ساکن و تنوین را چند حالتست در قرآن و کلام عرب, on fol. 30^b.
9. در بیان حدّ و تحقیق در قراءه و قراءه گرفتن سنت, on fol. 32^b.
10. در معرفت همجاء مصحف و تألیف قرآن و جمع کردن در مصحف, on fol. 35^b.

The last bâb is incomplete and breaks off on fol. 40^b.

Beginning: الحمد لله رب العالمین اعلم هداک الله النِّح.

II. Tarjuma-i-Shâtibî dar 'ilm-i-kirâ'at (ترجمة شاطبی در علم قرائت), on ff. 41^a-146^b.

A Persian commentary on the famous *kaşîdah* on the correct reading of the *Kurân*, by Abû-alkâsim bin Firruh bin Khalaf bin Aḥmad Ru'ainî Shâtibî, who died A. H. 590 (A. D. 1194), comp. H. Khalifa iii. p. 43; Nöldeke, *Geschichte des Qorâns*, p. 337 sq.; J. Aumer, *Arabic Cat.*, p. 20; Loth, *Arabic Cat.*, p. 8. This copy is incomplete at the beginning, opening in the middle of the preface. The Persian commentator's name is not mentioned.

Dated end of Rajab, A. H. 907 (A. D. 1502, Febr.).

No. 1473, ff. 146, ll. 13 (on ff. 1-40 and 139-146), ll. 11 (on ff. 41-138); written by two different hands in Naskhî and Nasta'liq, fol. 8 added in Shikasta; size, 6½ in. by 4½ in.

2703

Kawâ'id-alkurân (قواعد القرآن).

A third treatise on the proper reading of the *Kurân*, or the *علم القرائت*, compiled by Yâr Muḥammad bin Khudâdâd of Samarkand, who had frequented the lectures of the best teachers of this discipline in Transoxania and Khurâsân. It is dedicated to Abû-alghâzi 'Ubaid-allâh Bahâdurkhân (who reigned in Transoxania A. H. 939-946 = A. D. 1532-1540), and divided into the following twelve bâbs:

1. در بیان استعاذه و بسملة, on fol. 2^b.
2. در بیان مخارج حروف, on fol. 3^b.
3. در بیان رعایت کردن مخارج حروف, on fol. 4^b.
4. در بیان صفات حروف, on fol. 7^b.
5. در بیان احکام نون ساکن و تنوین, on fol. 8^b.
6. در بیان متفقات (متفقات read ادغام), on fol. 10^a.
7. در بیان مد و قصر, on fol. 11^b.
8. در بیان های کنایه, on fol. 13^b.
9. در بیان تفخیم و ترفیق, on fol. 14^b.
10. در بیان وقف بر آخر کلمه, on fol. 15^b.
11. در رسم الخط و کیفیت وقف بر آن, on fol. 17^b.
12. در بیان اختلافات راویان امام عاصم که ابو بکر و

حذف است, on fol. 22^a.

حمد بحد و ثنای بیعد قادی را که قرآن مجید بر ما فرو فرستاد الخ

No date. Another fragmentary copy of the same treatise is noticed in Rieu ii. p. 803, No. IV.

No. 1829, ff. 31, ll. 15; Nasta'liq, the Arabic quotations in Naskhî; size, 10 in. by 6½ in.

2704

Hayât-alfu'âd (حیوة الفؤاد).

A fourth treatise on the correct reading and reciting of the *Kurân* (در علم تجوید قرائت) by Muḥammad bin Hasan 'Alî alkûsârî, known as 'Alî alkârî, and divided into seventeen فصل and a خاتمه (these subdivisions are, however, not marked in the text).

الحمد لله العلی الذي رفع اهله وخاصة قراء القرآن المجید مکانا علیا الخ

No date.

No. 961, ff. 97, ll. 12; Nasta'liq; size, 5½ in. by 3½ in.

2705

Mufid-alkurrâ' (مفيد القراء).

A fifth treatise on the proper reading of the *Kurân*, compiled in the emperor 'Ālamgir's time, by Nî'mat-allâh bin Rahmat-allâh of Lâhûr. It deals with the مخارج حروف و قواعد قرآن and is divided into fourteen bâbs, viz.:

1. در اسمی قراء سبعة و راویان مع رموزها و شهرهای ایشان, on fol. 3^a.
2. در بیان استعاذه, on fol. 4^b.
3. در بیان بسملة, on fol. 5^b.
4. در بیان مخارج حروف, on fol. 7^b.
5. در بیان صفات حروف, on fol. 11^b.
6. در بیان نون ساکن و تنوین, on fol. 12^b.
7. در بیان متفقات ادغام, on fol. 14^b.
8. در بیان تفخیم و ترفیق, on fol. 16^a.
9. در بیان مد و قصر, on fol. 17^b.
10. در بیان های کنایه, on fol. 19^b.
11. در بیان وقف, on fol. 20^b.
12. در بیان معانقات, on fol. 24^b.
13. در بیان وقف غفران و غیره, on fol. 26^a.
14. در بیان رسم الخط و طریق وقف, on fol. 29^b.

Beginning:

من بغیر تو نه بینم در جهان
قادرا پروردگارا جاودان الخ

Copied by Muḥammad Şadiq.

No date.

No. 1764, ff. 45, ll. 15; Nasta'liq; size, 8½ in. by 6 in.

2706

Khawâṣṣ-i-Kurân (خواص قرآن).

The characteristic qualities and peculiar benefits of each *Sûrah* in the *Kurân*, described in form of *kitâs*, beginning:

در خواص کلام ربانی
کان فنونست از حد و احصا الخ

No author's name appears.

Fol. 53^b contains an Arabic explanation of the meaning of *قِيلَ الْكَذِبُ ثَلَاثَةَ أَحْرَفٍ*, beginning: *الكاف والذال والباء فالكاف عبارة عن الكثرة والذال عبارة عن الذنب الخ*.

Dated the 24th of Rabi'-alawwal, A. H. 1082 (A. D. 1671, July 31).

No. 2309, ff. 37-54, 3 coll. in diagonal lines, each ll. 11-12; Naskhî; size, 8 in. by 5 in.

2707

‘Alâmât-i-nujûm-alfurkân (علامات نجوم الفرقان).

A concordance of the Kūrân, arranged alphabetically with reference to the sections (جزو) and the places of رکوع in each of them, by Ibn Muḥammad Sa’id Muṣṭafâ, of Afghân extraction, A.H. 1103=A.D. 1691, 1692 (the title is a chronogram, see fol. 4^b, ll. 4 and 5), and dedicated to the emperor ‘Ālamgīr (fol. 3^b, ll. 9 and 10). After the preface (on fol. 1^b) and the muḥaddimah (در بیان ضوابط و قواعد استخراج) the real concordance begins with a general enumeration of the thirty sections of the Kūrân, and the places of رکوع in each of them (on fol. 9^a sq.), after which the special and main part of the whole follows, in alphabetical order (on fol. 18^a). After each word a cipher indicates the number of the section, and one or more letters the number of the رکوع in the respective section where it is found, for instance, ید ۲۷ = 27th section, 14th رکوع (Surâh 56, 18), etc.

Beginning: حمد و سپاس متعالی از مقیاس قیاس سزاوار جناب احدیت نیست که از آیات کتاب الخ

Dated by ‘Ali Ḥusaiui Wâsiṭi Balgrâmi the 27th of Šafar, A.H. 1219 (A.D. 1804, June 7); the copy was written for the transcriber’s brother Maulawi Karam Ḥusain.

College of Fort William, 1825.

No. 2325, ff. 248, ll. 11; Naskhî; worm-eaten; size, 7½ in. by 5 in.

2708

Kawânin-i-Ḥaṣṣiyyah (قوانین حفصیّه).

A sixth, very modern, treatise on the proper reading of the Kūrân, principally on the difference between the seven legitimate readers (قراء سبعه) in general, and the particular views of ‘Umar Ḥaṣṣ in particular, made at the request of Tipû Sultân, see fol. 2^a, lin. penult., and fol. 45^a, l. 3, A.H. 1208 (dated the 11th of Jumâdâ-alawwal of that year (A.D. 1793, Dec. 15). The compiler’s name does not appear. The title is mentioned on fol. 2^b margin, and on fol. 44^b, last line. It is divided into the following fourteen bâbs:

1. در احوال حفص, on fol. 2^b.
2. ... در بیان خواندن قرآن (heading omitted in the text and partly cut off in the index), on fol. 3^b.
3. در بیان مخارج, on fol. 5^a.
4. در بیان لحن و رعایت حروف, on fol. 7^b.
5. در بیان صفات حروف, on fol. 12^b.
6. در بیان احکام نون ساکنه و تنوین, on fol. 14^a.
7. در بیان حکم راء, on fol. 17^a.
8. در بیان حکم حرف لام, on fol. 17^b.
9. در بیان های ضمیر مفرد مذکر عائب, on fol. 18^a.
10. در بیان ادغام, on fol. 18^b.
11. در بیان مد و انواع آن, on fol. 20^a.

12. در بیان تخفیف و تسهیل همزه, on fol. 23^a.

13. در بیان وقف بر آخر کلمه, on fol. 23^b.

14. در بیان کلمات که موافق قراءت حفص است و گذاشتن اختلاف دیگران, on fol. 31^b.

Beginning: الحمد لله العليم العالم الذي نزل الفرقان على النبي ذي الاكرام الخ

College of Fort William, 1825.

No. 2292, ff. 45, ll. 12; careless Nasta’lîk; size, 8 in. by 5½ in.

2709

Jawâhir-alkurân (جواهر القرآن).

A complete index to all the رکوعات or times of bowing in reading the Kūrân, arranged alphabetically in 254 bâbs, according to the first two letters of the words at which the رکوع is due, compiled by request of the same Tipû Sultân (see fol. 9^a, lin. penult.) by Ghulâm Aḥmad (the author of the المجامدين زاد and the خلاصه سلطانی see Nos. 2621–2623 above) and Sayyid ‘Ali Kâdi (see fol. 9^b, l. 4 ab infra) in the year 1223 since Muḥammad’s birth (see fol. 9^b, ll. 4 and 5, (در سنه يکهزار و دو صد و بیست سه مولود محمد). If this date was literally interpreted, it would be about A.H. 1170, long before Tipû’s accession; but as Ghulâm Aḥmad uses in his other work the المجامدين زاد, the era of Muḥammad’s prophetic mission, it is very likely that مولود, birth, is taken in a symbolical sense and means the same as بعث there; in this case it would be about A.H. 1211 (A.D. 1796, 1797).

Beginning, on fol. 1^b: الحمد لله الذي انزل على عبده الكتاب و جعله آية الهداية الخ

After the preface and a long encomiastic poem on Tipû Sultân follows a muḥaddimah in three faṣls: 1. در ذکر قوانین استخراج, on fol. 10^a, first line; 2. در بیان رکوعات هر سوره, on fol. 10^a, lin. penult.; 3. فهرست کتاب, on fol. 21^b (an index of the 254 bâbs). On fol. 26^a the first bâb (باب الالف مع الالف) begins.

Copied, as it seems, in the year 1225 of the same era.

No. 491, ff. 245, ll. 9; Naskhî; size, 8 in. by 5½ in.

2710

Rukû’ât-i-Kurân (رکوعات قرآن).

Another, very short, index to the رکوعات, or times of bowing in reading the Kūrân, compiled from a larger work, the نجوم القرآن (which might perhaps be the same as noticed in No. 2707 above), by order of the same Tipû Sultân. It amounts to 574 رکوعات.

Beginning: الحمد لله رب العالمين . . . اما بعد سبب تحریر رکوعات قرآن مجید و باعث تسطیر رکوعهای فرقان الخ

No date.

No. 1726, ff. 16, ll. 13; distinct Nasta’lîk; size, 9 in. by 6½ in.

2711

Fihrist-i-Sûrahâi Kitâb-allâh (فهرست سوره‌ای) (کتاب الله).

A third, likewise very short, index to the Kurân, stating with regard to each Sûrah, whether it is revealed in Makkah or Madinah, how many verses, words, and letters, how many رکوع, and what peculiarities it contains besides. After that there follows, on fol. 13^b, a غزل در تفصیل آیات کلام الله; on fol. 14^a a short chapter on the correct reading and pronunciation of certain words and phrases in the Kurân (taken from the جامع الجوامع, perhaps Tabarsi's تفسیر جامع, see Loth, Arabic Cat., p. 12^b); and on fol. 15^b an indication of the fifteen passages where the سُجُود or prostration is required (بیان سجدهات تلاوة در تمام کلام الله).

This little book was prepared for the same Tipû Sultân as the three preceding ones.

Beginning: فهرست سوره‌ای کتاب الله مجید و فرمان حمید بموجب حکم ظلّ الخ.

College of Fort William, 1825.

No. 2302, ff. 16, ll. 11-12; Shikasta; size, 8½ in. by 6 in.

2712

Ṣuḥuf-i-Ibrâhîm (صحف ابراهیم).

The alleged books or revelations of Abraham, which are mentioned in the Kurân (comp. Sûrah 87, last verse) as the oldest testimony of Islâm, appearing here in a Persian garb and consisting of thirteen short kitâbs.

Beginning of the first kitâb:

بنام آنکه هستی نام ازو یافت - فلک جنبش زمین
آرام ازو یافت - جواهر بخش حکمت‌های باریک - بروز
آزنده شهای تاریک - این تفسیر صحیفست که بحضرت
ابراهیم صلی الله علیه و سلم نازل شد الخ.

The thirteenth kitâb ends on fol. 64^b. The remaining leaves (ff. 65-69) are filled with fragments of a psychological treatise, etc., in a different handwriting.

No. 1333, ff. 29^b-69, ll. 15; Nasta'lik; a little worm-eaten; size, 9½ in. by 5½ in.

5. Translation of the Gospels.

2713

Arba' anâjil-i-muqaddas (اربع اناجیل مقدّس).

A good copy of the oldest Persian translation of the Gospels, by Yuhannâ hin al-kass (the presbyter) Yûsuf al-Ya'kûbî, who made it from the Syriac version; it is the same which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp. Bodleian Cat., Nos. 1835 and 1836. The present copy is a modern transcript, dated by Muḥammad Ashraf Zamân the 23rd of October, 1798 = A.H. 1213, 12th of Jumâdâ I. Both the introduction to the

IND. OFF.

reading of the Gospels and the study of Christ's life and death, and the detailed index, which are found in No. 1835 of the Bodl. Cat., are wanting here; the copy begins at once with the Gospel according to St. Matthew:

بسم الله الواحد الاب والابن و روح القدس، انجيل متى که
در شهر فلسطین بزبان عبری گفته شد و در انطاکیه
بسرانی نبشتند، باب اول کتاب زاییدن یوشع مسیح
پسر داود پسر ابرهیم الخ.

The Gospel according to St. Mark begins on fol. 59^b.

The Gospel according to St. Luke begins on fol. 99^b.

The Gospel according to St. John begins on fol. 183^b.

Bibliotheca Leydeniana.

No. 2693, ff. 248, ll. 14; clear and distinct Nasta'lik; size, 9½ in. by 7½ in.

2714

The Gospels in Persian.

Another hitherto unnoticed anonymous Persian translation of the Gospels, each of which is subdivided into the usual chapters, called اصحاح, and into smaller sections called فصل.

St. Matthew, on fol. 1^b, very incomplete, as there is a large lacuna after fol. 1. The first page ends with chap. i. v. 11, the second begins with chap. xxii. v. 43.

St. Mark, on fol. 17^b.

St. Luke, on fol. 57^a.

St. John, on fol. 122^b.

Beginning of St. Matthew: کتاب نسب یسوع مسیح
فرزند داود فرزند ابراهیم از ابراهیم بهم رسید اسحق و از
اسحق یعقوب الخ.

Dated the 13th of Dhû-alhijjah, A.H. 1168 (A.D. 1755, Sept. 20), at Rasht by Muḥammad Ḥusain Kazwini. Former owner, Edw. Galley.

Bibliotheca Leydeniana.

No. 2475, ff. 171, ll. 12; Nasta'lik; collated; size, 7½ in. by 6 in.

6. Hinduism.

2715

Hujjat-alhind (حجة الهند).

A controversy between Hindû mythology and Muḥammadan religion, in the form of a dialogue between a parrot (طوطی) and a starling (شارک), alleged to be a translation from an Indian original, written for the daughter of Nal Râe, king of Naldrug (نل درگ) or Nuldrug (see Hunter, Imperial Gazetteer of India, vii. 41, a fortified town in Haidarâbâd), with the name of Damiyati (دمیتی, W. Pertsch in the Berlin copy reads دیمینی). The story deals with the conversion of the princess by means of the questions and answers exchanged by the two birds, and showing the superiority of Islâm over Hinduism, and her final marriage to the young Muslim, who having fallen in love with the princess had trained these birds and brought about

their purchase by her. The present work is the Persian translation of that rather fabulous story, made by 'Alishah Mihrāhi (علی‌شاه محرابی), or as he is called in the following copy, 'Umar Mihrābi (عمر محرابی); in the British Mus. copy the name is given as *Ibn 'Umar Mihrābi*; in the Berlin copy *Ibn 'Umar Mihrānī* (محرابی), see Rieu i. p. 29; and W. Pertsch, Berlin Cat., p. 111.

Beginning: الحمد لله رب العالمين . . . اما بعد حمد الله عز وجل ونعت رسول الله صلى الله عليه وآله وسلم ميگويد دعا گوی اهل اسلام كمترين بندگان بفيض فضل الخ.

Dated the 1st of Šafar in the 16th year (probably of 'Ālamgir's reign=A. H. 1084, A. D. 1673, May 18).

No. 542, ff. 149, ll. 14-15; careless Nasta'liq; size, 8½ in. by 5½ in.

2716

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 1157 (A. D. 1744).

College of Fort William, 1825.

No. 2175, ff. 136, ll. 13-15; written by different hands in careless Nasta'liq, mixed with Shikasta; large water-spots throughout; size, 8½ in. by 5½ in.

2717

Tarjuma-i-dharmshāstr (ترجمه دهرم شاستر).

The law of the Hindūs, drawn up at the request of the Governor-General of India, Warren Hastings (see fol. 3^a, ll. 1 and 2), by a number of learned Pandits (whose names are given here on fol. 3^a, last line, and fol. 3^b, ll. 1-3, see Halhed's translation, p. 6), in Fort William, Calcutta, from the best Sanskrit sources, and translated from Sanskrit into Persian by Zain-al-din 'Alī Rasā'i (the translator's name does not appear in this copy, but is given in full in the immediately following one, on fol. 4^b, l. 3 *ab infra*); according to fol. 3^a, ll. 9-11, the work was commenced in May, 1773 (A. H. 1187, Rabi' II), and completed in February, 1775 (A. H. 1188, Dhū-al-hijjah), corresponding to the Bangālī era, 1180-1182; comp. Rieu i. pp. 62 and 63; and N. B. Halhed's English version: 'Code of Gentoo Laws, from a Persian translation, made from the original, written in the Shanscrit language,' London, 1776.

Beginning, on fol. 1^b: بر آگاه خاطران روشن ضمیر . . . ومعنی شکافان حقیقت پذیر که دل را الخ.

On fol. 3^b the same two introductory chapters, noticed in Rieu, loc. cit., follow, headed حقیقت سرست (in the following copy حقیقت سرشت), beginning:

مبدع حقیقی اول زمین و آسمان و آب و آتش و هوا پیدا کرد الخ, and on fol. 17^b sq., the index, with the list of the Sanskrit works used (see Rieu, loc. cit.); on fol. 21^b the translation of the Sanskrit work itself begins: ترجمه پوتھی بیستهای پندتان. The title, given to this book above, is taken from No. 2719 below;

here it is merely styled پوتھی, and in the following copy, on fol. 5^a, اسرار نهان شرع هندی.

No date.

No. 1291, ff. 179, ll. 13; Nasta'liq; illuminated frontispieces on ff. 1^b and 21^b; each line surrounded by a gilt frame; splendid eastern binding; size, 11½ in. by 6½ in.

2718

Another copy of the same.

Beginning, on fol. 1^b: بر آگاه خاطران روشن ضمیر . . . و معنی شکافان حقیقت پذیر سجنجل دل را الخ.

The wording of the preface differs slightly from that in the preceding copy, and there is moreover a substantial addition, viz. the name of the translator, on fol. 4^b, and three chronograms, on fol. 5^a, for the completion of the work, which take the place of the more detailed statement in the preceding copy. Unfortunately one or two of these ta'rikhāt are apparently as incorrect as in the British Museum copy; they are (a) the chronogram for the year of the Hijrah گفتا که (which, if the 10 is counted, will give the correct date, A. H. 1188); (b) the chronogram for the Bangālī era: کلام شرع هند است (which gives only 1181 instead of 1182, as the preceding copy has); (c) the chronogram for the English (i. e. Christian) era, حل راز شریعت هندی است (which in its present form would only give 1756; in order to make it 1775, it ought to be corrected into هندست شریعت هندی, and, contrary to general usage, the tashdid of حل ought to be taken into consideration, giving for the first word the numerical value of 68).

The introductory chapters begin, on fol. 5^a: مبدع حقیقی اول زمین الخ, the index on fol. 24^b, first line; the work itself on fol. 28^b.

No date.

No. 602, ff. 251, ll. 9; large and clear Nasta'liq; illuminated frontispieces on ff. 1^b and 28^b; all the lines on ff. 1^b, 2^a, 28^b, and 29^a surrounded by a gilt frame; splendid eastern binding; size, 10½ in. by 7½ in.

2719

The same.

The preface is wanting here; it begins at once with the first introductory chapter, مبدع حقیقی اول زمین الخ, corresponding to fol. 5^a, l. 3 *ab infra*, in the immediately preceding copy.

Beginning of the work itself on fol. 19^b. Index on fol. 16^b, second line sq.

No date.

No. 1567, ff. 243, ll. 8-13; Nasta'liq; size, 9½ in. by 6½ in.

2720

Riyād-almadhāhib (ریاض المذاهب).

An autograph of Pandit Mathuranāth, a Brahman of Mālwa's interesting work on the castes and sects of the Hindūs, including the Jainas and Sikhs, composed A. H. 1228 (A. D. 1813) at Banāras at the request of

Mr. John Glyn, the registrar of Banâras (see fol. 58^a, ll. 1 and 2; the author's name appears on fol. 56^b, l. 5, the date on fol. 59^b, lin. penult. and last), comp. Rieu i. p. 64; Bodleian Cat., No. 1824 (where the title of *مجمع الصفات* is given to this treatise); and H. H. Wilson's Works, vol. i. p. 8. The substance of the little work is embodied in H. H. Wilson's 'Sketch of the Religious Sects of the Hindûs.'

Beginning: حمدی که سزاوار واجب حق بود از کمترین ممکنات الخ

No. 3404, ff. 56-167, ll. 7; Nasta'lik, slightly mixed with Shikasta; size, 6½ in. by 4½ in.

2721

An incomplete copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1^b, last line. Title on ff. 3^a, l. 2, and 3^b, ll. 4 and 5. Date on fol. 3^a, last line.

This copy breaks off on fol. 55^b with the words, لیکن نه آنکه بشن و مهادیو fol. 135^b, lin. penult. in the preceding copy.

No. 3404, ff. 1-55, ll. 12; Nasta'lik; size, 6½ in. by 4½ in.

7. Miscellaneous.

2722

Dastûr-al'amal-i-'adâlathâi ta'allukah (دستور العمل) (عدالت‌های تعلفہ).

A code of laws for the administration of justice in the East India Company's Jâgir and in the districts ceded by Tipû Sultân, also called the Bengal code of laws, translated 1793 into Persian by A. Falconer, who had previously translated the same work into the Jentoo language, i.e. the language of Tiling or Tilinga (see No. 2529 above), as the following letter, written by the author to the Hon. Sir Charles Oakeley, Bart., Governor in Council, on fol. 81^a, shows:

Honorable Sir,

When I had the Honor of addressing you on the 3rd of October last, I promised to prepare, from the Bengal Code of Regulations for the Courts of Justice, a Persian Translate, agreeably to the Alterations of the Board of Revenue —, and having now accomplished that Work, I have the Honor herewith to lay it before the Board.

When I gave in my Jentoo Translation of these Regulations, your Honorable Board were pleased to express your approbation of my Zeal—and your Satisfaction in my Labors—recommending me also to receive one Thousand Pagodas, in Consideration of my Trouble.

At the same Time that I am desirous of expressing my best Acknowledgments for your kind Consideration of my humble Services—I beg leave to Suggest, that their object was, to recommend myself for that Promotion in the Service, which, while it will compensate

for my late Exertions, will encourage my future Assiduity.

I have the Honor to be,

Honorable Sir,

Your most obedient and faithful Servant,

A. FALCONER.

Port St. George, 27th December, 1793.

As full title appears both on fol. 1^a and on the fly-leaf: دستور العمل بنابر اجرا نمودن عدل و انصاف در زمین کمپنی یعنی جاکیر و در تعلقات که از تپو سلطان گذاشت گردید.

It is divided into eighty-eight short آئین.

This copy, by the translator's own hand, was received from the Examiner's Office, Oct. 9, 1804.

No. 2907, ff. 81, ll. 10-11; very legible Shikasta; size, 10½ in. by 8 in.

VI. VARIA.

1. Travels.

2723

'Awâlim-alarâr fi gharâ'ib-alarâr (عوامل الاسرار فی غرائب الاسفار).

A very interesting and valuable report of travels in Transoxania, Khurâsân, to Kâbul, etc., by 'Abd-alkarim bin Maḥmūd Kâdi bin Nûr-aldin Muḥammad Kâdi, known as Kâdi Ikhtiyâr, see fol. 13^b, together with a detailed biographical account of all the great men, Shaikhs and poets, who lived and flourished at his time in Bukhârâ, both those who were born in Bukhârâ, and those who came from other towns or countries and settled there. This work was commenced in A. H. 1009 (A. D. 1600, 1601), see fol. 11^a: تسطیر این ابتدا یافت: در عامی که اسمش حاصلست از الف اسمی وقتی که ساکن الوسط گردد (= 1000 = ألف i.e.) بضم عددی که اسم او دو حرفست هر دو بنجاء و بنج عدد (= 55 = نه) و ازین عدد چون عدد مو (= 46) اسقاط کنی عدد مطلوب باقی ماند.

Beginning: مجموعه عوامل الاسرار فی غرائب الاسفار از: صادرات عوامل آفاقی و بیان احوال اکابر محروسة بخارا الخ

No date.

No. 1330, ff. 10-102, ll. 11; large and clear Nasta'lik; size, 10½ in. by 5½ in.

2724

Account of a thirteen days' journey and its adventures from Shâhjahânâbâd to a place called مکتسر or مکتسر, beginning on the 3rd of Dhû-alka'dah, A. H. 1156 (A. D. 1743, Dec. 19). No author's name appears in the text, nor a title; on fol. 1^a it is styled وقائع سیر گنگا (events on a journey on the Ganges). According to

a seal on the same page, this copy belonged originally to a certain 'Ibād-allāh, A. H. 1188 (A. D. 1774, 1775).

Beginning: روز اول سیوم شهر ذی قعدة سال هزار یکصد و پنجاه ششم هجری که پنجمی ماه کاتک هندی بود الخ.

No. 1612, ff. 1-16, ll. 14-15, mostly in diagonal lines; Shikasta, often without any diacritical points; size, 8½ in. by 5½ in.

2725

Travels in Upper Hindūstāu by Ghulām Muḥammad-khān (sec fol. 6^a, last line, and fol. 14^b, l. 6 sq.), who may be identical with the author of the نوادر القصص or anecdotal memoirs (described in Rieu iii. pp. 981 and 982). They were undertaken at the request of the Governor-General, Warren Hastings, in A. H. 1196-1201 (A. D. 1782-1787); and the present work, which is unfortunately incomplete at the end, contains both a journal of his journey, especially from Shāhjahānābād (Dihli) to Kābul and Kaudahār, and reports of all the contemporary historical events, together with the various observations he made on the road. The title given to it is simply رسالة تصنيف غلام محمدخان.

Beginning: سبحان الله این چه گوهر گرانمایه و اختر بلندپایه است که آشنایان زمان وحی و الهام بسخنش موسوم کرده اند و نسخه حل و عقد مصالح انام بنام نامی او مرقوم ساخته الخ.

No. 654, ff. 104, ll. 15; large Nasta'liq; size, 8½ in. by 6½ in.

2726

Bayān-i-hālāt-i-manāzil-i-Kābul az balda-i-Shāhjahānābād (بیان حالات منازل کابل از بلد شاهجهان آباد).

Diary of a journey from Shāhjahānābād (Dihli) to Kābul in A. H. 1211, 1212 (A. D. 1796-1798), undertaken by Shaikh Rahm 'Alī for the East India Company, in order to ascertain the different stations on the road and the state of things in the territory of the Amir (here called partly والی, partly شاه) of Kābul, his army, his generals, officials, etc. His dispatches were sent to one of the officials of the East India Company, Bahādur 'Abd-alkādirkhān, who revised and edited this diary, which contains the description of seventy-five manzils or stations between Dihli and Kābul. 'Abd-alkādirkhān appears to be identical with the author of the حشمت کشمیر (A. H. 1245=A. D. 1829, 1830), who was staying A. H. 1212 with John Lumsden in Lucknow, see Rieu iii. p. 1016, where a short biographical sketch of 'Abd-alkādir is given.

Beginning, on fol. 1^b: بعد از حمد شاهنشاهی که اتاقیم حدوث . . . اما بعد کمترین ملازمان سرکار فیض آثار کمپنی انگریز بهادر عبد القادر خان گذارش مینماید که در شهر الخ.

Attached to this diary there are twenty-two special questions and answers relating to the same topics, on ff. 29-52.

No. 396, ff. 52, ll. 11; large and clear Nasta'liq; illuminated frontispiece; size, 11 in. by 6½ in.

2727

Masīr-i-Ṭālibī fi bilād-i-afrañji (مسیر طالبی فی بلاد افرنجی).

Abū Ṭālib bin Muḥammad Begkhān Tabrizi Iṣfahānī Londoni's journey to Europe in A. H. 1213-1218 (A. D. 1798-1803), compiled by the author immediately after his return, and completed, according to the chronogram in the British Museum copy (Rieu i. p. 384), A. H. 1219 (A. D. 1804); for other copies comp. Bodleian Cat., No. 1855, and E. G. Browne, Cambridge Cat., p. 194. The chronogram in our copy (last line in the last page) runs thus: معطی علم و دانش افرنج, which would give the date A. H. 964—a bad joke of the copyist, no doubt—who prided himself on having substituted a genuine Persian word, دانش, for the correct Arabic صنعت. The author is identical with the compiler of the famous tadhkirah خلاصة الافکار, completed between A. H. 1206 and 1207 (A. D. 1791-1793), see above, No. 696, and the author of the دیوان طالب (edited with English translation by George Swiuton, London, 1807), see Bodleian Cat., No. 1994.

Beginning: بعد حمد خداوند عالم که بخشنده هم الخ.

The narrative of this journey was translated into English by Ch. Stewart, London, 1810; the text has been edited by the author's son, Mirzā Husain 'Alī, Calcutta, 1812, and in an abridged form by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgement is preserved in the Berlin Library, see W. Pertsch, Berlin Cat., p. 377).

No date. This copy belonged formerly to Mr. W. H. Bayley.

No. 2955, ff. 296, ll. 15; clear and distinct Nasta'liq; size, 10½ in. by 8½ in.

2728

Diary of a journey from Attak or Attock (اتک in the Panjāb) to Bukhārā viā Kashmir, Tibet, Yārkañd, Kāshghar, Kōkān in Farghāna, and Samarkand, and back viā Balkh, Khullam, Kābul, Bāmīyān, and Peshāwar to Attock, undertaken by Mir 'Izzat-allāh in A. H. 1227 and 1228 (A. D. 1812 and 1813) on behalf of Mr. William Moorcroft (ولیم مورکرافت). 'Izzat-allāh left Dihli the 7th of Rabi'-althānī, A. H. 1227 (20th of April, A. D. 1812), Attock the 27th of Rajab in the same year (6th of August, A. D. 1812), and returned there towards the end of Dhū-alhijjah, A. H. 1228 (second half of December, A. D. 1813), comp. Bodl. Cat., No. 1858; Rieu iii. p. 982, and Supplement, p. 97^b.

Beginning: احوال سفر بخارا و تفصیل منازل از آنک تا کشمیر من کشمیر الی تبت من تبت الی بارکند الخ.

This interesting and minute account of the various stages on the road from Attock to Bukhārā and back has been partly translated into English by H. H. Wilson in the Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825, and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, ii), comp. also 'Travels in the Himalayan

Provinces of Hindustan and the Panjab, etc., by Mr. William Moorcroft and Mr. George Trebeck, prepared for the press by H. H. Wilson, London, 1841, vol. i, preface, p. xviii. A complete translation of these travels into English was published in Calcutta, 1872, by Captain Henderson, 'Travels in Central Asia, by Meer Izzut Oollah.'

No date. Presented by H. Wood, Esq., late Acctt.-Genr., Bengal; received from Secretary, July 18, 1829.

No. 2884, ff. 178, ll. 14-17; Shikasta; size, 11 in. by 7½ in.

2729

Another copy of the same.

Beginning as in the preceding copy. Bound up with the MS. is a 'Map of the Himalayan Provinces of Hindustan, the Punjab, Ladakh, Kashmir, Kabul, Kunduz, and Bokhara, to illustrate the travels of Moorcroft and Trebeck,' by John Arrowsmith, 1841.

No. 3210, ff. 183, ll. 11; Shikasta; size, 9¾ in. by 6½ in.

2. Historical Dates and Chronograms.

2730

Historical tables, showing the prominent events of every year since the creation of the world. The anonymous compiler of this book states that A.H. 1075 (A.D. 1664, 1665), when being in Baghdād, he saw a chronological compendium written by a savant of Constantinople, in Turkish, and at the request of some friends he at first translated it into the language of the Arabian 'Irāk, that is into Arabic, afterwards into Persian. The latter paraphrase, with some additions made by the translator, is contained in the present copy.

The introduction deals with the different *eras*, particularly with the *تاریخ قبطی*, *تاریخ ترکی*, *تاریخ هجری*, *تاریخ فارسی*, *سکندری*, *تاریخ جلالی* (that is the era of Sulṭān Jalāl-al-din Malikshāh Saljūki).

On fol. 9^b the ante-Muhammadan tables begin with the creation of Ādam.

The Muhammadan tables begin on fol. 19^b and go down from A.H. 1 to A.H. 1085, A.D. 622-1674 (on the margin they are even carried on to A.H. 1091 = A.D. 1680). On ff. 88^b-94^b special tables are added, showing the duration of the different Muhammadan and ante-Muhammadan dynasties; the last and most detailed are those of the 'Uthmāni Sulṭāns.

Beginning: حمد و ثنائی کہ غایتی مر اورا نیست بر پروردگاری کہ اورا بدایتی نیست الخ

Written by 'Abd-alhādī, servant of Nawwāb Shujā'-al-daulah Bahādur, for Muhammad Yūnuskhān Bahādur and dated end of Jumādā II, A.H. 1179 (A.D. 1765, Dec. 13). Numerous marginal amplifications.

No. 1809, ff. 98, ll. 17-18; distinct Nasta'liq; size, 11½ in. by 6¾ in.

2731

Ta'rikh-i-tawallud u wafāt-i-pādishāhān (تاریخ تولد و وفات پادشاهان).

A very valuable and trustworthy collection of historical dates, giving the exact time of birth and death of all rulers, princes, Amirs, learned men, poets, etc., and of the principal events in each period, from the birth of Timūr, the 25th of Sha'bān, A.H. 736 (A.D. 1336, April 8), to A.H. 1144 (A.D. 1731, 1732), compiled by an anonymous author. It gives besides a good deal of biographical information.

Beginning: برضمائرباد دانش و خاطر اصحاب بینش واضح و لائح است کہ در تواریخ حوادث ایام علمی عظام الخ

No date.

No. 1161, ff. 201, ll. 17; clear and distinct Nasta'liq; illuminated frontispiece; size, 9¾ in. by 5¾ in.

2732

A large portion of another very interesting collection of historical dates, giving for every day of the year all the notable events, the birth, death, and incidents of life of renowned personages which happened thereon. To every date the authority is added, from which the statement is taken.

It begins with the 1st of Rabī'-al-awwal and goes down to the last of Dhū-al-qā'dah. Three months therefore are missing: Muḥarram, Šafar, and Dhū-al-ḥijjah.

College of Fort William, 1825.

No. 2139, ff. 190; Nasta'liq; size, 9¾ in. by 5½ in.

2733

Ta'rikh-i-Wafāt-i-Buzurgān (تاریخ وفات بزرگان).

A kind of historical almanac, giving for every day of the Muḥammadan year the names of all the great and eminent persons who died or are supposed to have died thereon, beginning with the 1st of Rabī' I and closing with the last of Šafar. The respective years are not mentioned at all. It was compiled at the request of Tipū Sulṭān (see above, Nos. 2024-2032, 2616-2623, and 2708-2711) by Muḥammad Sharif (according to a note on the fly-leaf) and styled صحيفة الاعراس or تاریخ وفات بزرگان or عرائس بزرگان.

A short preface, on fol. 1^a, beginning: الحمد لله رب العالمين . . . اما بعد این رساله حسب الامر جهان مطاع و عالم مطیع پادشاه دین یناه حضرت تیمور سلطان الخ

The first date, on fol. 1^b, runs thus:

عمره ربیع الاول حضرت رسالت مرتبت صلی الله علیه و سلم و شاه نعمان برهانوری (?برهانپوری) و شیخ امین ابن احمد و سید محمد عطا قادری و شاه طیب محمد قادری الخ

No. 1176, ff. 46, with a varying number of lines in each page; careless Nasta'liq, mixed with Shikasta; worm-eaten; size, 9¾ in. by 5¼ in.

2734

Mizân-ala'dâd (الميزان).
 ح. حیطه احمای الٰہ

A reference-book for chronograms, that is tables exhibiting all the various words and phrases, by which a certain date can be expressed in a Persian ta'rikh, from 3 upwards to 1484. The short preface begins thus: حمد بحدّ مبدعی را که تعداد اسماء جبروتش از: حیطه احمای الٰہ

The tables commence with ۳ (which can be expressed by ۳, ۳۱, ۳۱۱, etc.) and end with ۱۴۸۴ (denoted by شده تشنگی, سرایده غیب, بتکبر خرامیده, برافراخت, ظلمت عدم).

Fragments of similar tables and other chronological matters on the fly-leaves.

No. 1629, ff. 83, usually 9 coll. in the page; Nasta'lik; size, 5½ in. by 8¼ in.

3. Taxes and Revenues.

2735

Risâlah dar ahkâm-i-bait-almâl (رساله در احکام بیت المال).

Regulations of the Treasury or rules of taxation in Muḥammadan countries, a treatise, divided into four faṣls, viz.:

1. On the capitation tax, to be paid by the Jews and Christians (در گرفتن جزیه از کفار مشرکین), on fol. 1^b.

2. On the poor-rate, or the alms to be paid by the Muslims (در گرفتن زکوات از مسلمین), on fol. 8^a.

3. On inheritance-duty (در تقسیم میراث و گرفتن مال), on fol. 12^b.

4. On bribery-gifts, and fees, to which a judge is entitled from the litigating parties (در معنی رشوت و هدیه و جواز گرفتن حاکم چیزی مال از اهل خصوم بعد دهانیدن), on fol. 26^b.

Beginning: رساله ایست در بیان احکام بیت المال و مشتمل است بر چهار فصل الٰہ

No date.

No. 1708, ff. 28, ll. 11; clear Nasta'lik; all the quotations from the Qurân in red ink; size, 8½ in. by 5½ in.

2736

Dastûr-al'amal (دستور العمل).

A handbook of the proper management of tax and revenue accounts, statistical records and official calculations of every kind, compiled by Udaicand, son of Rangiladâs Nâmi Kâyath (ادبچند پسر رنگیلداس نامی), in three bâbs, viz.:

1. در بیان دانستن دستور و دستورات.

2. در باب دانستن طریقه حسابات.

3. در بیان دانستن شرح و سر رشتجات, but only the first bâb is marked in the text.

Beginning: دستور العمل عمل دستور دستورات

و حسابات و هنر امورات و سر رشتجات دفاتر کارپردازی و علم نویسندگی الٰہ

This copy was written, as it seems, by the author himself for Mr. Richard Johnson, and finished the 27th of Rajab, A.H. 1202 (thirtieth year of Shâh 'Âlam's reign) = A.D. 1788, May 3, at Calcutta. A second copy of the same work, but very incorrectly written, is noticed in W. Pertsch, Berlin Cat., p. 474, No. 1; the compiler is stated there to have been an inhabitant of Salîmâbâd in Bangâlah. Other statistical works of the same title (but all referring to special reigns or particular provinces of India) are described above, No. 432; Bodleian Cat., No. 268; Rieu i. pp. 403-405; W. Pertsch, Berlin Cat., p. 153, No. 4, etc.

No. 1855, ff. 71; Nasta'lik; size, 9½ in. by 5½ in.

2737

Dastûr-al'amal (دستور العمل).

Another very short tract on the districts liable to pay taxes to the Indian exchequer, with the same title as the preceding work, copied for Mr. Richard Johnson by Mir Abû-alkâsim in May, 1779, at Dacca (in the province of Bangâlah).

Beginning: کفایت شعار مطیع الاسلام رشک داس: بمرحمت پادشاهانه امیدوار بوده الٰہ

It ends on fol. 9^a, and the remaining part of the MS. contains a version of the ظفرنامه (usually ascribed to Ibn Sinâ) like that noticed above in Nos. 1762, 18; 2151; and 2152, beginning: الحمد لله . . . بدانکه آورده اند روزی نوشیروان عادل خواجۀ بزرجمهر را که وزیر او بود طلب کرد الٰہ

No date.

No. 1610, ff. 14, ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

4. Regulations for Tipû Sultân's Army and his Royal Prerogatives.

2738

Fath-almujâhidîn (فتح المجاهدین).

Rules and regulations for Tipû Sultân's army, describing the duties of men engaged in the holy war against infidels, and written under the direction of the Sultân himself and at his request (see fol. 6^b, l. 7), A.H. 1197 = A.D. 1783 (see fol. 8^a, ll. 2 and 3), by Zain-al 'âbidin Mûsawî ibn Sayyid Raḍî of Shûshtar, the author of the مؤید المجاهدین (see Nos. 2619 and 2620 above and fol. 8^a, l. 4 here).

It is divided into the following eight bâbs:

باب اول در بیان مسائل (مسائل) عقائد و نماز و غیرها و مسائل (مسائل) منع تمباکو و نمک حرامی و ترکہ (on general points of the Muslim creed, prayers, etc.; also on the prohibition of tobacco, on disloyalty, on bequests, and especially on the holy war), on fol. 9^a, last line.

2. باب دوم در بیان فالنامه اذن علی و اسمای نو.
مقرر برای تقسیم حساب و لفظ وزن و تعداد مقرری النج
(on the fâlnâma, hequeathed by 'Ali, and the newly
fixed names for arithmetical divisions, weights and
measures, computation, etc.), on fol. 48^b.

3. باب سیوم در بیان تدابیر حرب (on strategy), on
fol. 50^b.

4. باب چهارم در بیان احکام بنام سربخشی و متصدیان
(on the commands issued by
the paymaster-general or commander-in-chief and the
lower officials connected with the royal head-office,
in some copies, see, for instance, No. 2755 below,
(تعلقه کچهری حضور), troops, is substituted for حضور
(تعلقه کچهری حضور), on fol. 80^b.

5. باب پنجم در بیان تفویض خدمات (on appoint-
ments), on fol. 99^a.

6. باب ششم در بیان قواعد شهابداران و غیرها (rules
relating to artillery practice), on fol. 116^b.

7. باب هفتم در بیان قواعد سواران تعلقه عسکر (rules
relating to cavalry practice), on fol. 122^a.

8. باب هشتم در بیان قواعد پیاده تعلقه عسکر (rules
relating to infantry practice), on fol. 134^a.

فتح ملک سخنوری و تسخیر اقلیم معنی
پروری بصمصام ثنائی سلطان میسر آید که النج

An index on ff. 8^b and 9^a; the work concludes on
fol. 148^b; the last two leaves are filled with prescrip-
tions against the venomous bite of snakes, etc. (علاج
(دفع سم مار).

No date. Other copies of the same work are de-
scribed in Bodleian Cat., No. 1903, and Rieu, Supple-
ment, p. 260 (the latter, according to the description,
seems to differ considerably from the Bodleian copy as
well as the present and the following copies of the India
Office); a few fragments, chiefly belonging to the first and
the third bâb, in W. Pertsch, Berlin Cat., pp. 134 and 135.

No. 2213, ff. 150, ll. 9; very careless Nasta'lik, sometimes
quite like Shikasta; size, 8½ in. by 5½ in.

2739

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 9^b; II, on fol. 61^a; III, on fol. 63^b;
IV, on fol. 95^a; V, on fol. 115^a; VI, on fol. 131^a;
VII, on fol. 138^a; VIII, on fol. 151^b. On ff. 168^a-
169^b the same prescriptions as in the preceding copy.

No date.

No. 2214, ff. 169, ll. 11-13; Nasta'lik; size, 8½ in. by 6 in.

2740

The same.

Bâb I, on fol. 10^a; II, on fol. 54^b; III, on fol. 57^a;
IV, on fol. 91^b; V, on fol. 112^a; VI, on fol. 131^a;
VII, on fol. 137^a; VIII, on fol. 150^b. At the end
the same prescriptions.

No. 517, ff. 170, ll. 9-14; very irregular and careless Nasta'lik;
size, 8 in. by 5½ in.

2741

The same.

Bâb I, on fol. 7^a; II, on fol. 34^b; III, on fol. 36^a;
IV, on fol. 59^a; V, on fol. 68^a; VI, on fol. 84^a;
VII, on fol. 94^b; VIII, on fol. 105^a. On ff. 118^b-
119^b the usual prescriptions.

No. 2216, ff. 119, ll. 11-15; written by different hands on
different paper very badly and irregularly, partly in Shikasta,
partly in Nasta'lik, sometimes even in Naskh; size, 8 in.
by 5½ in.

2742

The same.

This copy and almost all the following ones lack the
prescriptions against snake-bite. Bâb I, on fol. 8^a;
II, on fol. 65^a, last line; III, on fol. 67^b; IV, on fol.
95^a; V, on fol. 116^a; VI, on fol. 133^a; VII, on fol.
139^b, last line; VIII, on fol. 155^b.

College of Fort William, 1825.

No. 3093, ff. 173, ll. 9; Naskh and Shikasta mixed; size,
8½ in. by 6 in.

2743

The same.

Bâb I, on fol. 9^b; II, on fol. 57^b; III, on fol. 59^b;
IV, on fol. 92^b; V, on fol. 112^a; VI, on fol. 131^a;
VII, on fol. 137^a; VIII, on fol. 150^b.

College of Fort William, 1825.

No. 3073, ff. 168, ll. 9-10; Shikasta; size, 8½ in. by 5½ in.

2744

The same.

Bâb I, on fol. 9^b; II, on fol. 45^a; III, on fol. 47^a;
IV, on fol. 79^a; V, on fol. 94^a; VI, on fol. 110^b; VII,
on fol. 112^b; VIII, on fol. 125^a.

College of Fort William, 1825.

No. 3077, ff. 140, ll. 9-13; moderate Shikasta; size, 7½ in.
by 5½ in.

2745

The same.

Bâb I, on fol. 10^b; II, on fol. 52^a; III, on fol. 54^a;
IV, on fol. 85^a; V, on fol. 101^a; VI, on fol. 115^a;
VII, on fol. 117^a; VIII, on fol. 130^a.

No. 2212, ff. 145, ll. 9-12; careless Nasta'lik; size, 8½ in.
by 5½ in.

2746

The same.

Ff. 1^a-4^a contain a few extracts from Ḥusain bin
'Alī alwā'iz alkāshifī's smaller commentary on the
Kūrān, styled تفسیر حسینی or مواهب علیّه (see above,
Nos. 2681-2690); ff. 4^b-15^b are left blank. The
Faṭḥ-almujāhidin begins on fol. 16^b. Bâb I, on fol. 24^b;
II, on fol. 57^b; III, on fol. 59^b; IV, on fol. 90^b (here
headed در بیان احکام بنام سپهدار و غیره); V, on fol.
104^b; VI, on fol. 121^a (here styled قواعد سان شهابدار
(مردم شهابدار); VII, on fol. 122^b; VIII, on fol. 134^b;
the work ends on fol. 150^b. On ff. 153^b-154^b another
hand has written some additional baits to the eighth
'Unwān of the fifth bâb of the same Faṭḥ-almujāhidin.

No. 713, ff. 154, ll. 9; Shikasta; size, 7½ in. by 5½ in.

2747

The same.

This copy is arranged in a very confused manner; only the following chapter-headings are marked:

Bâb II. در بیان فالنامه اذن علی النخ, on fol. 60^a.

Bâb III. تدابیر حرب, on fol. 62^a.

Bâb VII. در بیان قواعد سواران تعلّق عسکر, on fol. 70^b.

Beginning as usual. Bibliotheca Leydeniana.

No. 2640, ff. 104, ll. 9; Shikasta; size, 8½ in. by 5¾ in.

2748

The same.

No chapter-headings, except that of bâb II, on fol. 43^a. At the end the usual prescriptions.

College of Fort William, 1825.

No. 2199, ff. 74, ll. 9; Shikasta; size, 8½ in. by 5¾ in.

2749

The same.

No chapter-headings at all. The prescriptions on fol. 91^a.

College of Fort William, 1825.

No. 2201, ff. 92, ll. 9; Shikasta; size, 8½ in. by 6 in.

2750

The same.

No chapter-headings; on fol. 94^b the usual prescriptions.

College of Fort William, 1825.

No. 2200, ff. 96, ll. 9; Shikasta, written on very bad paper; size, 8½ in. by 5½ in.

2751

The same.

No chapter-headings, but the beginning of the first three bâbs is marked by the interval of a blank space, either a full page, or half a page (on ff. 10^b, 40^b, and 43^b respectively).

No. 2369, ff. 102, ll. 9; Nasta'lik, mixed with Shikasta; size, 8 in. by 5¾ in.

2752

The same.

No chapter-headings; an entry from A.H. 1220 (A.D. 1805, 1806) on fol. 1^a.

College of Fort William, 1825.

No. 2211, ff. 75, ll. 9; Shikasta; size, 8 in. by 5¾ in.

2753

The same in a shorter redaction.

An abridged copy of the Fath-almujâhidin, beginning in the usual way and ending on fol. 94^b; the last two pages contain the prescriptions. No chapter-headings; the first three bâbs begin on ff. 9^a, 48^a, and 50^b respectively.

No. 2215, ff. 96, ll. 9-10; Shikasta; size, 8½ in. by 5¾ in.

2754

An incomplete copy of the same.

This copy, which is very well written, contains both in the index and the text the *first five bâbs* only, on ff. 9^a, 28^a, 29^b, 59^a, and 79^b; all the rest is missing. The same prescriptions at the end.

Copied by Sayyid Husain.

No. 2217, ff. 95, ll. 13; clear and distinct Nasta'lik; size, 8½ in. by 6 in.

2755

Another incomplete copy.

This copy contains portions only of the Fath-almujâhidin; bâb I, on fol. 9^b, comprising about two-thirds of the usual contents, the end, on fol. 32^b, corresponding to fol. 41^a, lin. penult. in No. 2468 (2757 below in this Cat.); bâb II is entirely missing; bâb III begins on fol. 33^a; IV, or part of it (headed here احکام بخشی و متمّدیان قشونات, see No. 2738 above), on fol. 54^a. Beyond this the copy is a mere labyrinth; on ff. 73^b-77^b there appear Rekhta ghazals for the various times of the day, with reference to soldiers' duties; on ff. 78-90 miscellaneous matters referring to the same, written by other hands in almost illegible Shikasta.

College of Fort William, 1825.

No. 2513, ff. 90; clear Nasta'lik, mixed with Shikasta in some pages on ff. 1-77, Shikasta alone on ff. 78-90; size, 7¾ in. by 4¾ in.

2756

A third incomplete copy.

Portions of bâb I occupy ff. 9^a-34^b, as the following miscellaneous headings show: مسائل و نحو, on fol. 12^a; مسائل و نماز and فرائض غسل, on fol. 12^b; مسائل جهاد, on fol. 14^a, etc. On fol. 35^b a chapter, styled قواعد سوار تعلّق عسکر, begins, evidently corresponding to bâb VII of the complete copies; on fol. 47^a a chapter, ضابطه حریفان عسکر; and on fol. 53^b a chapter, ضابطه تفریض خدمات, agreeing in substance with bâb V. On fol. 59^b sq. some Rekhta verses. There is obviously a large lacuna on fol. 34^b, where suddenly quite a new handwriting commences.

Bibliotheca Leydeniana.

No. 2793, ff. 62, ll. 11-15; careless Nasta'lik, mixed with Shikasta, by two different hands; size, 8 in. by 5½ in.

2757

The *first bâb* of the Fath-almujâhidin.

Beginning as usual; bâb I, on fol. 11^a.

Dated A.H. 1200 (A.D. 1786).

Bibliotheca Leydeniana.

No. 2468, ff. 57, ll. 9; Shikasta; size, 8½ in. by 5½ in.

2758

Another copy of the same *first bâb*.

Index, on ff. 9^b and 10^a; bâb I, on fol. 10^a.

No. 1248, ff. 51, ll. 9; Nasta'lik; size, 8½ in. by 5¾ in.

2759

Extracts from the *Faṭḥ-almujāhidīn*.

Ff. 2^b-8^a: the introduction, beginning, فتح ملك سخنوری الخ.

Ff. 8^b-26^b: on the dutiful observances of Muslims, entitled الحمد لله مسائل چند از روی فقه; the beginning, الحمد لله; taken from the first bāb.

Fol. 27, written by a different hand and on different paper, seems not to have belonged originally to this copy, as the catchword on fol. 26^b corresponds to the initial word on fol. 28^a; it is a short tract on disloyalty (نمک حرامی) in four قسم, as practised either by the hand, the tongue, the eye, or the ear, and taken from the same first bāb (see the index in No. 2738 above).

Ff. 28^a-79^a: continuation of the extracts, beginning with the third bāb, here headed تدبیرات حرب. The first two leaves of this copy (ff. 1^b and 2^a) contain a short tract on the measure called کُر شرعی, beginning:

چون تعداد حروف کلمات شهادتین¹ بیست و چهار میشود لهذا مقدار بیست و چهار عرض الخ twelve (ff. 79^b-90^a) arithmetical tables.

Bibliotheca Leydeniana.

No. 2508, ff. 90, ll. 10; Shikasta; size, 8 in. by 5½ in.

2760

The proper regulations for the encampment of a Muslim army, illustrated by seven tables and undoubtedly drawn up under the guidance of Tipū Sulṭān.

Bibliotheca Leydeniana.

No. 2584, ff. 8; size, 9½ in. by 7½ in.

2761

(ضوابط سلطانی) Dawābiṭ-i-Sulṭānī.

Royal usages, that is regulations for the proper shape and form of royal insignia, as the orbs or disks at the top of banners, seals, official signatures, etc., drawn up under the direction of Tipū Sulṭān and dated the 19th of Rabi'-al-awwal, A.H. 1211 (that is the year 1224 since Muḥammad's birth, or rather, since his prophetic mission, see No. 2709 above and No. 2762 below, and compare it with No. 2621 = A.D. 1796, Sept. 22). It is divided into four bābs and subdivided into faṣls, all of which are illustrated with more or less numerous models and specimens. The blankness of many intervening leaves, as well as the abrupt manner in which the copy comes to a close, indicates that this was the first sketch, a mere brouillon, to be properly arranged and completed afterwards.

Beginning: الحمد لله رب العالمین . . . بدانکه آفریدگار عالم و آدم چون انواع کائنات را بوقت موعود از ممکن غیب الخ.

Bāb I در بیان تقطیع قرصهای که بنابر شرف و عزت)

(جمع اهل خدمت و بنابر خود بدولت مقرر فرموده شده in seven faṣls:

1. در بیان طرز قرص خاصه جواهر و پارچه و طرّه جواهر, on fol. 3^b.

2. در تقطیع قرص علامت میرمیران و علاقه داران الخ, on fol. 6^a.

3. در تقطیع قرص علامت میرخان, on fol. 10^b.

4. در تقطیع قرص علامت علاقداران میریم, on fol. 11^a.

5. در تقطیع قرص علامت میر آصف و علاقه آنها, on fol. 14^a.

6. در تقطیع قرص علامت علاقه صدور کچهری, on fol. 16^b.

7. در تقطیع قرص علامت ملك التجار, on fol. 20^b.

Bāb II در تقطیع مهر و طغرای اسم الله (دستخطی) (و الفاظ عربی دستخطی شش فرقه ریاست خداداد in six faṣls:

1. در تقطیع مهر و دستخط علاقه داران میرمیران, کچهری, on fol. 21^b.

2. در تقطیع مهر و طغرای دستخطی اسم الله و غیره, on fol. 27^b.

3. در تقطیع مهر و غیره کچهری میریم, on fol. 28^b.

4. در تقطیع مهر و دستخط علاقه داران آصف کچهری, on fol. 29^a.

5. در تقطیع مهر و دستخط علاقه صدور کچهری, on fol. 35^b.

6. در تقطیع مهر و دستخط ملك التجار حضور معلى, on fol. 37^a.

Bāb III (در بیان ضابطه اعلام ظفر ارتسام سرکار خداداد) in four faṣls:

1. در بیان ضابطه علمهای خاص نصرت اختصاص, on fol. 38^a.

2. در ضابطه اعلام فوج فیروزی علاقه میرمیران کچهری, on fol. 43^a.

3. در ضابطه اعلام علاقه میریم, on fol. 48^b.

4. در ضابطه اعلام علاقه صدور, on fol. 49^b.

Bāb IV, without any general heading; even the number of faṣls is not stated; there appear two, viz.:

1. در بیان نشستن برخورداران در محفل خاص و راه رفتن در سواری عقب خود بدولت و نصب کردن خیمهها, and بر راست و چپ خیمه خاص

2. در بیان مثل نشستن شش فرقه ریاست در محفل خاص و راه رفتن در سواری و فرود آمدن در لشکر فیروزی. The headings of both are given at the beginning of this bāb, on fol. 52^b.

An additional part, dealing with the question of stigmas or brands (ضابطه داغهای سرکار خداداد), on ff. 76^b-78^a.

Bibliotheca Leydeniana.

No. 2379, ff. 78; written by different hands in Nasta'liq and Shikasta; size, 8½ in. by 6 in.

¹ I. e. محمد رسول الله, لا اله الا الله.

2762

A fragment of the same.

A short extract from the *Ḍawābiṭ-i-Sulṭānī*, without any apparent subdivision, beginning, on fol. 1^b: کتاب قرصهای علامت میر میران زمره و علاقه داران میر میران کچهری زمره که بتأریخ بیست و یکم ماه حیدری سال حراست سنه یک هزار و دومد و بیست و چهار مولود محمد مطابق نوزدهم ربیع الاول سنه ۱۱۲۱ (read ۱۱۱۱) هجری بروز پنجشنبه الح.

The additional part of the preceding copy, ضابطه, begins here on fol. 24^a.

Copied by Sayyid Husain in the year 1226 of Muhammad's birth (i.e. his prophetic mission).

Bibliotheca Leydeniana.

No. 2745, ff. 31; Nasta'lik; many intervening pages left blank; size, 8 $\frac{3}{8}$ in. by 6 in.

5. Arts, Technical and Practical Pursuits.

- a. *Music* (for special works on Indian music, see above, Nos. 2008-2033).

2763

Kanz-altuhaf (کنز التحف).

An anonymous treatise on music (رساله در فنّ موسیقی), in a *muḥaddimah* and four *maḳālas* (index on ff. 6^a-7^a):

Muḥaddimah: در بیان شرف این صناعت بر سائر صناعات (the pre-eminence of music over other arts), on fol. 7^a.

Maḳālah I: در علم موسیقی (the theoretical side of music), in two *kisms*, (a) در حدود تعریفات موسیقی, on fol. 8^a; (b) در علت اسباب حدّ و نقل و عوارض, on fol. 8^b.

Maḳālah II: در عملی موسیقی (the practical side of music), in two *kisms*, (a) در تعریف عود و تسویه اوتار, on fol. 11^b; (b) در آن و استخراج ادوار و آوازه از آن, تشریح ایقاعات سبعة مشهوره و انتقال مستحسن, on fol. 15^b.

Maḳālah III: در تصنیع سازات (ساز index) و تعدیل, on fol. 17^a.

Maḳālah IV: در وصیتی که طالبان این فنّ را بکار, on fol. 22^a and 25^b. (read تألیفات) (valuable hints to students of the art, and verses appropriate to the compositions), in two *kisms*, on ff. 22^a and 25^b.

Beginning: شکر و سپاس بی حدّ و قیاس سزاوار حضرت آن پادشاهی که در سرایده الح.

The date of composition is contained in the following *ta'rikh* at the end of the treatise:

آن روز کز احداث جهان مهمل بود

در آخر این رساله ام مدخل بود

اندر سنه الح ذ دو بو

بیست و دوم جمادی الاول بود

that is the 22nd of Jamādā I, A. H. 756 = A. D. 1355, June 4 (if we read ذ دو بو); or A. H. 764 = A. D. 1363, March 9 (if we read بو instead of بو).

Other copies of the same treatise are noticed in Rieu, Supplement, p. 115^b (where the letters of the date are given as و بو الح, which, however, does not agree, as stated there, with A. H. 741 or 749, but rather with A. H. 752 or 760), and in Cat. Codd. Or. Lugd. Bat. iii. p. 302 (where A. H. 746 is given, which agrees neither with the one nor the other combination of letters). The third alternative, to read نو, as Rieu suggests, is out of question, as it would make the date of composition considerably later than the date of our copy, which was finished the 1st of Dhū-alka'dah, A. H. 784 (A. D. 1383, Jan. 6). Library of Richard Johnson, A. H. 1194 (A. D. 1780).

No. 2067, ff. 27, ll. 21; Naskhi; the original leaves are put into a modern margin; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

2764

Jalwah nāma (جلوه نامه).

An epithalamium or series of nuptial songs, celebrating the various stages of the wedding feast, by Ghulām Ḥusainkhān Lūhānī, composed in the year 1223 since Muhammad's birth (i.e. his prophetic mission, see above, Nos. 2709, 2761, and 2762, about A. H. 1211 = A. D. 1796), by order of Tipū Sulṭān. It is divided into twelve رسم or modes, and to each a smaller or longer song is allotted, consisting partly of one bait only, partly of longer *qaṣidas*, with one *rubā'i* for the fifth رسم. The majority of the songs are written in Hindūstānī, the minority and the whole of the preface in Persian.

Beginning of the preface: سبّاس ببقیاس مر خالق قدسی اساس را از مکّن بطون الح.

No date. Bibliotheca Leydeniana.

No. 2420, ff. 145-152, ll. 11; Nasta'lik; size, 8 in. by 4 $\frac{3}{4}$ in.

b. *Calligraphy*.

2765

Sixteen folios (fastened together so as to form a long coherent strip), containing specimens of Persian calligraphy and fine illuminations. The sixteenth folio bears the signature of Sulṭān 'Alī almuwashshadi, the famous calligrapher, who died in Harāt, A. H. 919 (A. D. 1513), compare Bodleian Cat., Nos. 1896 and 1900, Rieu ii. p. 573^a, iii. p. 1089^a; the second that of Shihāb-aldīn Muḥammad Shāhjahān Pādishāh ibn Jahāngir Pādishāh ibn Akbar Pādishāh, i. e. the emperor Shāhjahān.

No. 3544 (olim 3520); size, 8 $\frac{1}{8}$ in. by 5 in.

2766

Risāla-i-Khushnawisi (رساله خوشنویسی).

A short mathnawī on the art of calligraphy, beginning:

خواهی خط جانفزای نویسی - باید همه از طلا نویسی
No date.

No. 1905, ff. 11^b-14^b, 2 coll., each ll. 11-15; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

c. Art of War.

2767

Ādāb-almulūk u Kifāyat-almamlūk (آداب الملوك و كفاية المملوك).

A work, chiefly on the art of war, with a number of introductory chapters on the proper characteristics of a king and his duty to select fit officers of state. It was composed by Muḥammad bin Mansūr bin Sa'id bin Abū-alfaraj Kuraishī, with the epithet Fakhr Mudabbir, who traced his pedigree back to Abūbākr (see fol. 3^b, ll. 5-3 ab infra), and dedicated by him to Shams-aldunyā wa-aldu Abū-almuẓaffar Ītāmish al-Sultān Nāsir Amir-almu'miniū (see fol. 4^a, l. 1 sq.), who reigned in Dihlī from A. H. 607 to 633 (A. D. 1210-1236); the title as given above is found here on fol. 4^a, ll. 8 and 9; in Rieu ii. pp. 487 and 488 (the only other copy extant) it is styled آداب الحرب والشجاعة; it is divided into forty bābs (Rieu's copy has thirty-four, the introductory chapters on regal duties being there only six, whereas the present MS. numbers twelve). An index, on ff. 4^a-5^a; a diwān, on ff. 5^a-6^b. The headings in the index differ frequently from those in the text (which are always fuller), but, unfortunately, in bābs 13, 14, 16-30, and 33-40 these latter are left blank and therefore afford no help in giving a more detailed summary of the contents.

The forty bābs are headed as follows:

1. اندر کرم و حلم و عفو پادشاهان, on fol. 6^b, on the generosity, gentleness, and forgiveness of kings.
2. اندر نیت و text اندر عدل و نیت نیک پادشاهان, on fol. 18^b, on the justice, good intention, and other laudable qualities of kings.
3. اندر شفقت (شفقت read) و رحمت پادشاهان, اندر شفقت (شفقت) و مرحمت کردن پادشاهان در text, on fol. 25^b, on the kindness and compassion of kings towards their subjects, and their laudable conduct.
4. اندر آنچه پادشاه باندگی از آن غافل نباشد, on fol. 32^b, on things of which a king must not in the least be unmindful in his life.
5. اندر اختیار کردن وزیر کافی عالم ناصح text, on fol. 35^b, last line, on the choice of an efficient, wise, and faithful vizier.
6. اندر اختیار کردن مستوفی عالم امین متدین text, (عالم متقی نیک اعتقاد معاملات امین), on

fol. 39^b, on the choice of a wise, trustworthy, pious, and business-like secretary of state.

7. کافی در فنون text اندر نصب کردن وکیل ذو فنون, on fol. 42^b, where it appears as ninth bāb, on the appointment of a well-versed, business-like, truth-speaking deputy or representative (lord-lieutenant).

8. اندر نصب کردن (دادن text) مُشیرِ راستکار کاردان, (کاردان کافی امین راست قول راست قلم text), on fol. 40^b, where it appears as seventh bāb, on the appointment of an expert and thoroughly reliable treasury-official.

9. در نصب کردن (دادن text) صاحب برید کافی راست, (راست قلم متدین خدای ترس text), on fol. 41^b, where it appears as eighth bāb, on the appointment of an efficient, God-fearing head courier, i. e. postmaster-general.

10. اندر اختیار کردن امیر صاحب محترم کافی text, on fol. 43^b, on the choice of a respected and efficient president of the council (امیر صاحب perhaps identical with صاحب دیوان), or chief governor.

11. امیر داد text اندر اختیار کردن امیر دادور و عادل, (عادل مسلمان مشفق نیکو اعتقاد خدای ترس), on fol. 44^b, on the choice of a just, orthodox, compassionate, God-fearing chief judge.

12. در فرستادن رسول و تحف و هدایا, on fol. 46^b, on the sending of an ambassador, and on gifts and presents.

13. اندر مشورت کردن بجنک و مصاف, seems to begin on fol. 52^a, on deliberation with regard to war and battle.

14. اندر خلقت و فضیلت اسب و برکت او, seems to begin on fol. 55^b, on the natural constitution, the excellent qualities, and use of the horse.

15. اندر شیب و عیّت (و وعیّت read) و ریاضت, اندر رنگ و شیب و عیّت text و اورادها (آوردها read), (و وعیّت) اسپان و سواری و ریاضت آوردها text, on fol. 58^b, on the colour, white hair, robustness of horses, on horsemanship and breaking in for battles.

16. اندر شناخت اسب و دندان (? بدندان) و معالجت, on ascertaining the age of horses by their teeth, and on their medical treatment.

17. اندر فضیلت و خاصیت هر سلاحی, on the excellence and peculiar quality of every weapon.

18. اندر عرض کردن لشکر و ترتیب آن, on reviewing an army and arranging it in order.

19. اندر فرود آوردن لشکر و لشکرگاه کردن, on bringing the army to its camping-ground.

20. اندر بیرون فرستادن طلایه و جاسوس, on sending out patrols and scouts.

21. اندر شباهون فرستادن که چه وقت باید, on the proper time to make night-attacks.

22. اندر کمین فرمودن که چگونه باید, on the proper way to place ambushes.

23. اندر اختیار کردن زمین و مصاف و جنگجائی, on the choice of a battle-field.

24. اندر تعبیر راست کردن مصاف هر گروه از اصناف و خلق, on the proper arranging of the various divisions of troops.

25. اندر صفها راست کردن در حرب, on the proper order of battle.

26. اندر حرب کردن و بیداری سالاران و مبارزان, on the coming to action and the vigilance of commanders and combatants.

27. اندر آغاز کردن جنگ که اول رسم کراست, on the question who has first to engage in battle.

28. اندر بیرون شدن بمبارزت و نماز کردن در حرب, on public worship at the beginning of a battle.

29. اندر فرهنگ دادنهای حرب, on courtesies in battle.

30. اندر آنکه از سپاه حشرکاری بر نیاید, on the necessity of preventing uproar and tumult in an army.

31. اندر غزا کردن و فضیلت جهاد بر کافران (text در (فضیلت غزو کردن و جهاد بر کافران و دشمنان دیگر, on fol. 108b, lin. penult., on warfare, especially the holy war against infidels and other foes.

32. اندر ستن غنیمت از لشکریان و جزیه از کافران (text از لشکریان و حشم و ستن جزیه از کافران و ذمّیان, on fol. 111b, on taking booty from soldiers and the capitation-tax from infidels and non-Muhammadans.

33. اندر جنگ حصار و تدبیر ساختن و حیل آن, on the siege of fortified places and its stratagems.

34. اندر لشکر صلاح و مدد و معونت ایشان, on the 'salvation army,' i. e. the pious in the army who pray, and their help and assistance.

35. اندر علامت ظفر و پیروزی در روز حرب, on the sign, i. e. omen, of victory on a battle-day.

36. اندر آنچه پادشاه را باید که بشناسد که حق هر یک, اندر آنچه باید که بشناسد که حق هر یک از کار و خدمت ایشان, on the necessity of the king's ascertaining which reward is due to every soldier according to his services.

37. اندر آنچه لشکریان بدان سزاوار عقوبت کردند, on things by which soldiers become liable to punishment.

38. اندر آنچه از اجل بجنک برهنر بیشتر و مهتر شود, on the better chance a courageous man has with regard to death in battle (in Rieu's copy the wording of this heading must be different, as Major Yule sums up its contents in this way: 'on the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come,' which would require at least نبود instead of شود and some additional words, which the blank in our text makes it impossible to supply).

39. اندر آنچه استادان نهاده اند هر یک حکمتی را, on the rules laid down by masters for every physical skill or exercise.

40. اندر بندها که پادشاه و لشکر و رعیت باید که آنها, on advices which king, army, and people must in a like manner attend to.

Beginning: حمد و ثنای بی نهایت و سپاس و ستایش: آن صانع را که از گل خاره و خاک الخ.

No date. The last pages greatly injured; a few interlinear and marginal glosses in the beginning.

No. 647, ff. 138, ll. 19; Nasta'lik; size, 8½ in. by 4½ in.

d. Archery.

2768

Hidâyat-alrâmi (هدایة الرّامی).

A compendium of archery (در علم تیر اندازی), compiled by Muhammad Budha'i, commonly called Sayyid Mir 'Ali (correctly in the following copy 'Alawi), and divided into twenty-seven bâbs, the first of which is headed در بیان وجوب تیر اندازی الخ.

Beginning of the preface: حمد و ثنای مر خدا را جلّ و علا آن توانیکه تیر چرخ اعلا همیشه در قبضة قدرت و آلاى او خمیده چون کمان الخ.

It is dedicated to 'Alâ-aldunyâ wa-aldin Abû-almuẓaffar Ḥusainshâh Sultân, who reigned in Bangâlah, A. H. 904-927 (A. D. 1498-1521); comp. Rieu ii. p. 488b, and W. Pertsch, Berlin Cat., pp. 337 and 338 (in the first Berlin copy the treatise is styled اساس هدایة الرّامی, respectively اساس الرّامی, where the headings of the twenty-seven bâbs are given in full.

Dated by 'Abd-alkâdir ibn Shaikh Ḥusain the 25th of Rabi' I, A. H. 1065 (A. D. 1655, Feb. 2).

No. 2005, ff. 74, ll. 15; Nasta'lik; size, 7¾ in. by 4½ in.

2769

Another copy of the same.

This copy contains twenty-eight bâbs, the first of which commences on fol. 2a. Beginning the same as in the preceding copy.

Dated the 6th of Jumâdâ II, A. H. 1143 (the thirteenth, more correctly the twelfth, year of Muḥammadshâh's reign)=A. D. 1730, Dec. 17.

No. 790, ff. 47, ll. 15; Nasta'lik; size, 10 in. by 6½ in.

2770

Treatises on archery in prose and verse.

1. رسالة تیر و کمان, on fol. 1b, compiled A. H. 1023=A. D. 1614 (the title is a chronogram), in three سطر, found on ff. 6a, 18b, and 29a respectively.

Beginning:

ای ذات تو زه جوز همه در همه حال
دل گشته نشان تبر غمت را بخبال الخ

Dated at Burhânpûr the 14th of Shawwâl, A. H. 1112 (A. D. 1701, March 24). This treatise is different from one with the same title, noticed in Rieu ii. p. 797a, No. IV, and Bodleian Cat., No. 1887, which, on the contrary, is identical with the قوس نامه, described in No. 2773 below.

2. A short *kaṣidah*, styled *قصیده در بیان قواعد تیر اندازی*, on fol. 36^a; see a similar one in No. 2772 below.

3. *کشف اسرار رمی*, on fol. 37^b, compiled A.H. 1112 = A.D. 1700, 1701 (the title is a chronogram), by Khwājah Muḥammad Fāḍil bin Khwājah Muḥammad Kāsim, in twenty-five bābs, the last of which in thirty-one faṣls (on fol. 85^a) deals with farriery, the treatment, diseases, and cures of horses, see another copy of the same in Bodleian Cat., No. 1886; and comp. Rieu iii. p. 1047^a, No. VI, 3 (where it is stated that these thirty-one faṣls on veterinary art are translated from the Sanskrit work Śālihotra, see ib. II, p. 480^b sq.).

Beginning: *حمد بجهت و سپاس بیعت مر مایع بیچون و بیچگون را که عالم گوناگون الخ*

Dated the 17th of Muharram, A.H. 1112 (forty-fourth year of 'Ālamgir's reign) = A.D. 1700, July 4.

4. A short mathnawī, styled *قواعد تیر اندازی*, on fol. 119^a; it is different from the versified *رساله تیر اندازی* by Shāhbāz in Rieu ii. p. 837^a, No. IV.

No. 1744, ff. 121, ll. 17; very careless Nasta'liq; size, 7½ in. by 4½ in.

2771

Kulliyāt-alramy (کلیات الرمی).

A detailed work on archery, in a mukaddimah, twenty-five kulliyas, and a khātimah, by Sayyid Amin-aldin, son of Mir Muḥammad Hāshim bin Sayyid Aḥmad Najafi Andajūdi (اندجودی), perhaps misspelt for اندخودی, Andakhūd being a town in Khurāsān between Balkh and Marw), a descendant of Sayyid Abū-albarakāt, who was attached to the service of Timūr, see fol. 2^a, ll. 4 and 5; the title appears on fol. 2^a, ll. 11 and 12. It was completed A.H. 1132 (A.D. 1720), see the chronogram on the last page *رسید تیر* and dedicated to the emperor Muḥammadshāh, compare fol. 2^b, first line; a complete index on fol. 3^a sq. The mukaddimah begins on fol. 15^b, the first kulliyah on fol. 15^b, the khātimah on fol. 130^b.

Beginning: *تیر روی ترکش زبان و زه کمان معانی و بیان حمد حکیمی است که تیر را با کمان الخ*

No date. There is an entry from A.H. 1197, 1st of Dhū-alḥa'dah (A.D. 1783, Sept. 28), at the end of the last page, and a seal, dated A.H. 1191 (A.D. 1777), on fol. 1^a.

Purchased from the executors of the Marquess of Hastings.

No. 3114*, ff. 133, ll. 15; clear Nasta'liq; size, 9¾ in. by 6¾ in.

2772

Risāla-i-tirandāzi (رساله تیر اندازی).

A short tract on archery by an anonymous author, divided into four bābs, each subdivided into several *قاعده*.

Beginning: *الحمد لله . . . اما بعد این رساله ایست بی نظیر در بیان قواعد تیر اندازی الخ*

It ends on fol. 9^b and is followed on fol. 10^a by

a short *kaṣidah* on the same subject (see No. 2770, 2 above), beginning: *ای بر سر نشانه نشان کن تو شانه را الخ*.

No date.

No. 1905, ff. 1-10, ll. 23; Nasta'liq; size, 10½ in. by 4½ in.

2773

Kausnāma (قوس نامه).

Another short tract on archery, by Mir Muḥammad of Nishāpūr, identical with the *رساله تیر و کمان* in Rieu ii. p. 797^a, No. IV, and No. 1887 in the Bodleian Cat., see above, No. 2770, 1, and beginning: *الحمد لله . . . قال النبی علیه السلام من ترك ستنی و من ترك رمی بعد العلم فقد ترك ستنی و من ترك ستنی فليس یتى هر کسی که ترك کند تیر اندازش را الخ*

It ends on fol. 119^b. The remaining pages are filled with some ethical remarks, discussions on lucky and unlucky days, and some traditions, mas'alas, etc.

No. 1627, ff. 113-125, ll. 17; Naskhi; size, 9 in. by 4½ in.

2774

Two treatises on archery.

1. *منتخب از قوس نامه*, on fol. 11^b, beginning: *الحمد لله رب العالمین . . . اما بعد بدانکه این کلمه چند است منتخب از قوس نامه الخ*

Neither this nor the following tract is identical with the preceding *قوس نامه*.

2. *رساله قوس نامه*, on fol. 15^a, divided into seventeen short faṣls, and beginning: *الحمد لله رب العالمین . . . اما بعد چنین گوید که بدان آیدک الله التارین که از جمله سلاح تیر و کمان افضل است الخ*

Copied by Abū-alḥasan bin Muḥammad Šādiq, at Haidarnagar.

No date.

No. 1741, ff. 11-24, ll. 13; distinct Nasta'liq; size, 8¼ in. by 5¾ in.

e. *Cookery*.

2775

Kitāb-i-Ni'matnāma-i-Nāṣirshāhi (کتاب نعمتنامه ناصرشاهی).

A large and curious, but unfortunately defective work on Indian cookery, preparation of sweetmeats, spices, etc., without author's name and date of composition. It seems to begin on fol. 162^b, where a frontispiece appears together with a kind of title or heading, which runs thus: *کتاب نعمتنامه ناصرشاهی و عطرنامه و ترکیب خوشبوئیها و ترکیب چووه (جوا) چووا i. e. or (a fragrant paste of four ingredients) و ترکیب تیلهای خوشبوی و ترکیب پختن کافور الخ* fol. 194, after which must be added ff. 161^b-161^b; there

are some leaves missing between fol. 194 and fol. 1, the latter opening abruptly thus: a wide-پاتیلی
(mouthed cauldron) بیارند خواه از زریا از نقره یا از
برنج الخ.

The proper place of ff. 195^b and 196^a is doubtful; they evidently belong to the same work, but are detached from it by an intervening blank page. Besides the lacuna already mentioned, there are several others, for instance, one leaf is missing after ff. 16, 17, 19, 37, 46, 56, 60, and 67; two leaves after ff. 80 and 151; several pages are moreover badly injured. According to a note on fol. 1^a this copy must have been written before A. H. 1044 (A. D. 1634, 1635).

No. 149, ff. 196, ll. 10; very large Nasta'lik; illuminated frontispiece on fol. 162^b; illustrations on ff. 4^b, 5^a, 6^b, 8^b, 11^a, 14^a, 18^a, 23^a, 25^b, 29^a, 32^a, 35^b, 40^b, 44^b, 51^a, 54^a, 66^a, 71^b, 76^a, 79^b, 83^b, 88^b, 91^b, 94^a, 98^a, 100^b, 103^b, 111^b, 115^b, 118^b, 121^b, 124^b, 129^b, 133^b, 136^b, 144^b, 147^a, 153^b, 157^a, 159^b, 165^b, 168^b, 171^b, 174^b, 177^b, 180^b, 183^b, 186^b, 189^b, and 192^b; size, 12 $\frac{3}{4}$ in. by 8 in.

2776

A short tract on the art of cookery, without title, preface, or author's name. There appears at the top of fol. 1^a a heading, added by a later hand: ترتیب بریدن (? بزیدن) طعام
باب اول در بیان اقسام
(hodge-podge) کچری.

No date.

No. 717, ff. 17, ll. 11-13; Shikasta; size, 7 $\frac{1}{2}$ in. by 6 in.

2777

Another short tract on culinary art, containing a series of tartibs, likewise without author's name and preface.

No date.

No. 230, ff. 113-124, ll. 18; Shikasta, two pages and a half (ff. 115^b-116^b) are supplied later by another hand; size, 8 $\frac{1}{2}$ in. by 5 in.

f. Mineralogy.

2778

Jawāhirnāma (جواهر نامه).

A work on precious stones and metals by Muhammad bin Manṣūr, who wrote it at the desire of prince Abū-alfath Khalil Bahādurkhān, the son of the reigning monarch Sulṭān Abū-alnaṣr Bahādurkhān, who according to Rieu, Supplement, p. 113 (in which the old time-honoured idea, that the book was written about A. H. 700=A. D. 1300, 1301, has been demolished for ever), was the founder of the Āk-Koyunlū dynasty and ruled over Persia from A. H. 873 to 882 (A. D. 1468-1477); other copies of the same are described in Rieu ii. pp. 464^b and 465^a, and Supplement, loc. cit.; Bodleian Cat., Nos. 1877 and 1878; and G. Flügel ii. p. 516, where a detailed table of contents is given; compare also Hammer in 'Fundgruben des Orients,' vi. pp. 126-142, and Wiener Jahrbücher, vol. 66, Anzeigblatt,

p. 52. It is divided into a mukaddimah (در ماهیت اجسام معدنی و کیفیت تکرّون ایشان و امور متعلّقه بآن), on fol. 4^a, and two maḳālas, the first of which (on fol. 5^b) deals, in twenty bābs and a khātimah, with precious stones (در جواهر), the second (on fol. 43^a), in seven bābs and a khātimah, with metals (در فلزات).

Beginning: ستایش و سپاس بی اندازه و قیاس صانعی
را که جوهری (جوهر) صنعش الخ.

Several additions on the margin by another hand.

Dated the 8th of Ramaḍān, A. H. 1071 (A. D. 1661, May 7).

No. 357, ff. 51, ll. 23; Nasta'lik; worm-eaten on the first leaves; size, 10 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

2779

Another copy of the same.

The work is styled here رساله در بیان احوال جواهر, and begins (with a transposition of the first two words):
سپاس و ستایش بی اندازه و قیاس صانعی را که جوهر
صنعش الخ.

Mukaddimah, on fol. 78^a; first maḳālah, on fol. 80^b, second, on fol. 117^b. Copied by Shāh Muḥammad Uzbeḡ.

No date.

No. 1097, margin-col., ff. 77^b-124^b, ll. 41-43; large and distinct Nasta'lik.

2780

Mukhtaṣar az Jawāhirnāma (مختصر از جواهر نامه).

An abridgement of an older book on precious stones (whether the preceding جواهر نامه or another unknown work), compiled, according to the Bodleian copy, Bodleian Cat., No. 1879, by Alḥmad bin 'Abd-al'aziz Jauhari (the author's name does not appear either in the present copy or in that of the British Museum, Rieu ii. pp. 789^b and 790^a), and divided into twelve short chapters. It is styled here جواهر نامه like the preceding work, and begins: الحمد لله اما بعد بدانکه
منتخبی (مختصری Rieu) از جواهر (جواهر نامه) اصل (اصلی)
مشمتم بر دوازده باب الخ.

The twelve bābs are headed as follows:

- باب اول در معرفت الماس (diamond)
- باب دوم در معرفت یاقوت (sapphire)
- باب سیم در معرفت لعل (ruby)
- باب چهارم در معرفت زمرد (emerald)
- باب پنجم در معرفت مروارید (pearl)
- باب ششم در معرفت فیروزه (turquoise)
- باب هفتم در معرفت پازهر (the bezoar stone)
- باب هشتم در معرفت عنبر اشهب (amber)
- باب نهم در معرفت لاجورد (lapis-lazuli)
- باب دهم در معرفت مرجان (coral)

باب یازدهم در معرفت عقیق (cornelian)

باب دوازدهم در معرفت یشم (jasper)

Copied in the reign of the emperor Aḥmadshāh (A. H. 1161-1167 = A. D. 1748-1754).

No. 1997, ff. 1-13^a, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 6 in.

g. *Polytechnics.*

2781

Majmū'at-alṣanā'ī' (مجموعه الصنائع).

The collection of arts, in the usual redaction which is described in Bodleian Cat., Nos. 1869 and 1870, and Rieu ii. pp. 489^b and 490^a, i. e. in forty-two bābs and 140 faṣls; the work deals with all the various branches of artificial, especially alchemical, handicraft, for instance, the art of imitating precious stones, of dissolving gold for writing and painting purposes, dyeing ivory, preparing all kinds of colours, poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, sympathetic inks, Greek fire (here called روغن اسکندری = alexandrine oil), etc. According to fol. 333^b the author was Mir Yahyā, whereas in the larger and amplified edition (see No. 2783 below) he is called Ḥakim Failaṣūf-i-Maghribi, and the book must have been composed before A. H. 1033 (A. D. 1624), the date of the second copy in the Bodleian Library. A Turkish translation was made at the request of Abdālkhan, the Khān of Bidlis, who was beheaded at Constantinople 1668 (A. H. 1078, 1079), see G. Flügel ii. pp. 525 and 526.

Beginning: حمد و سیاس بدیع الاساس حضرت صانعی را که مجموعه موجودات نقطه از پرتو صنع و کمال قدرت الخ.

The work seems to end on fol. 332^a, but a separate chapter on the elixir of life, باب در دانستن اسماء رموزات اک س ی ر (اکسیر) زر شمس آب الخ, is found on ff. 332^b-333^b; fol. 334 contains a sort of index to the مجموعه الصنائع.

Dated the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18), at Jahāngirnagar by Muḥammad 'Alī bin Naṣr-allāh.

No. 1752, ff. 261-335, ll. 18; Nasta'liq; size, 9 in. by 5½ in.

2782

Another copy of the same.

A rather badly and incorrectly written copy, not dated.

Beginning: حمد و سیاس بدیع الاساس حضرت صانع مجموعه وجود و جمیع موجودات نقطه از پرتو صنع.

The title appears on fol. 2^a, l. 8; on fol. 67^b a short tract is added (see bāb XLIII in the following copy): نسخه آتشبازی بابت سید حسین.

No. 1945, ff. 1-68, ll. 17; careless Nasta'liq; size, 9½ in. by 5½ in.

2783

An enlarged copy of the same.

This one differs from the preceding ones in three essential points, viz. (1) it contains forty-three bābs, (2) the number of faṣls is 212, and (3) the author's name is given here as Ḥakim Failaṣūf-i-Maghribi. The preface besides is wanting; the copy opens with an index of the forty-three bābs, after which the first faṣl of the first bāb begins at once.

List of contents:

Bāb I. در ساختن مروارید, on fol. 2^b, in seven faṣls.

Bāb II. در ساختن لعل و یاقوت, on fol. 7^b, in two faṣls.

Bāb III. در جلا دادن مروارید بحری, on fol. 9^a, in four faṣls.

Bāb IV. در حل کردن طلا و نقره, on fol. 11^a, in three faṣls.

Bāb V. در ساختن زمرد و زبرجد, on fol. 13^a, in three faṣls.

Bāb VI. در ساختن فیروزه و الماس و نیلم و مرجان, on fol. 14^a, in four faṣls.

Bāb VII. در رنگ کردن فبلدندان (عاج) از مهر رنگ, on fol. 16^a, in six faṣls.

Bāb VIII. در تلاوة (طلاوة) سنگ بلور, on fol. 17^b, in two faṣls.

Bāb IX. در ساختن روغن گونه فرنگ و بطانة چینی, on fol. 19^b, in four faṣls.

Bāb X. در ساختن تیغ فرنگ, on fol. 22^b, in two faṣls.

Bāb XI. در ساختن تیغ و پیکان و تیر و نیزه مهلیک, on fol. 23^b, in two faṣls.

Bāb XII. (read آلات) در دادن تیغ و غیره اعلاآت, on fol. 24^a, in four faṣls.

Bāb XIII. در صنعت رنگ کردن سنگ بلور مکرر, on fol. 25^a, in seven faṣls.

Bāb XIV. در عمل میناکاری غایت اعلیٰ, on fol. 27^b, in five faṣls.

Bāb XV. در صنعت آراست کردن نگینۀ یاقوت, on fol. 29^a, in one faṣl.

Bāb XVI. در صنعت خضاب انسان و اسب, on fol. 29^a, in seven faṣls.

Bāb XVII. در بختن شنکرف از هفت نوع, on fol. 30^b, in seven faṣls.

Bāb XVIII. در رنگ کردن کاغذ بانواع روش, on fol. 34^a, in twenty-seven faṣls.

Bāb XIX. در ساختن زنگار بهفت نوع, on fol. 40^a, in eight faṣls.

Bāb XX. در ساختن سنگ لاجورد, on fol. 42^b, in three faṣls.

Bāb XXI. در صاف کردن شنکرف, on fol. 44^a, in six faṣls.

Bāb XXII. در صنعت بختن کره شنکرف, on fol. 45^a, in seven faṣls.

Bāb XXIII. در رنگ کردن ظروفهای کلی, on fol. 47^b, in one faṣl.

Bâb XXIV. در حل کردن اجساد هائی, on fol. 48^a, in five fašls.

Bâb XXV. در گشتن زر و نقره و مس و طلق, on fol. 49^a, in six fašls.

Bâb XXVI. در ساختن نگینه ناک تابنه (? تابناک), on fol. 55^b, in two fašls.

Bâb XXVII. در حکمت ساختن روغن اسکندری, on fol. 57^a, in four fašls.

Bâb XXVIII. اندر ساختن گتکه های جهت امساک, on fol. 59^a, in twelve fašls.

Bâb XXIX. در عمل سفید آب کاشغری, on fol. 67^a, in three fašls.

Bâb XXX. در صنعت نخل بندی از زر و سیم, on fol. 67^b, in one fašl.

Bâb XXXI. در صنعت حلب (?) الکتاب و روغن از, on fol. 69^b, in nine fašls.

Bâb XXXII. در صنعت نوشتن خط آتشی و آبی, on fol. 74^a, in one fašl.

Bâb XXXIII. در صنعت ساختن دسته های کارد, on fol. 75^a, in two fašls.

Bâb XXXIV. در عجائبه های طلسم که حق تعالی از, on fol. 76^a, in thirteen fašls.

Bâb XXXV. در صنعت ساختن سربشم پنیر, on fol. 79^b, in one fašl.

Bâb XXXVI. در چشپانیدن (چسپانیدن) پر تیر, on fol. 81^a, in one fašl.

Bâb XXXVII. در صنعت ساختن سیمب سحقی (?), on fol. 81^b, in two fašls.

Bâb XXXVIII. در صنعت ساختن برنج دمشقی, on fol. 82^b, in seven fašls.

Bâb XXXIX. در رنگ کردن یاقوت سفید که سرخ گردد, on fol. 87^b, in one fašl.

Bâb XL. در نوشتن بر عقیق و خواص سنگها و ساختن, on fol. 88^a, in four fašls.

Bâb XLI. اگر رنگ بر جامه و یا روغن و یا سیاهی از, on fol. 91^b, in one fašl.

Bâb XLII. در رنگ کردن و دراز کردن موی و داروی الخ, on fol. 93^a, in four fašls.

Bâb XLIII. در ساختن آتشبازی بانواع قسم الخ, on fol. 98^b, in one fašl.

Copied by Sayyid Ghulâm Murtadâ Ja'fari for Sir Charles Wilkins and finished the 26th of Rajab, in the twenty-second year of the reign of شاهنشاه عالمگیر (read, of Shâh 'Âlam, that is, A. H. 1194 = A. D. 1780, July 28, for 'Âlamgir II barely ruled six years and was assassinated A. H. 1173, 8th of Rabi' II = A. D. 1759, 29th of November).

No. 2363, ff. 101, ll. 13; Nasta'lik; size, 8½ in. by 6 in.

2784

Bayâd-i-khushbû'î (بیاض خوشبوئی).

A work on general household management by an anonymous author, giving advices and prescriptions on the preparation of perfumes, essences, salves, sweetmeats, beverages, meals, on baking, on the arrangement of houses and gardens, on the different receptacles for animals, carpets, furniture, etc.; on the wardrobe, and general outfitting of the library, etc.; on fireworks, games of chance, weights and measures, chess, etc., divided into seventeen bâbs, viz.:

1. در عطریات, on fol. 5^a.
2. در معجونیات, on fol. 12^a.
3. در بیان مراهم, on fol. 26^a.
4. در حلوتات و اشربه (the beginning of this chapter is not marked in the text).
5. در اطعمه الوان, on fol. 96^a.
6. در قرص موم و شمع موم و موم جامه, on fol. 103^b.
7. در ساختن عمارات و باغ, on fol. 108^a.
8. در رنگهای الوان از کاغذ و غیره, on fol. 111^a.
9. در اسباب شترخانه و فیلخانه و غیره, on fol. 126^b.
10. در اسباب فراشخانه و توشکخانه, on fol. 130^b.
11. در اسباب قورخانه, on fol. 135^b.
12. در اسباب کتابخانه از قلمدان و غیره, on fol. 137^b.
13. در آتشبازی, on fol. 139^b.
14. در ایام سعد و نحس رخت بریدن و غسل کردن, on fol. 154^a.
15. در بازیها, on fol. 156^a.
16. در بیان اوزان, on fol. 162^b.
17. در بیان حساب شطرنج و حقیقت ممالک محروسه, on fol. 174^b.

A full index is found on ff. 1^b-3^a.

Beginning of the book, on fol. 3^b: روائع حمد شائقه: که شمه از شماتم نکهتش خلخته مشام قدسیان ملائک و ماده انشراح ارواح سکان سبع اراتک باشد الخ.

Dated in the month Sha'bân, A. H. 1109 (forty-first year of 'Âlamgir's reign) = A. D. 1698, Feb.-March, by Muḥammad A'zam.

No. 828, ff. 182, ll. 11; Nasta'lik; size, 8¼ in. by 4¾ in.

2785

A treatise on the preparation of perfumes, the art of dyeing and colouring, etc., drawn from the writings of Tipû Sultân (ابو الفتح تیپو سلطان), and divided into two bâbs, viz.:

1. در ترکیب ارگجه و عود بتی و عبیر خاصه و غیره, on fol. 1^b.
2. در رنگ کردن بارجه, on fol. 8^a.

Beginning: الحمد لله الذی عطر مشام العارفين بروائع الایمان و نور قلوب المؤمنین بانوار العرفان والصلوة علی من ارسله بدين الحق الخ.

Dated in the month of Rajab, A. H. 1211 (A. D. 1797, Jan.), by Sayyid Husain.

No. 948, ff. 30, ll. 12-13; Nasta'lik; size, 7½ in. by 4¾ in.

h. *Alchemy.*

2786

Risâlah dar kimiya (رساله در کیمیا).

A tract on alchemy, dealing particularly with the elixir of life and the philosopher's stone, with frequent references to Hermes Trismegistus (هرمس حکیم), by an anonymous author.

Beginning: سپاس فراوان که از اعداد ارقام عطارد افزون بود بحضرت ذو الجلال خالقی که از کواکب و بروج آسمان الخ.

No date.

No. 1741, ff. 25-44, ll. 11-12; Shikasta; size, 8½ in. by 5½ in.

2787

Risâlah dar shinâkhtan-i-khawâṣṣ-i-âwâz-i-karfash ai câlpâsa (رساله در شناختن خواص آواز کرفش ای چلیپاسه).

A curious tract on the small venomous lizard, called کرفش or چلیپاسه or وزغه, or سېلک in India, its peculiar sound and the hidden influences thereof.

Beginning, on fol. 46^a: کرفش چلیپاسه و وزغه را گویند که هندش سېلک نامند کیفیت دریافت آواز اینکه بروز یکشنبه الخ.

On the page immediately before this tract (fol. 45^b) a figure dealing with the peculiar star called (?) سکر is exhibited, headed by a few lines, beginning thus: طریق دانستن سکر (?) یدوز که آن ستاره است که بصورت شتر یغدی میباشد الخ.

No. 1741, ff. 45^b-51^a, ll. 7; Shikasta; size, 8½ in. by 5½ in.

2788

A short tract on quicksilver (سیماب).

Beginning: نسخه مسکه سیماب و نشانیدن فقه آن بیارد سیماب چهار دام الخ.

No. 1752, ff. 336-340, written partly in diagonal lines; Nasta'liq; size, 9 in. by 5½ in.

i. *Coins and Coinage.*

2789

Tafsil-i-Sikkah (تفصیل سکه).

A treatise on Indian coins and the art of coining from the early Rājās down to Shāh 'Ālam, with numerous illustrations and short historical notices of the various dynasties; the Muḥammīdan era begins on fol. 5^a with Nāṣir-al-dīn Sabuktāgin; the last chapter deals with Nādirshāh (on fol. 17^a sq.). The little work was compiled for the Nawwāb Yahyākhan Bahādur Hizbarjān, at Faizābād, and dated the 5th of Dhū-alka'dah, A. H. 1186 (A. D. 1773, Jan. 28).

No. 1939, ff. 22, ll. 12; clear and distinct Nasta'liq; size, 9½ in. by 7½ in.

IND. OFF.

2790

Copies of inscriptions on coins, particularly of the Moghul emperors of India from Jahāngir to Shāh 'Ālam, presented by Edward Smith, Esq.

No. 2071, ff. 7; large Naskhi; size, 8½ in. by 7½ in.

k. *Agriculture.*

2791

Nuskah dar fann-i-falāḥat (نسخه در فن فلاح).

A tract on agriculture, forming the eleventh 'amal of a larger anonymous work, with a few marginal glosses.

Beginning: عمل یازدهم از فلاحت زمین صالح و زمین بد و در دانستن خوبی و بدی زمین الخ.

No. 479, ff. 37, ll. 13; large and distinct Nasta'liq; size, 8½ in. by 4½ in.

Appendix: A MS. of Mixed Contents.

2792

A collection of treatises on sanitary, mineralogical, chemical and alchemistic, medical, and culinary matters.

I. on ff. 1^b-36^a: رساله جفطیه. A treatise on hygiene or the art of preserving health, ascribed to Abū 'Alī Ibn Sīnā. There is no preface, the treatise begins (like all the following ones, without exception) at once with the index, after which the first گفتار opens without further remark. It is divided into six گفتار, viz.:

1. در بیان اهویه و ازمه و اماکن و منفعت و مضرت (on the climate), in three faṣls, on fol. 1^b.

2. در بیان مأكول و مشروب (on diet), in two جُزء and five faṣls, on fol. 6^a.

3. در باره حرکات یعنی راه رفتن و غیره (on motion and rest), on fol. 25^b.

4. در خواب و بیداری یعنی حرکت و سکون (on sleep and waking), on fol. 27^a.

5. در تدبیر استفرغ و احتباس (on depletion and repletion), in six faṣls, on fol. 28^b.

6. در بیان عوارض و حوادث نفسانی (on casualties, etc.), on fol. 35^a.

II. on ff. 36^b-58^a: منتخب جواهر نامه. Abridgement of a book on precious stones, without author's name and date. It begins like the preceding treatise, at once with the index, and is divided into fifteen bâbs which set forth the names, where the following stones are found, their peculiar qualities, colour, and value:

1. Diamond (الماس), on fol. 37^a.

2. Sapphire (یاقوت), on fol. 40^a.

3. Pearls (مروارید), on fol. 42^a.

4. Turquoise (فیروزه), on fol. 44^b.
5. The bezoar stone (بازهر حیوانی), on fol. 46^a.
6. Amber (عنبر اشهب), on fol. 48^a.
7. Lapis lazuli (سنگ لاجورد), on fol. 49^b.
8. Coral (مرجان), on fol. 52^b.
9. Cornelian (عقیق), on fol. 53^b.
10. Jasper (سنگ یشم), on fol. 54^b.
11. Loadstone (سنگ مقناطیس یعنی آهن را), on fol. 55^b.
12. Malachite (دهنه فرنگ), on fol. 55^b.
13. Crystal (سنگ بلور), on fol. 56^a.
14. Ruby (لعل), on fol. 56^b.
15. Emerald (زمرد), on fol. 57^b.

III. on ff. 57^a-90^a: مقالید الکنوز. The keys of treasures, a treatise on chemistry and alchemy, the nature of metals, like gold, silver, copper, iron, steel, tin, lead, quicksilver, brass, etc., sublimation, precipitation, solution and combination, distillation and many similar matters, compiled by Almad bin Arslan on the basis of Hindû works chiefly, as it seems, because so many Hindûstâni terms are found in the treatise. According to the index it contains twelve bâbs, but the text, pretending to be complete, only exhibits nine, viz.

1. در معرفت بعضی اشیا و اسم هر چیز, on fol. 59^b.
2. در مصفا کردن هر اجساد و غیره و گشتن بعضی اشیا, on fol. 63^a.
3. در ثبوت هر اشیا و بستن نمکها الخ, on fol. 67^b.
4. در بیان حل و عقد اجسادهای, on fol. 70^a.
5. در تصعید و طبع و موازنهای آتش, on fol. 75^b.
6. در کشیدن جسد های و روغنهای, on fol. 77^a.
7. در شکل جنترها و بهتبهای (کره=), on fol. 81^a.
8. در ساختن و شکل بوتدها و مهرها و مهر سلیمانی, on fol. 86^b.
9. در امتحان زهرها و کرسنه (?) کردن سیماب و غیره, on fol. 88^b.

The remaining three bâbs of the index have the following headings:

10. در مزید عیار شمس و نرم کردن اجساد شکننده
 11. در چمّان قمر و ترتیب قمر یعنی ساختن قمر
 12. در چمّان شمس و ترتیب شمس یعنی ساختن آن
- Copied by Munshi Ghulam Murtaḍā Rīḍawī al-Jafarī.

IV. on ff. 90^b-94^a: دستور العمل بقول اطباء هندی. A treatise on the climate of India, the nature of its seasons, their effects upon the human constitution and rules to counteract them, according to the practice of Indian physicians, ascribed to Abū 'Alī Ibn Sīnā.

V. on ff. 94^a-97^b: نسخه در گشادن یعنی فصد کردن. رگهای که آن هفده رگ است. A treatise on bleeding. Beginning: شرائط گشادن رگهای اینست که در موسم بهار الخ.

VI. on fol. 97^b: اوزان طبابت. Pharmaceutical weights and measures, taken from the مجموعه of Sayyid Nūr-allāh Najafī and other works.

VII. on ff. 98^a-136^a: مختصرات نسخه چند در باب پختن نان و بلاو و قلعه و غیره. Recipes for baking and cooking, taken from the کتاب خوان نعمت (which may be the famous cookery-book of the poet Nī'matkhān 'Alī, who died A. H. 1121 or 1122 = A. D. 1709, 1710, see above, Nos. 1659-1671, and W. Pertsch, Berlin Cat., p. 343, or another work of the same title, ib., p. 344).

Index, on ff. 98^a-102^a; the twelve bâbs mentioned therein are not marked in the text, but the order of subjects, as indicated in the index, is strictly adhered to.

1. On baking bread (در پختن نان).
2. On making soups (در پختن آش).
3. On making broiled flesh-meat, dressed with anything (در پختن قلبه).
4. On making rich meat-currys (در پختن دوبیازه).
5. On making mash of boiled or fried vegetables (در پختن بهرتد).
6. On baking underdone meat (در پختن زیر بریانی).
7. On making Pulā'o or rice-dishes (در پختن بلاو).
8. On making hodge-podge (در پختن کلهچری).
9. On making Harisah (در پختن حریره), a kind of thick pottage, mixed with meat, butter, cinnamon, and aromatic herbs.
10. On making pancakes (در پختن کوکو).
11. On making fried eggs (در پختن خاگینه چاشنیدار).
12. On roasting fowls (در پختن کباب مرغ).

This MS. belonged originally to Sir Charles Wilkins. No date.

No. 2362, ff. 136, ll. 13; clear and distinct Nasta'liq, written throughout by the same hand; size, 8½ in. by 6½ in.

6. Sport (Falconry and Hunting).

2793

Shahbāznāma (شهبازنامه).

An elaborate work on falconry, which is divided into sixty-one short bâbs and seems (in spite of a somewhat different beginning) to be identical with the شاهنامه of Muḥibb 'Alī, surnamed Khān Khāṣṣ Muḥallī bin Nizām-al-dīn 'Alī Marghulām, who died as governor of Dihli, A. H. 989 (A. D. 1581), see Rieu ii. p. 485.

Beginning: خطبه ذی بال همادون خطاب، حال و خط. عارض ام الكتاب، نقطه این بسملة بر فتوح، دانه مرغان. No author's name is mentioned in this copy. The first bâb, در بیان دلائل بر جواز صید کردن, begins on fol. 11^b. Fol. 91 is left blank, but the text is uninterrupted. A real lacuna seems to occur on fol. 96^b. The work ends on fol. 102^a and is followed on ff. 102^b-134 by another treatise on the best cure of and proper remedies for the weak sight and sore eyes of falcons, etc.

No date.

No. 718, ff. 134, ll. 11-14; very irregular Shikasta; size, 8½ in. by 6 in.

2794

Bāznāma (بازنامه).

Another, very short, tract on falconry.

Beginning: بازنامه که میرشکاران نیک تجربه آزموده اند الخ.

It deals particularly with the different diseases of falcons and their cure.

No date.

No. 956, ff. 14, ll. 10-13; Shikasta; size, 6 $\frac{7}{8}$ in. by 4 $\frac{3}{8}$ in.

2795

Risala-i-jānwarān-i-shikāri u ḥaḳīqat u 'ilāj-i-ān (رساله جانوران شکاری و حقیقت و علاج آن).

Books of the chase, or rather, fragments of different treatises on falconry, hunting in general, cures of diseases of animals, etc. The collection begins with a large portion of the دولت نامه, an extract from the جامع العلوم, which opens abruptly in the middle of bāb 2, on fol. 1^a; bābs 3-9 are found on ff. 1^b-23^b, bābs 10-13 on ff. 87^a-94^b, the continuation of bāb 13 and bābs 14-43 on ff. 24^b-82^a; the intervening leaves, ff. 82^b-86^b, contain an incomplete abridgement of a treatise on the cure of special diseases of falcons in nine اصل; the extracts from the جامع العلوم are followed on ff. 95^a-123^a by another fragment of veterinary surgery, and on ff. 126^a-132 by the same بازنامه, which has been noticed in the preceding copy, beginning: بازنامه که میرشکاران نیک تجربه آزموده اند الخ; it is defective at the end; many lacunas besides.

No. 959, ff. 132, ll. 9; written by many different hands, in Nasta'liq and Shikasta; size, 6 $\frac{3}{4}$ in. by 4 $\frac{3}{8}$ in.

7. Miscellaneous.

2796

Khawāṣṣ-al-ḥaiwān (خواص الحيوان).

The medicinal properties of animals, an extract made in Persian from Kamāl-al-dīn Muḥammad bin Miṣā Ḍamirī's (died A.H. 808=A.D. 1405, 1406) famous Zoological Dictionary, entitled حیات الحيوان (see H. Khalfa iii. p. 122; Arabic Cat. of the British Museum. p. 215; G. Flügel ii. p. 509 sq.; Loth, Arabic Cat., p. 279 sq., etc.; printed in Būlāq, A.H. 1283), by Muḥammad Taqī Tabrizi, son of Khwājah Muḥammad, and dedicated to his patron, Mirzā Muḥammad Ibrāhīm bin Ṣadr-al-dīn Muḥammad in the reign of Shāh 'Abbās II (A.H. 1052-1077=A.D. 1642-1666).

Beginning: حمد بسمحمد و ثنای بیعدد خداوندی را: سزاوارست که مشکوة تبیان (بنیان Rieu) حیوان را بجزایر جان برافروخت و قلوب بنی نوع انسان را طریفة ادراک الخ.

The alphabetical order of the Arabic original in twenty-eight bābs, according to the twenty-eight letters, is preserved, and each bāb divided into three faṣls according to the three vowels *a*, *i*, and *u* in the first

syllable of the respective words. It begins with اسد; see Rieu ii. p. 842^b, and Bodleian Cat., No. 1862 (khātimah).

Dated by 'Alī 'Imād bin Muḥammad of Tihirān in Rajab, A.H. 1121 (سنة الواحدة من العشر الثالثة من) = A.D. 1709, Sept.

No. 912, ff. 149, ll. 12 (the last full page ll. 16); Nasta'liq; some leaves damaged by worms; size, 8 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

2797

Tarjuma-i-Kashkūl (ترجمة کشکول).

An incomplete Persian translation of the well-known collectanea of Shaikh Bahā-al-dīn Muḥammad 'Āmilī, the author of the mathnawis و حلوان و شکر, نان و شیر, etc. (who died A.H. 1030 or 1031=A.D. 1621 or 1622, see No. 1517 above), which is styled کشکول or کجکول, 'the beggar's bowl' (chiefly Arabic, with some Persian extracts), comp. G. Flügel i. p. 409; Loth, Arabic Cat., p. 241; Rieu ii. p. 774^a; Goldziher in 'Sitzungsberichte der Wiener Akademie,' histor.-philol. Classe 78. p. 462 sq.; Mélanges Asiatiques, vi. p. 108, etc.; extracts in W. Pertsch, Berlin Cat., p. 45, No. 46; p. 50, No. 74; lithographed in Teheran A.H. 1266, printed in Tabriz A.H. 1260, and in Būlāq A.H. 1288. The present translation was made at the request of Shāh 'Abdallāh Kutūbshāh (A.H. 1035-1083=A.D. 1626-1672) by Aḥmad alshahidi al'āmili, see fol. 2^a, last line.

Beginning: مجموعه حمد و سباسب واجب الوجود سفینه: شکر و سباسب واجب الوجود از آن جامعتر است که بدستاری الخ.

Of the five مجلد, of which the original consists, the first begins here on fol. 6^b; the second is not marked: the third begins on fol. 119^b; the fourth on fol. 176^a; the fifth is missing altogether.

Dated by Bahā-al-dīn ibn Hājī, the 4th of Rabī'-alawwal, A.H. 1151 (A.D. 1738, June 22).

No. 1879, ff. 209, 12-13 diagonal lines in a page; a little worm-eaten; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2798

Laṭā'if-i-shāhi (لطائف شاهی).

Royal delights, a mixed collection of historical, mystical, psychological, and medical aphorisms, discussions on sexual intercourse, etc., interwoven with Kurān-verses, traditions, and many poetical specimens, for instance, from Jalāl-al-dīn Rūmī's mathnawī, from Amir Khusrau's diwāns and other sources, by an anonymous compiler.

Beginning:

آرا که جائی نیست جهان جمله جای اوست
درونش هر کجا که شب آمد سرای اوست

At the end, on fol. 221^b, an index of 'Alī bin al-Ḥusain al-Wā'iz al-kāshifi's رشحات عین الحیات (completed A.H. 909=A.D. 1503, 1504, see Nos. 633-635 above).

No. 1330, ff. 104-223, ll. 11-20, for the greater part in diagonal lines; Nasta'liq; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2799

A MS., written in many different styles and by different hands, containing scattered pieces and fragments in prose and verse, both in Hindūstānī and Persian, short letters, treatises on medicaments, etc. The few more important portions are:

1. A short theosophical mathnawī in *Hindūstānī*, on ff. 1^b-14^b, dated the 4th of Jumādā I in the fifth year of Muḥammadshāh's reign=A. H. 1136 (A. D. 1724, Jan. 30).

2. A short treatise on measures and weights, in *Persian*, on ff. 135^a-138^a.

3. *موزات* (riddles), in *Persian*, on ff. 169^b-176^b.

4. One of the many translations or adaptations of the Indian standard-book on sexual intercourse, the *Koka-śāstra* (کوک شاستر), by Kokā-paṇḍita, in *Persian*, on ff. 188^b-210^b, beginning: بدان اسعد (! اسعدك) الله تعالى في الدارين كه اين كتاب اول بزبان هندی بود تصنيف كوكا پندت الخ (لذت التسا several of which are called التسا), Bodleian Cat., Nos. 1622-1629; Rieu ii. p. 680^a (a poetical paraphrase by Muḥammad Kuli Jāmi, completed A. H. 1036=A. D. 1626, 1627); W. Pertsch, Berlin Cat., pp. 589 and 590, etc. The present version is identical with that in No. 1626 of the Bodleian Cat., styled there رساله در عورت.

5. A large tract on magic art and exorcism, and other mysterious crafts, on ff. 212^a-263^b, in *Persian*.

No. 908, ff. 265; written in various styles of Nasta'liq and Shikasta; size, 8½ in. by 4½ in.

2800

The first twenty-two leaves of this copy are filled with worthless scraps in prose and verse, a رساله موزات (see No. 3 in the preceding copy), عدد اسمی حضرات, tales, traditions, anecdotes, and a small collection of lyrical poems; ff. 23-161 contain an incomplete book of *Collectanea* from the most renowned Persian (and also Arabic) writers in prose and verse, from books on ethics, theology, law, Šūfism, from epic and lyric poems, and collections of tales; it is a Persian *کشکول* (see above, No. 2797); both beginning and end are missing, and no compiler's name appears.

No. 1806, ff. 161, the first twenty-two leaves in Shikasta, the remainder in good Nasta'liq, 3 coll. in the page, ll. 19-24; size, 10½ in. by 6½ in.

2801

Fragments of grammatical, mystical, and theological treatises.

1. Ff. 1-44: Mir Sayyid Sharif Jurjānī's صرف مبر (see Nos. 2406-2409 and 2413. 2 above), beginning as usual. It breaks off, on fol. 44^b, with these words: وباء مضمون در تَصَرُّتْ ضمير واحد متکلم است خواه مذکر و خواه مؤنث و فاعل فعلست ونا در تَصَرُّتْ ضمير منکلمست نا غير خواه تشبيه خواه

The last faṣl is marked on fol. 44^a and begins thus:

الف در تَصَرُّتْ علامه تشبيه مذکر و ضمير فاعل است و واء در نصروا علامه جمع مذکر و ضمير فاعلست الخ

2. Ff. 45-118: a Šūfic tract, without beginning or end; it opens abruptly thus: اظهار کرد حَلَقِ السَّمَوَاتِ والارض و ما بينهما تا شريف الانس والجن ملك و ملكون الخ

The following four faṣls are marked in the text:

1. نمودن در بيان مشاهدۀ حقّ، on fol. 46^a; 2. در توحيد، on fol. 49^b; 3. در بيان خود را شناختنی، on fol. 62^b; 4. در بيان عبادت، on fol. 88^b.

3. Ff. 119-130: a tract on the rites and observances of Islām, without beginning or end. It opens abruptly thus: مجامعت واجب است پس اگر زن يا كنيزك آنكس: روزۀ واجب داشته باشند الخ

It deals with نماز، غسل، اعتكاف، روزۀ (see fol. 122^b), حجّ، زكوة، and حجّ.

An entry from the 12th of Jumādā-althānī, A. H. 1185 (A. D. 1771, Sept. 22), on fol. 1^a. One of the fly-leaves contains the following note: 'Purchased with Dr. Leyden's books, but evidently belonged to Tippu's Library, his marks being on the binding.' These marks, just mentioned, are Arabic and Persian inscriptions, pressed into the leather of the binding both on the front and back, in seven rubrics, viz.: front and back, top and bottom, four times: الله كافي; الله، محمد، علي، فاطمه، حسن، حسين; الله، محمد، علي، فاطمه، حسن، حسين; front, middle: سرکار خدادادی; back, middle: سبحانك; لا علم لنا الا ما علمتنا انك انت العليم الخ

No. 2639, ff. 130, ll. 11 on ff. 1-44, ll. 13 on ff. 45-118, ll. 14 on ff. 119-130; Naskhi by two different hands in the first two fragments, Nasta'liq (with Naskhi in the Arabic quotations) in the third; size, 7½-7¾ in. by 4½-5½ in.

2802

Tracts on mystical, theological, and magic subjects.

1. A few prayers, the first of which, on fol. 66^b, begins thus: مناجات بندگی حضرت رسول الله صلى الله عليه و سلم كه در شب جمعة يكبار اين مناجات بخواند الخ

2. رساله طالبن در سلوك، by Aḥmad bin 'Isā bin Tāj Aḥmad الدلوی، on fol. 71^b, beginning: الحمد لله الذي وهب العلماء التراسخين الشريعة والطريقة والحقيقة الخ

3. رساله یاری در بیان شرح معرفت دل و ماهیت آن، by Daiwish Farid-i-Mas'ūd-i-Sulaimān-i-Abū Bakr-i-'Umar Ṣalāḥ of Bukhārā, on fol. 79^b, beginning: الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله محمد و آله اجمعين دروش فرید مسعود الخ. This tract seems identical with the same author's comments on a tradition, noticed in Rieu ii. p. 862^b, No. VII.

4. Short explanations of different Sūras of the Kurān, beginning, on fol. 87^a, with a مَزْمَل (that is the seventy-third Sūrah).

5. علم دعوة, a treatise on invocations in four chapters, viz.: باب آوّل در دعوت اسماء اعظم باب دوم در بیان دعوت اسماء الحسنی باب سیم در دعوت کلام الله باب چهارم در دعاهاى و نمازیکه حق تعالی بنده را بید قدرت خویش تعلیم کرده است.

Beginning, on fol. 114^a: الحمد لله رب العالمین والصلاة على نبيه محمد وآله اجمعین بدان ای عزیز صد باب اسرار باری تبارک و تعالی الخ.

6. باب نهم در بیان تسخیرات من نسخه حوض الحیوة, on fol. 131^b, beginning: چون سالك از كد و ریاضت و عرفان علم ابدان و معرفت قلب و اجمال انسان الخ.

7. مناجات, with its correct title بندنامه, as the initial words prove, by the famous Shaikh 'Abdallāh Anṣārī (who died A.H. 481 = A.D. 1088), on fol. 139^b, beginning: مناجات اسراری (اسرار) ندیم بارگاه حضرت جبارى خواجه عبد الله انصارى الخ ای زردت بیدلنرا بوی

چون شدم از بهرکاری بر چهار بو العجیب. Other copies of the same, see above in Nos. 1779 and 1923, 14; the title بندنامه is sometimes given to another little treatise of the same Anṣārī, see No. 1780 above.

8. حکایت خواجه حسن بصری الخ, on fol. 153^a (comp. on Hasan Baṣrī, Saḥīnat-alauliyya, No. 19, col. 277 in this Cat.).

9. رساله تجوید or رساله قراءت (as it is styled in the colophon), on fol. 154^b, beginning: الحمد لله رب العالمین ذکر احکام القون الساكنة والتنوين الخ. See fuller treatises on the correct reading and reciting of the Kurān in Nos. 2702-2705 above. Copied by the same Aḥmad ibn Shaikh (the name is here omitted) ibn Shaikh 'Abd-alghafūr Kuṭb-i-'ālam Shar'ī, as the راحة القلوب, see No. 2208 above, about A.H. 1043 (A.D. 1633, 1634).

10. زينة القارى, another treatise on the reading of the Kurān, by Nuṣrat bin 'Umar, called Sikandar, on fol. 160^a, beginning: الحمد لله رب العالمین ترتیب کلام الله تعالی بتحریر و تألیف بنده کمینه الخ.

No. 541, ff. 66-161, ll. 10-26; written by many different hands in all kinds of Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

2803

Grammatical treatises, and stories in Persian and Dakhani.

1. A treatise on the Arabic verb, in Arabic, consisting of two parts, the first کتاب المیزان, on ff. 1^b-14^b, beginning: الحمد لله رب العالمین إعلم اسعدك الله تعالى وإيانا في الدارين أن الأفعال كلها على أربعة أقسام كتاب المعاني و مضارع و امر و نهى الخ. The second کتاب المعاني و إيانا في الدارين أن الفعل من حيث المعنى نوعان لازم و منعدي الخ.

2. Lists of Persian verbs, nouns, and particles, with their Hindūstāni equivalents, on ff. 38^b-50^a, styled at the end: کلید الفاظ عجم, 'the key to Persian words.' It begins: کردن کردنها کرنا کرنی الخ.

3. A more detailed treatise on Persian accidence, also partly with Hindūstāni (or rather Dakhani) paraphrase, styled at the end نسخه تمهید and composed by Sayyid Muḥammad Sharif Kādīrī, on ff. 51^b-66^a. It is dated the 22nd of Shawwāl, A.H. 1206 (A.D. 1792, June 13).

4. A story, in Dakhani prose, styled فصّة انار رانی, on ff. 67^a-90^b.

5. Another story, in Dakhani prose, styled قصّة بندگان علی, on ff. 91^a-114^b.

6. A story in Persian, prose and verse mixed, containing the description of a journey from Malabar to Penang, on ff. 115^a-128^b. Beginning:

بشنوید ای دوستان حال این بنده غریب
چون شدم از بهرکاری بر چهار بو العجیب

No date. Worm-eaten.

Bibliotheca Leydeniana.

No. 2624, ff. 128, ll. 9-13; the Arabic treatise in Naskhi, the Persian and Dakhani pieces in various styles of careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

2804

Tracts on magic art and the peculiarities of letters.

1. Fragments of a work on invocations, amulets (تعویذ), conjurations, talismans, magic charms and cures with regard to sexual intercourse, etc., styled: ذخیره سکندر; the first of these scattered and often incoherent fragments begins, on fol. 1^b, thus: جواهر سیوم

در عمل دعوة اسماء عظام و غیره الخ.

2. مختصر در علم حروف تهجی و خواص آن, a Persian translation of a treatise on the letters of the alphabet and their peculiarities, by Shaikh Shihāb-al-dīn Maktūb, made by Abū-almaḥāsīn Muḥammad bin Sa'īd alnaḥ-juwānī, usually called Ibn Sāwajī, and beginning, on fol. 41^a: الحمد لله رب العالمین اما بعد چنین گوید مترجم این عبارت مختصر و بشارت معتبر و هو ابو المحاسن الخ.

Frequent illustrations in both.

Some other scattered pieces, without any value, on the last two pages, fol. 55^b and fol. 56^a. Some pages damaged.

No. 928, ff. 56, ll. 17-24; written by several hands in different styles of Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2805

Tracts on magic art.

An anonymous treatise, or rather, a collection of several loosely connected tracts on exorcism, conjuring prayers, and other branches of magic art and astrology, beginning with a number of Arabic prayers and ending with sympathetic prescriptions for fever-fits. Between both an endless number of invocations, an Arabic

kaṣidah with Persian interlinear translation, other prayers in Arabic and Persian, etc.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَاعِزْ نَفْسِي بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْحَيُّ.

Many marginal additions, tables, and interlinear glosses.

No. 646, ff. 48, ll. 15-21; written partly in Naskhī (especially in the Arabic portions), partly in Nasta'liq; size, 8½ in. by 6½ in.

2806

A collection of similar tracts.

Tracts without any value, partly fragmentary and incomplete at the end, on astrology, geomancy, archery, and other arts and crafts of a similar kind, with many tables.

Beginning: دائره ابدح اينست حكم دارد آتشی باد آب الخ.

No compiler's name appears, nor any date.

No. 584, ff. 120, ll. 9-15; very unequal and inelegant Nasta'liq; size, 6½ in. by 4½ in.

2807

Miscellanies.

1. A long kaṣidah by 'Ain-alkudāt of Hamadān, the pupil of Aḥmad Ghazālī (died A. H. 517 = A. D. 1123, 1124); the poet was killed by order of Sulṭān Sanjar's wazir, A. H. 533 (A. D. 1138, 1139), comp. No. 1793 above, and Bodleian Cat., No. 1247.

Beginning, on fol. 10^a:

چشم بگشا که جلو دلداری
متجلی است از در و دیوار

2. A few mathnawi-baits and a tradition of the prophet, on fol. 19.

3. Scattered verses, on fol. 20^b, and a few prose-pieces, beginning with a saying of Shaikh Bahā-aldin Muḥammad 'Amīlī (see No. 2797 above), on fol. 22^a. Explanation of the three kinds of وجود, on fol. 23^a, of the منزل, منزل ملکوت, منزل ناسوت, مقام شیطانی, منزل, منزل لاهوت, etc., on fol. 25^a; verses of the Kurān, beginning with Sūrah 33, 72: اِنَّا عَرَضْنَا الْاِمَانَةَ: عَلَى السَّمَوَاتِ الخ, on fol. 25^b, followed by other indifferent fragments of verses and traditions.

College of Fort William.

No. 2355, ff. 10-30, 2 coll., each ll. 11 (on ff. 10-19) in Shikasta; diagonal lines and others without any fixed number, by various hands, in Shikasta and Naskhī (on ff. 20-30); size, 5½ in. by 3½ in.

2808

Miscellanies.

1. Fragment of a collection of short نصائح or admonitions, on ff. 75^a-78^b, entitled at the end: الرسالة الشريفة. It begins abruptly: بدان عمل کنی، سخن باندازه خویش. گوی، قدر مردم بشناس و حق هرکس بر خود منده، راز خویش نگامدار الخ. Dated A. H. 1002 (A. D. 1593, 1594).

2. A farmān by the emperor Akbar, on ff. 79-81^b, beginning: فرمان عالیشان جلال الدین محمد اکبر بادشاه غازی که بنوآب خان خانان سپهسالار شرف صدور و عتر ورود یافت، اعتضاد خلافت و فرمان روائی اعتماد سلطنت و کشور گشائی فص خاتم شجاعت و بختیاری آبروی فتوت الخ.

3. A fālnāma (فالنامه), containing good omens, drawn from the names of all the prophets, viz. Ādam, Nūḥ, Ibrāhīm, Ishāq, Ismā'īl, Ya'qūb, Zakariyyā, Yaḥyā, Mūsā, Hārūn, Shu'aib, Sālih, Lūṭ, Khidr, Yūnus, Idris, 'Aziz, Dhū-alkarnain, Hūd, 'Isā, Dā'ūd, Sulaimān, Yūsuf, Ayyūb and Muḥammad, on ff. 82^b-89^a, beginning: این اسمهای بیغمبران علیه (!) السلام است. اگر کسی خواهد که فال به بیند الخ. Dated by Yārbeḡ the 29th of Shawwāl, A. H. 1074 (A. D. 1664, May 25).

4. Another fālnāma, made by the wazir Yahyā Barmakī bin Khālid for Hārūn alrashid, on ff. 91^b-95^a, beginning: این فال ایست که یحیی برمکی بن خالد (که) وزیر بادشاه بود بجهت هارون الرشید انار الله برهانه بر سبیل اختصار ساخته و در صفر (سفر) و حضریا خود داشتی و صلاح و فساد در هر اموری در آن دیدی الخ. Dated on a Friday in the month of Dhū-alka'dah, A. H. 1074 (A. D. 1664, May-June).

5. Traditions (نملیات), on ff. 96^b-97^b, beginning: منعولست بزرگان گفته اند هرکس که این شش کار بکند هیچ بد بدو نرسد الخ. On fol. 98^a a few poems by Amir Khnsrau.

6. A few extracts from the diwāns of Sa'di, Khāḳāni, Nāṣih, etc., on ff. 101-106. Dated by Muḥammad Tāhir of Āgra, the 20th of Sha'bān, A. H. 1069 (A. D. 1659, May 13).

No. 208, ff. 75-106, written by many different hands, partly in Nasta'liq, partly in Shikasta, 1-3 coll., ll. 9-15; size, 9½ in. by 5½ in.

2809

Fālnāma az diwān-i-Hāfiz (فالنامه از دیوان حافظ).

A fālnāma or book of divination applied to the lyrical poems of Hāfiz of Shirāz, the الغیب اللسان, as he is called here (instead of the more correct لسان حمد عالم الغیبی که دانای مطالب (الغیب), beginning: خفیه خواطر بندگان الخ. It ends on fol. 13^b and is followed on ff. 14^a-16^a by a short tract, styled نامه‌های شیاطین و غره, containing mainly a string of various names and appellations of the devil.

No date. Bibliotheca Leydeniana.

No. 2641, ff. 16, ll. 7-11; Nasta'liq; size, 7½ in. by 4½ in.

2810

Miscellanies.

1. On ff. 200-205: a tarkibband, styled نسخه، with the always returning refrain:

که بچشمان دل مبین جز دوست
هر چه بینی بدانکه مظهر اوست

Incomplete at the end.

2. On ff. 206-211: fragments of an Arabic grammar and vocabulary with Persian explanation.

No. 2420, ff. 200-211, ll. 17-18 in the tarkibband; Shikasta by different hands; size, 9½ in. by 5¼ in.

2811

Miscellanies.

1. A tarkibband in honour of 'Ali, in fifteen bands (پانزده بند منقبت حضرت مرتضیٰ علی الخ), beginning, on fol. 336^a: ای که از نور جمالت شد منور آفتاب الخ. Dated the 20th of Šafar, A.H. 1198 (A.D. 1784, Jan. 14).

2. Topographical description of some fortresses in Kashmir and other matters connected with that country, beginning, on fol. 341^a: در کشمیر دولخانه قلعه مبارک الخ. بنا کرده حضرت جهانگیر پادشاه الخ.

No date.

No. 2486, ff. 336-345, ll. 10 in the first piece; the second in diagonal lines; Shikasta; size, 6½ in. by 4½ in.

2812

Miscellanies.

1. An anonymous geographical tract on the wonders of the inhabited quarter of the earth and the seven climates, beginning abruptly thus: اکنون شروع کنیم در شرح بعضی از آثار و علامات ایام سابق و ذکر برخی از عجائبات و غرائب, on ff. 181^a-203^b.

2. A short fragment of a collection of letters, without beginning or end, on ff. 207^a-211^a.

No. 1945, ff. 181-203, ll. 19, and 207-211, ll. 21; Nasta'liq by different hands; size, 9½ in. by 5½ in.

2813

Aḥwāl-i-Bāgh-i-Irām (احوال باغ ارم).

Account of the wonderful garden, called باغ ارم, in the Carnatic, in Tipu's realm, by Mirzā Akbal (this name appears only on fol. 76^a, not in the text, as it seems).

Beginning: خامه عجز صریر حقائق نگار نظر به عدم معرفت جمله حقیقت باغ معلوم الخ.

No date.

No. 1978, ff. 76-80, ll. 13; Shikasta; size, 9½ in. by 5 in.

2814

Tables of alphabets, for the greater part purely imaginary, as it seems; they begin with the قلم برناوی, that is the alphabet of the Egyptian Pharaohs at the time of Moses, in five different kisms; after that follows a so-called Greek alphabet (قلم یونانی), then a Hebrew one (قلم عبرانی) in various kisms, a Syriac one in two kisms, and many more, among which some very fantastic ones appear, for instance, the alphabet

of Solomon, with which talismans were written, a Zoroastrian one (قلم زردشتیان), which is entirely cuneiform, a Coptic one, a very funny alphabet of the Franks, with the additional statement, that these people write from the left to the right, a secret alphabet (قلم الاسرار), and many similar oddities.

This little MS. was presented by Lord Teignmouth.

No. 2074, ff. 16; size, 9 in. by 6 in.

2815

A farmān of the emperor 'Ālamgir (نقل فرمان), (اورنگزیب پادشاه).

Beginning: کفایت شعار مطیع الاسلام رسک داس بمرحمت پادشاهانده امیدوار بوده بداند از آنجا که همگی همت والا و تمامی الخ.

No. 1146, ff. 8, ll. 9; large ornamental Nasta'liq; illuminated frontispiece; all the lines on the first two pages surrounded by gilt stripes; size, 10½ in. by 7¾ in.

2816

Another farmān of 'Ālamgir (فرمان مرتب پادشاه), (اورنگزیب عالمگیر رازی), beginning with the same initial words as the preceding one: کفایت شعار مطیع الاسلام الخ.

It is followed, on fol. 27^a, by another short document, headed: مطابق فرمایش ملازمان مسترجانسنین (Johnson), کیفیت صورتحال بطور مرقوم شده احسن اینکه در صوبه بنگاله شش قسم محال است الخ.

On the fly-leaf is written: 'Regulations reg. the Revenues by Aurungzebe received from Moonshee Sudder ul deen, who found it in his father's Byāz or commonplace book, March, 1786.'

No. 1566, ff. 23-28, ll. 15; Shikasta; size, 9½ in. by 6½ in.

2817

An alphabetical index to some Persian work, arranged in European manner and beginning from the left. There is no indication to which book it refers, nor is it clear whether the figures refer to pages in a printed edition or to verses in a poem. The first word is آب with five references, beginning with ۱۷۸, and ending with ۱۰۰.

Sir Charles Wilkins.

No. 2359, ff. 38, 6 colls. in a page, each ll. 28; European handwriting; size, 8¾ in. by 6¾ in.

D. PARSEE LITERATURE.

2818

Ardāi-Virāfnāma in prose (اردای ویرافنامه نثر).

A Persian prose-version of the Pahlavi original of the Artā-Virāf-nāmak, beginning, on fol. 1^b: چون اردشیر بابکان بهادشاهی بنشست نود پادشاه را بکشت و جهان

را از دشمنان خالی کرد و آرمیده شد و دستوران و موبدان
که در آن روزگار بودند آنچه

This beginning differs only very slightly from that in MS. 28 of Haug's Collection and the two versions are no doubt identical, see another copy of the same in Bodleian Cat., No. 1950. The Pahlavi original was published, with an English translation and introduction, by Dr. M. Haug, Bombay and London, 1872 (comp. on our prose-version the Introductory Essays of that edition, pp. xv-xx); French translation by Adrien Barthélemy, Paris, 1887; see also F. Spiegel, *Die traditionelle Literatur der Parsen*, pp. 120-128. This version is probably the same on which the poetical paraphrase of Dastūr Zartusht bin Bahrām bin Pazhdū (see the immediately following copy) was based.

As title appears here: آغاز داستان ویران‌نامه و قصه
شاه اردشیر بابکان انوشیروان.

No date.

No. 830, ff. 1-50, ll. 11; large and distinct Nasta'liq; size, 8 in. by 5 in.

2819

Ardāi-Virāfnāma in verse (اردای ویران‌نامه نظم).

The Persian poetical version of the same Artā-Virāfnāmak, probably based on the preceding prose-version, by Zartusht bin Bahrām bin Pazhdū, who composed it immediately after the completion of the Zarātushtnāma or Zartushtnāma (a translation in Persian verse of the life of Zoroaster, written originally in Pahlavi), in the year 647 of the Yazdajird era (=A.D. 1277, 1278), comp. Rieu i. p. 47 sq. On this poetical paraphrase the English version of J. A. Pope, 'Ardai Viraf Nameh or the revelation of Ardai Viraf, translated from the Persian and Guzeratee versions,' London, 1816, is principally based; see also J. Wilson, *Religion of the Parsis*, pp. 435-444; Anquetil, *Zend-Avesta*, ii. p. xxxii; Sachau, *Contributions to the knowledge of Parsee Literature*, *Journal of the Royal Asiatic Society*, 1870, p. 279, etc.

The author's name appears here, on fol. 77^a, l. 4:
کنون زرتشت بن بهرام پزْدو بیاور شرح حال قصه برگو.
The Zartushtnāma, here called مولود زرتشت, and its poetical paraphrase, are mentioned on fol. 75^a, l. 13; the Ardāi-Virāfnāma itself, and the heavenly voice which bade the author write a poetical version of this work too, on fol. 75^b, l. 9 sq.

Beginning (different from that in Rieu):

سر دفتر بنام پاک زندان
نگهدار زمین و چرخ گردان

The present copy, which is not dated, seems more an abridgement of the book than a complete representation of it. Another poetical version of the Ardāi-Virāfnāma, by Kā'ūs, Herbad of Nausāri, is noticed by Anquetil, *Zend-Avesta*, ii. p. xxx.

No. 2506, ff. 47-78, 2 coll., each ll. 15; Nasta'liq, the last page supplied later; size, 7½ in. by 4½ in.

2820

Sad Dar (صد در).

A popular exposition of the Zoroastrian law, called the Hundred Gates from the hundred sections into which it is divided, in Persian prose, derived in its contents from the Avastā, Zand and Pāzand, and beginning, on fol. 51^b: سپاس و ستایش مر خدایا ایح.

It is, no doubt, the basis of the better-known poetical version, made by Īrānshāh bin Malikshāh at the request of the illustrious Dastūr Shahriyār bin Dastūr Ardashir bin Bahrāmshāh, in the year 864 of the Yazdajird era (A. D. 1495=A. H. 900), comp. Rieu i. pp. 48 and 49; Bodleian Cat., Nos. 1945 and 1946; translated into Latin by Th. Hyde in 'Veterum Persarum, etc., religionis historia,' Oxford, 1760 (second edition), pp. 431-488; Anquetil, *Zend-Avesta*, ii. p. xxxiv; Sachau, *Contributions*, p. 280, etc. The present prose-version has been translated into English by West, S. B. E., xxiv. pp. 253-361, Oxford, 1885.

No date.

No. 830, ff. 51-155, ll. 11; large and distinct Nasta'liq; size, 8 in. by 5 in.

2821

Kitāb-i-shāyist u nāshāyist (کتاب شایست و ناشایست).

Exposition of the chief doctrines and religious ordinances of the Parsees, in Persian prose, intermixed with some pieces in Zend, and beginning: این کتابیست که در شایست و ناشایست که از دین ایح.

On account of its being divided, like the صد در (see the preceding copy), into 100 sections, it is called here کتاب صد در, just as in the Paris MS., where it appears as Sadder Bundeshesh; other copies are noticed in Bodleian Cat., Nos. 1952 and 1953, and in Rieu iii. p. 1067, No. II; comp. also Spiegel, *Die traditionelle Literatur der Parsen*, p. 168 sq., where extracts are given; and J. Wilson, *Religion of the Parsis*, pp. 444 and 445.

This copy was presented by Mr. Romer, August 31, 1837.

No. 2506, ff. 1-46, ll. 15; Nasta'liq; ff. 41-46 greatly injured; size, 7½ in. by 4½ in.

2822

Parsee mathnawis.

A curious collection of mathnawis, written apparently by a disciple of the Zoroastrian creed who may be identical with the author of the poetical version of the Sad Dar or the Hundred Gates, Īrānshāh bin Malikshāh, who wrote about 864 of the Yazdajird era (=A.D. 1495), see No. 2820 above. We conjecture this, from one of the last chapters of the third mathnawi (fol. 180^a sq.) where the author enumerates with similar praises, as in the Sad Dar, a number of illustrious Dastūrs, among others Ardashir and Shahriyār, and repeatedly mentions Malikshāh and Īrānshāh, the latter of which might very well be his own name. The principal Dastūr who encouraged him to write these mathnawis was Dastūr

Nûshîrwân, see fol. 74^b, l. 8: بمن گفت دستور نوشیروان and in many other places.

The *first mathnawî*, a poetical version of an older prose-treatise (see fol. 74^a, lin. penult.: بمن این نسر: کنم نظم: زیبا به نظم آورم (read نسر); and 74^b, l. 1: (امشاسفندان روا), is styled امشاسفندنامه, and gives a poetical account of the duties and performances of the thirty-one (not thirty-three سی و سه, as both the preface and epilogue state) Amshâspands, viz.: 1. بهمن; 2. خرداد; 3. شهریور; 4. سِفندار مَزَد; 5. خورشید; 6. دی باذر; 7. مَرَداد; 8. آذر; 9. آبان; 10. خورشید; 11. ماه; 12. تیر; 13. گوشرنگ; 14. دَتی بَهر; 15. مَهر; 16. سَروش; 17. باد; 18. قَرورَدین; 19. دَرهَرَام; 20. رام; 21. دی بدین; 22. دی بدین; 23. دین; 24. آرد (in the heading of the chapter ارشوانگ); 25. آشتاد; 26. آسمان; 27. دامیاد; 28. مانتره; 29. انارام; 30. هوم; 31. بُرز; and begins, on fol. 73^b:

بنام خداوند روزی رسان — که هست آگه اندر دل بندگان

The *second mathnawî* looks like an extract from the Shâhnâmâ and contains the story of Rustam and Isfandiyâr, beginning, on fol. 114^a:

بنام خداوند دستار زند — خداوند دارنده ارجمند
The first chapter-heading is: آغاز داستان رفتن اسفندیار بنزد رستم زال بزابلستان بنزد رستم زال.

The *third mathnawî* is styled حکایت شاه نظام and treats of the killing of several Dastûrs by order of Shâh Nizâm in the year 724 (of the Yazdagird era, we suppose), see fol. 174^a, l. 4 ab infra. Beginning:

بنام یکی داور غیب دان
که او هست بر بندگان کامران

To one of these martyrs, بهرام بِنَدار, and his offspring, the pedigree of the three Dastûrs, mentioned above, viz. Nûshîrwân, Ardashîr, Shahriyâr, etc., is traced in the epilogue, beginning on fol. 180^a, last line.

A more detailed investigation into these mathnawîs and especially into the very elaborate genealogy of these Parsee Dastûrs would be of great interest and importance for the history of the Zoroastrian creed in Khurâsân and Kirmân.

No date. Bibliotheca Leydeniana.

No. 2786, ff. 73-186, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 6½ in.

2823

Another copy of the same three Parsee mathnawîs.

1. The Amshâsfandnâma, on fol. 1^a, beginning:

بنام خداوند روزی رسان
که هست آگه اندر دل بندگان

For the mention of Dastûr Nûshîrwân and of the older prose-treatise which has here been put into verse, see on

IND. OFF.

که این نصر) (نسر) بر خواند الخ and (نسر) زیبا به نظم آورم. The thirty-one Amshâspands are found here: 1. on fol. 3^b; 2. on fol. 5^a; 3. on fol. 7^a; 4. on fol. 8^a; 5. on fol. 9^b; 6. on fol. 11^a; 7. on fol. 16^b; 8. on fol. 17^b (from fol. 17 onwards they are called ایزد instead of امشاسفند); 9. on fol. 19^a; 10. on fol. 20^a; 11. on fol. 21^a; 12. تشر or تشر, on fol. 21^b; 13. گوشرنگ or گوشرنگ, on fol. 23^a; 14. on fol. 24^b; 15. on fol. 26^b; 16. on fol. 29^b; 17. on fol. 34^a; 18. on fol. 34^b; 19. on fol. 35^b; 20. on fol. 37^a; 21. on fol. 37^b; 22. on fol. 38^b; 23. on fol. 39^b; 24. ارشونگ or ارد, on fol. 40^a; 25. on fol. 40^b; 26. on fol. 41^a; 27. on fol. 41^b; 28. on fol. 42^b; 29. on fol. 43^a; 30. on fol. 43^b; 31. on fol. 44^a. Here as in the preceding copy both preface and epilogue speak of thirty-three (سی و سه) Amshâspands, see fol. 2^a, l. 3 ab infra, and fol. 44^b, l. 8.

2. Rustam and Isfandiyâr (first heading: آغاز داستان (رفتن اسفندیار بزابلستان بنزد رستم زال), on fol. 45^b, beginning: بنام خداوند دستار زند الخ.

3. Hikâyat-i-Shâh Nizâm, on fol. 110^b, beginning: بنام یکی داور غیب دان الخ.

The date 724 of the Yazdagird era appears here, on fol. 111^a, l. 1.

Bibliotheca Leydeniana.

No date. The transcriber was Kaiqubâd, son of Rustam.

No. 2777, ff. 124, 2 coll., each ll. 12; Nasta'lik; size, 8¼ in. by 6½ in.

2824

Kiṣṣa-i-Sanjân (قصه سنجان).

The history of the settlement of the Parsees in India, told in Persian verse by Bahman bin Kaiqubâd bin Hurmuzâr Sunjâni (see fol. 19^a, l. 8 sq.) at Nausâri in the year 969 of the Yazdagird era = A. D. 1600 (see fol. 19^b, lin. penult.). It begins:

بنام ایزد دانای سبحان
بهر دم می سرایم نکته از جان

This poem, which was translated into English by E. B. Eastwick, with notes by John Wilson, in the Journal of the Bombay Branch of the Asiatic Society, vol. i. pp. 167-191, has been noticed by Rieu i. p. 50; comp. also W. Hamilton, Description of Hindostan, vol. i. p. 613; Dosabhoj Framjee, The Parsees, London, 1858, pp. 7-21; Anquetil, Zend-Avesta, Discours Préliminaires, pp. 318-324; ii. p. xxxiv; and J. Wilson, Religion of the Parsis, pp. 210-213. The present copy is apparently a transcript of that in the British Museum, as the name of the copyist, Rustam ibn Mobad Bahrâm (see fol. 21^b, ll. 3 and 4, and fol. 23^b, l. 1), as well as the date 1107 of the Yazdagird era, month of Bahman = A. H. 1151, Jumâdâ II (A. D. 1738), and the place, viz. Sûrat (see fol. 20^b, ll. 7, 8, and 11), are exactly the same. In a versified epilogue of the transcriber,

on fol. 23^a, last line, the date appears once more in this form :

سنه از یزدجردی گرنهانی - میان غرق را با نقطه خوانی
that is غرق = 1107.

Bibliotheca Leydeniana.

The proper order of the leaves is: 1-17, 22, 18-21, 23.

No. 2572, ff. 23, 2 coll., each ll. 11; large and distinct Nasta'lik; size, 8½ in. by 6½ in.

2825

نکاح بستن بروش موبدان هندوستان.

The Marriage Ritual of the Parsees, beginning:

بنام ایزد بخشاینده بخشا بشکر مهربان الخ

No date.

No. 1619, ff. 6, ll. 11; Nasta'lik; size, 7¾ in. by 5½ in.

2826

Dasâtir (دساتیر).

A complete but unfortunately very worm-eaten copy of the Dasâtir or words of the ancient prophets, twelve before Zartusht and three after him, written in a kind of fictitious language, which most likely formed the secret medium of communication between the members of a particular theosophical sect, nearly related to the Parsees, and accompanied with a Persian paraphrase, see for fuller information the description of this work in Bodleian Cat., No. 2402, and compare De Sacy in Journal des Savans, Jun. 1821, p. 16 sq.; Dabistan, translated by D. Shea and A. Troyer, Paris, 1843, vol. i. pp. xix-lxv, and p. 20 sq.; Spiegel's review of this work in 'Jahrbuch für wissenschaftliche Kritik,' Aug. 1844; J. Darmesteter, Le Zend-Avesta, i. avant-propos, pp. xv and xvi; and A. Chodzko, Le Deçatir (no date). The text with English translation and glossary was published by Mullâ Firûz bin Kâ'us in 2 vols., Bombay, 1818, new edition of the translation only, Bombay, 1888, with a reprint of the 'Discussion on the Desatir' from the introduction to the Dabistan; a Gujerati version appeared in Bombay, 1848.

Beginning: هوزامیم فہ مزبان ہزما ہرس و ز ماس ہر
شیور ہر دیور ہنام بہ یزدان الخ

The *first chapter* (not marked by a special heading) deals with Mâhâbâd, on fol. 1^b or 2^a; the *second* is headed افرام حی (? جی) شت وخشور, on fol. 20^b; the *third*, شت شای کلیو, on fol. 28^b; the *fourth*, شت وخشور گلشاه, on fol. 34^a; the *fifth*, نامہ سیامک, on fol. 39^b; the *sixth*, نامہ شت وخشور ہوشنگ, on fol. 42^b; the *seventh*, نامہ شت وخشور ہومورس, on fol. 45^a; the *eighth*, نامہ شت وخشور ہومورس, on fol. 47^a, first line; the *ninth*, نامہ فریدون, on fol. 50^a, first line; the *tenth*, نامہ منوچہر, on fol. 56^a, lin. penult.; the *eleventh*, نامہ کیخسرو, on fol. 59^a; the *twelfth*, نامہ زرتشت, on fol. 60^b; the *thirteenth*, نامہ سکندر, on fol. 63^a; the *fourteenth*, نامہ پنجم, on fol. 80^a, first line; the *fifteenth*, نامہ نخت, on fol. 81^a; the *sixteenth*, نامہ ساسان, on fol. 108^b.

According to a note on fol. 1^a this copy had come into the possession of Mullâ Kâ'us, the father of Mullâ Firûz (who afterwards edited and translated it), in A.H. 1180 (A.D. 1766, 1767), and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Firûz. A commentary on the Dasâtir (شرح دساتیر) by Najaf 'Ali, son of Muhammad 'Azim-aldin, which was dedicated to Sir Henry Elliot, is mentioned in Rieu iii. p. 1038^b, No. I.

Bibliotheca Leydeniana.

No. 2718, ff. 111, ll. 14; Nasta'lik; size, 9¾ in. by 5½ in.

2827

Another copy of the same.

Beginning as in the preceding copy; the book is styled here قسۃ آتش پرستان or تاریخ کبران.

Dated the 19th of Rabi'-alâkhar, A.H. 1214 (A.D. 1799, Sept. 20); presented by Lieut.-Col. Wm. Kirkpatrick, May 30, 1804.

No. 245, ff. 102, ll. 15; clear and distinct Nasta'lik; size, 8 in. by 5¾ in.

ADDITIONAL MSS.

I. GENERAL HISTORY.

2828

Jâmi'-altawârikh (جامع التواريخ).

A very valuable (despite some occasional misspellings) and, comparatively speaking, one of the most complete copies of Rashid Tabib or Rashid-aldin's rare general history, see above, No. 17, almost identical in its contents with the British Museum copy, Add. 7628 (Rieu i. p. 74 sq.), and arranged in the same peculiar manner, viz. beginning with the *second* volume and concluding with the *first*. It is the same MS. which Mr. W. Morley has described in the J. R. A. S., vol. vii. pp. 267-272, and to which he refers in his Descriptive Cat., p. 5, No. ii.

Contents:

General preface of the whole work, on ff. 403^b-407^a, headed: هذا کتاب جامع التواريخ, and beginning: فهرست کتاب داستانها و فذلک حساب بیانها حمد و ثناء و آفرین حضرت مقدس جهان آفرین الخ.

On ff. 405^a, l. 11, and 406^a, l. 10, the title is given incorrectly as جوامع التواريخ. According to the statement on fol. 406^a sq. the whole work was originally divided into three volumes (مجلد); the *first volume*, containing two bâbs, on the origin and history of the Turkish tribes, and on the history of C'ingizkhân, his ancestors and descendants, down to the accession of Uljâ'itû Sultân respectively, the first subdivided into a dibâca and four faşls, the second into two faşls; the *second volume*, containing likewise two bâbs, on the life of Uljâ'itû to the time of the composition of

this work, and on the general history of the world, from Ādam to A. H. 700 (A. D. 1300, 1301) respectively, the second *bāb* being subdivided into two *kisms*, the first of which contains two *faṣls*; the *third volume* containing a geographical description of the world.

First volume, on ff. 408^b–599^a, composed by order of Ghāzānkhān (A. H. 694–703 = A. D. 1295–1304) and therefore styled تاریخ غازانی (see fol. 410^b, l. 2), beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان
مرآفیدگار بیچون و مبدع الخ

Bāb I, on the Turkish tribes, etc.:

Dibāca, on fol. 411^b: در ذکر حدود بعضی مواضع اقوام
اتراک و تفصیل اسمی هر شعب

Faṣl 1, on fol. 413^b: در تاریخ و حکایات اقوام اغوز
و بیست و چهار شعبه مذکور از فرزند زادگان او (و) بعضی
برادران و عترتدگانش که با او متفق بوده اند الخ

Faṣl 2, on fol. 417^a, l. 3: در ذکر اقوام از اتراک که ایشان
را این زمان مغول گویند لیکن در قدیم هریک قوم از
ایشان علی الانفراد به لقبی و اسمی مخصوص بوده اند الخ

Faṣl 3, on fol. 425^a: در ذکر اقوامی از اتراک که ایشان
علی حده پادشاهی و مقدمی داشته اند لیکن ایشان را
با اقوام اتراک که در فصل سابق یاد کرده شد و با اقوام
مغول زیادت نسبتی و خویشی نبوده اما بشکل و زبان ایشان
نزدیک بوده اند الخ

Faṣl 4, on fol. 431^a: در ذکر اقوامی از اتراک که در زمان
قدیم لغت ایشان مغول بوده و از ایشان اقوام بسیار
پدید آمده اند الخ

Bāb II, on the history of Čingizkhān, etc.:

Faṣl 1, on fol. 443^a: در بیان داستان آباء و اجداد
چنگیزخان بما فیه حکایات احوال خویشان ایشان و آن
ده داستان است و بیشتر دیباچه در بیان کیفیت ظهور
ایشان گفته میشود الخ

Faṣl 2, on fol. 456^b, first line: در داستانهای چنگیزخان
و اوروق (اروغ or اوروغ) نامدار (او که) بعضی پادشاه
(قآن or) هر عهدی شده اند و بعضی پادشاه الوس معین
بما فیه مجمل حکایات پادشاهان اقالیم عالم که معاصر
ایشان بوده اند تا شهر سنه خمس و سبعائنه هجری

According to the last words of this heading the second *faṣl* should go down to A. H. 705 (A. D. 1305, 1306) in Uljā'itū's reign, but in the present copy it ends with the death of Abākākhān, A. H. 680, the 20th of Dhū-alhijjah (A. D. 1282, April 1), so that the reigns of Takūdār, Arghūnkhān, Kaikhātūkhān, and Ghāzānkhān, corresponding to ff. 283–394 in No. 17 above, are entirely wanting here, a fact which is not stated in Mr. W. Morley's account in the J. R. A. S., loc. cit. The main portion of this first volume, including the general preface, is edited with French translation and copions notes by Et. Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836. This part is dated the 6th of Sha'bān, A. H. 1082 (A. D. 1671, Dec. 8), by Ṭāhir ibn 'Abd-albākī 'Alā'ī.

Second volume, on ff. 1^b–402^a, beginning: حمد و مدح
و آفرین حضرت جهان آفرین را که صانع صنائع غریب
و مبدع بدائع عجیب است الخ

Bāb I, on the life of Uljā'itū Sulṭān, is missing here altogether.

Bāb II, on the general history of the world to A. H. 700 (A. D. 1300, 1301), with the following subdivisions (which differ in many respects from the original scheme indicated in the general preface above):

Mukaddimah, on fol. 1^a: در ذکر آدم و فرزندان نوح
و اولاد و پادشاهی گیومرت که اول پادشاهان فرس بود الخ

Kism I, on fol. 4^b, first line: در ذکر ملوک فرس و احوالی
که در عهد هریک واقع شده از ظهور انبیاء و دیگر حوادث
از زمان گیومرت تا آخر عهد یزدجرد شهریاری که آخر ملوک
فرس است, in one *faṣl* and four *ṭabakāt*, on ff. 4^b,
16^b, 28^a, and 36^a, first line.

Kism II, on fol. 55^a (here the wrong title زبدة التواریخ
is given to the جامع التواریخ, comp. Rieu, Supplement,
p. 15^b, and Rosen, Persian MSS., p. 82 sq.): در ذکر
سید الاصفیاء محمد المصطفی علیه افضل التحیات
و التسلیمات و خلفاء او تا آخر روزگار المعتمص بالله و
لک, like-
wise in four *ṭabakāt* (which, however, from the second
onwards are called *maḳālah*), on ff. 55^a, 99^a, 118^a, and
140^b. These two *kisms*, which are dated on fol. 183^a,
in the month Shawwāl, A. H. 1081 (A. D. 1671, Febr.–
March), evidently correspond to the *first faṣl* of the *first*
kism only in the original scheme of the general preface,
and all the following sections, which have no systematic
numbering at all, represent the *second faṣl* of the same
first kism. The original *second kism*, a continuation of
Uljā'itū's history, is entirely wanting here.

History of Sulṭān Maḥmūd bin Sabuktāgīn, his
ancestors and descendants, with many particulars
referring to the Sāmānide, Būyide, and Dailami
dynasties (styled in the colophon سلطان محمود بن
تاریخ سلطانی محمود بن), on ff. 184^b–212^a, beginning:
این تاریخ مختصری است مشتمل بر شرح مقامات سلطان محمود الخ
The detailed account of the Ghaznawides goes down to
the death of Sulṭān Abū-alfath Maudūd bin Mas'ūd bin
Maḥmūd (A. H. 432–441 = A. D. 1041–1049), after which
a very concise summary of his successors follows, down
to Khusraushāh who ascended the throne in A. H. 547
(A. D. 1152); W. Morley's statement, loc. cit., that
Maudūd died A. H. 547, must be due to an extraordinary
oversight. This part is dated by the same scribe as
the foregoing sections, in the month Dhū-alhijjah, A. H.
1081 (A. D. 1671, April–May).

History of the Saljūks, on ff. 213^b–234^a, beginning:
سپاس و ستایش خدایا جل جلاله و تقدست اسماء الخ
and ending with the death of Sulṭān Abū Ṭālib Toḡhrul
bin Muḥammad bin Malikshāh, i. e. Toḡhrul III, the
last Saljūk ruler, in A. H. 590 (A. D. 1194, not 589, as

is stated here, which is in disagreement with the statement in the immediately following appendix). To this part is added, on ff. 234^b-236^a, a ذیل or appendix from the pen of Abū Ḥamid Muḥammad bin Ibrāhīm, who composed it in Rabi' II, A.H. 599 (A.D. 1202, Dec., to 1203, Jan.), eight years and two months after Toghrul's death, containing an account of the last years of Saljūq rule.

History of the Sultāns of Khwārizm (تأریخ سلاطین), (خوارزم از ابتداء دولت تا انتها مملکت ایشان), on ff. 236^a-246^b, beginning: سلاطین خوارزم که جلّ اعلیٰ: ایشان نوشتگین الخ, and going down to the last independent ruler of Khwārizm, Sulṭān Jalāl-al-dīn (A.H. 617-628=A.D. 1221-1231); but the account of his last years is wanting here, as the copy comes to an abrupt end on fol. 246^b; the last distinct date that appears is A.H. 625 (A.D. 1228), on fol. 245^b, l. 16. W. Morley, loc. cit., represents this history of the Khwārizmshāhs as belonging to Abū Ḥamid's appendix—an impossibility, considering the date of the latter, viz. A.H. 599.

History of Ughūz, his descendants, and the rulers of the Turks (styled according to the colophon تأریخ (اغوز و شرح احوال او و دیگر سلاطین و ملوک ترک مؤرخان اترک و روایات چالاک), on ff. 247^b-258^a, beginning: چنین تقریر میکنند که نوح علیه السلام الخ. The two sections mentioned in Rieu i. pp. 75 and 76, as occurring in the British Museum copy between the histories of the Khwārizmshāhs and Ughūz, viz. the history of the Salghuris of Fārs and that of the Isma'īlis, are missing here.

History of the Kings of Cīn (or *Khatā*, i. e. *China*) and *Mācīn* (تأریخ ملوک (و) خانات چین و ماچین), down to the final conquest of China by Uktāi Kā'ān in A.H. 631, Jumādā I (A.D. 1234, Febr.), on ff. 259^b-282^a, beginning: ممالك اقوام مذکور چند پاره ولایت: معظم است الخ.

History of the Jews (تأریخ بنی اسرائیل), on ff. 283^b-307^a, in six faṣls, beginning: سپاس بیقیاس خداپرست: که آفریننده عقل و جان و بدید کننده زمین و آسمان است الخ. This part is dated Safar, A.H. 1082 (A.D. 1671, June-July).

History of the Franks (تأریخ افرنج و قیاصه) from the creation to A.H. 705 (A.D. 1305, 1306), on ff. 307^b-368^a, beginning with a detailed index (فهرست اقسام ابواب تأریخ افرنج از ابتداء ظهور آدم صفی علیه السلام با (تا) read) این زمان که شهور سنه خمس و سبعائنه (هجری است).

Kism I. از ابتداء ظهور آدم علیه السلام تا زمان ولادت مسیح علیه السلام, in four bābs, on ff. 308^a (first and second), 309^a, first line, and 309^b.

Kism II. از مبداء ولادت عیسی علیه السلام الی یومنا هذا الخ, likewise in four bābs, on ff. 310^b, lin. penult., 311^a, 311^b, and 313^b. The last and longest of these bābs contains extensive lists of emperors and popes, often in a very curious and misleading form of spelling.

This part is dated the first of Rabi' I, A.H. 1082 (A.D. 1671, July 8).

History of India (احوال سلاطین هند و هندیان), on ff. 368^b-396^a, beginning: ازین جهت طول و عرض: ممالك هندوستان بغایت وسیع و فسیح است الخ.

Extracts from this section in English have been published by Sir Henry Elliot in his 'Bibliographical Index,' pp. 28-47, and reprinted in the 'History of India,' i. pp. 44-73. It is divided into the following two kisms:

Kism I. در معرفت حساب قرون و ادوار و استینابت (و استبانت) (read) خبر خوک و کلب و کمیت مساحت زمین عموماً و اعداد کوهها و رودها و شهرها و قری و ضیاع و جزائر زمین هند خصوصاً in ten (read ده instead of دو) faṣls, on fol. 369^a, first line. According to the detailed account of this section in the Arabic MS. of the Royal Asiatic Society (W. Morley, p. 8), the first kism ought to contain eleven faṣls; the first five of our copy agree with the corresponding numbers there, but the sixth here is the seventh of that MS., and so on. This discrepancy is simply due to the fact that the copyist left out the heading فصل ششم on fol. 377^b, l. 4 before the words ذکر ولادت باسادیو و پادشاهان هند که پیش از سلطان محمود بوده اند, and consequently got wrong in all the following numbers.

Kism II. در کیفیت ولادت شاکمونی و حالات و مقالات, dealing, وضع تناسخ از نسخ و مسخ و فسخ و رسخ exclusively with Buddha's life and teachings, in twenty faṣls, on fol. 385^b; here again the MS. of the Royal Asiatic Society contains twenty-one, but one of these, viz. that containing a list of Indian books, is omitted in all the Persian MSS. of the *تواریخ* and only found in the Arabic version, see W. Morley, pp. 9 and 10, foot-note. Appended to this section, on ff. 396^b-402^b, is the treatise on metempsychosis, or rather, in refutation of metempsychosis, extracted from the *کتاب* of *توضیحات* رشیدی, as stated in the colophon of the previous section, and beginning: بدانکه اعتقاد اهل تناسخ آنست که نفوس قدیم است و هر نفسی که از بدنی مفارقت کرد ببدنی دیگر غیر آن بدن متعلق شد الخ.

This part is dated the 25th of Rabi' I, A.H. 1082 (A.D. 1671, August 1), by the same Ṭāhir ibn 'Abd-albāki 'Alawī.

The *third volume* or geographical part is not found in this nor in any other copy extant.

A great number of smaller blank spaces, partly perhaps for the insertion of illustrations, but in many cases denoting real lacunas in the original from which this copy was transcribed, are found on ff. 156^b, 161^a, 161^b, 209^b, 210^a, 373^b, 374^a, 374^b, 378^a, 378^b, 381^a,

452^b, 455^a, 455^b, 456^a, 494^b, 495^a, 524^b, 536^a, 536^b, 538^b, 539^a, 540^a, 557^a, 568^b, 569^a, 569^b, 570^a, 572^a, and 572^b; besides many slight omissions of words and phrases.

To the references given above in No. 17 must be added Rieu, Supplement, pp. 15 and 16.

Bibliotheca Leydeniana.

No. 3524, ff. 599, ll. 25; excellent Nasta'liq; size, 14½ in. by 9½ in.

2829

Fragments of general histories and biographies.

A conglomerate of incoherent pieces in an absolutely bewildering disorder, with endless lacunas; so far as the contents can be ascertained, they divide themselves into the following *two* classes:

I. Fragments of the *fourth volume* of Mirkhwānd's *روضة الصفا* (see above, Nos. 24-28 and 48-54), arranged in chronological order, on ff. 1-191, viz.:

1. Unconnected portions of the history of the Dailamites of Jurjān and Gilān, and of the history of the Ghaznawides, on ff. 132-138, 186 and 187, 189, 190 and 191 (lacunas after ff. 138, 187, 189, and 191); the Ghaznawide rulers begin on fol. 136^b with Nāṣir-al-din Sabuktāgin. The last item, on fol. 191^b, is the accession of Sulṭān Muḥammad bin Maḥmūd bin Sabuktāgin.

2. Unconnected portions of the history of the Būyides, from 'Aḍud-aldaulāh to Abū 'Alī Kaikhusrau (fol. 142^a), and of the history of the Isma'īlis or Fāṭimides in Maghrib and Egypt, on ff. 154-164, 139-153, 182-184^b, l. 3 (lacunas after ff. 164 and 153); the Isma'īlis begin on fol. 142^a, last line; the story of Ḥasan Ṣabāḥ on fol. 152^b.

3. Unconnected portions of the history of the Saljūqs, dealing particularly with Sulṭān Malikshāh, Sulṭān Sanjar and Tughānshāh, on ff. 184^b, l. 4-end of 185^b, 165-181, 39-75^a, l. 3 (lacunas after ff. 185, 172, 177, 181, and 54); the proper heading appears on fol. 184^b, l. 4, *ذكر طبقه سلجوقي النج*, and the end on fol. 75^a, l. 3, corresponding to Vullers' edition of 'Mirchondi Historia Seldschuckidarum' (Giessen, 1837), pp. 1 and 272 respectively. As dates appear A.H. 446 (A.D. 1054, 1055), on fol. 169^a, first line; A.H. 482 (A.D. 1089, 1090), on fol. 44^a, first line; A.H. 551 (A.D. 1156), on fol. 55^a, l. 12, etc.

4. Unconnected portions of the history of the Khwārizmshāhs, on ff. 75^a, l. 4-82, 88-108, l. 4 ab infra (lacuna after fol. 82); the proper heading: *گفتار در استیلاي خوارزمشاهيان و شرح حكومت ايشان النج* appears on fol. 75^a, l. 4; the fragments deal especially with Sulṭān Muḥammad Khwārizmshāh, i.e. Muḥammad bin Tuktush (A.H. 596-617 = A.D. 1200-1221), and Sulṭān Jalāl-al-din Khwārizmshāh (A.H. 617-628 = A.D. 1221-1231). As dates appear A.H. 706 (correctly 606 = A.D. 1209, 1210), on fol. 90^a, first line; A.H. 618 (A.D. 1221), on fol. 101^b, l. 3; A.H. 620 (A.D. 1223), on fol. 102^a, l. 5 ab infra; A.H. 621 (A.D. 1224), on fol. 103^b, l. 2; A.H. 625 (A.D. 1228), on fol. 105^b, l. 7 ab infra, etc.

5. Unconnected portions of the history of the Karā-khitā'is of Kirmān, and of the history of the Muẓaffaris, on ff. 108^a, l. 4 ab infra-116, 1-38, 188 (lacunas after 116 and 38); the latter part deals particularly with Amīr Mubārīz-al-dīn Muḥammad and his son Shāh Shujā' (A.H. 760-786 = A.D. 1359-1384). The Karā-khitā'is begin, on fol. 108^a, l. 4 ab infra, with the proper heading: *ذكر جمعي از قراختائيان که در کرمان حاکم شده اند*; and the Muẓaffaris on fol. 111^b, l. 5. As dates appear A.H. 632 (A.D. 1234, 1235), on fol. 108^b, l. 7; A.H. 694 (A.D. 1295), on fol. 111^b, ll. 6 and 7; A.H. 719 (A.D. 1319), on fol. 114^b, l. 9; A.H. 733 and 734 (A.D. 1332-1334), on fol. 115^a, l. 9; A.H. 742 (A.D. 1341, 1342), on fol. 1^b, l. 12; A.H. 780 (A.D. 1378, 1379), on fol. 37^a, l. 3 ab infra, etc.

6. Unconnected portions of the history of the Atābegs, and of the history of the Ghūrīdes, on ff. 117-131, 83-86 (lacunas after ff. 131 and 85). As dates appear A.H. 570 (A.D. 1174, 1175), on fol. 130^a, l. 7; A.H. 595 (A.D. 1199), on fol. 83^a, first line, etc.

7. A small portion of the history of the kings of Dihlī, on fol. 87; the death of Sulṭān Shams-al-dīn Īltatmish and the accession of Sulṭān Rukn-al-dīn Firūzshāh, in A.H. 633 (A.D. 1236), appear on fol. 87^b, ll. 7 and 8.

II. Fragments of Nūr-allāh bin Sharīf-al-ḥusainī's *مجالس المؤمنین* (see above, No. 704), on ff. 192-316, viz.:

8. Unconnected portions of the eighth majlis, containing in sixteen *جند* the history of the sixteen Shī'ah dynasties; of these sixteen *جند* there appear here the second to the fifth, part of the sixth, the seventh to the eleventh, and the thirteenth to the sixteenth, on ff. 206 and 207, 274-277, 294, 289-292, 208 and 209, 192 and 193, 257-262, 235-242 (lacunas after ff. 207, 277, 294, 292, 209, and 193), viz.:

جند دوم در متقدمین از حضرت سادات ولایه و لایات که اندلس بوده اند, the earlier Sayyids who became rulers of Spain, from Idrīs bin 'Abdallāh (date here A.H. 109, correctly 169 = A.D. 785, 786, see Rieu i. p. 112^b) to Muḥammad bin Idrīs, styled Mahdī, on fol. 206^a.

جند سیم در سادات رفیع الدرجات که سلاطین یمن بوده, Sayyids who became kings of Yaman, on fol. 207^a.

جند چهارم در شرفا و حکام مکه, the Sharīfs of Makkah, on fol. 276^a.

جند پنجم در ذکر بنی فاطمه که در دیار مغرب و مصر خلیفه شدند و ایشانرا اسمعیلیه و عبدیه نیز گویند, the Fāṭimides or Isma'īlis of Africa and Egypt, on fol. 275^a, l. 3 ab infra.

جند هفتم در آل بویه که ایشانرا دیلمه نیز خوانند, the Būyides or Dailamites, on fol. 294^b (part of *جند ششم*, containing the history of the Dailamites of Jurjān and Gilān, which is not marked in our fragments, is found on fol. 294^a).

جند هشتم در احوال آل حمدان, the Āl-i-Ḥamdān, on fol. 291^b, l. 3 ab infra.

جند نهم در صفاریه, the Ṣaffarīdes, on fol. 208^a.

جند دهم در احکام بنی عقیل, the Banû 'Ukail, on fol. 192^a, l. 4 ab infra.

جند یازدهم در بنی اسد که ایشان را مزیدی نیز خوانند, the Banû Asad, on fol. 193^b.

جند سیزدهم در متأخرین سلاطین علویة گیلان, the late Sayyids or Kārkiyās (see fol. 260^b) of Gilân, on fol. 257^b, first line.

جند چهاردهم در سلاطین علویة قوامیة مرعشیة (read مارندران, the Kivâmi or Mar'ashi Sayyids of Mâzandarân, on fol. 262^a.

جند پانزدهم, in two طائفه, viz.:

(a) ملوک مازندران که ایشان را باوندیة خوانند, the Bâwandi kings of Mâzandarân, in three firḡas, on fol. 235^b.

(b) در ملوک رستمدر که ملوک (? بملوک) گاوپاره اشتهار دارند, the kings of Rustamdâr or Gâopârah, on fol. 238^a, second line.

جند شانزدهم در سادات مشعشع والی خوزستان Musha'sha' Sayyids of Khûzistân, on fol. 240^a.

9. Unconnected portions of the purely biographical accounts in the various مجلس of the same famous Shi'ah work, with occasional specimens of Arabic and Persian poetry, on ff. 194-205, 210-234, 243-256, 263-273, 278-288, 293, 295-316 (lacunas after ff. 197, 199, 204, 205, 212, 213, 218, 225, 232, 234, 243, 245, 246, 250, 251, 252, 255, 256, 263, 265, 266, 269, 271, 273, 278, 282, 283, 285, 288, 293, 297, 300, 301, 305, and 313). The beginning of the seventh majlis on philosophers مجلس هفتم در ذکر مشاهیر حکمای اسلام appears on fol. 315^a. One of the most interesting specimens of Arabic poetry, quoted in these fragments, is the ḡasidah ذات الأنوار by Shaikh 'Abid bin 'Amir albaḡrî, composed to illustrate the substance or import of Ibn-alfarîd's famous قصيدة تائیه (see No. 1811 above), in twelve نور, of which the first eight are preserved on ff. 227^b-231^b.

No. 3546, ff. 316, ll. 16-28; written by many different hands and on paper of different colour, in various styles of Nasta'liq; several leaves are mutilated; size, 11¼-11½ in. by 7¾-7½ in.

II. HISTORY OF THE EARLY KHALIFs.

2830

Kitâb-i-Futûḥ (کتاب فتوح).

Another copy of the Persian translation of Aḥmad bin A'tham al-Kûfi's Arabic work, فتوح ابن اعثم, styled کتاب فتوح or—according to the Nigâristân—تاریخ فتوح (see W. Pertsch, Berlin Cat., p. 405, first line), comp. above, Nos. 131-133.

Beginning: الحمد لله الملك القديم المنان الكريم الخ.

No date. Additional references are Cat. Codd. Or.

Lugd. Batav. v. p. 200; W. Pertsch, Berlin Cat., pp. 421-423. Parts of this Persian translation have been published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152 sq., and Rousseau's Flowers of Persian Literature, p. 88. An Arabic version is found in Gotha (W. Pertsch, Arabic Cat., iii. p. 219).

No. 200, ff. 336, ll. 19; small, but clear Nasta'liq; illuminated frontispiece; each page surrounded by small gold stripes; size, 9½ in. by 5¼ in.

III. HISTORY OF TIMŪR.

2831

Ẓafarnâma (ظفرنامه).

Another copy of Sharaf-al-din 'Alî Yazdî's history of Timŭr, without the Iftitâḥ or Introduction, see above, Nos. 173-186.

Beginning, on fol. 3^b: حمداً كثيراً مبارکاً لمن یوتی الملك الخ.

A break in the narrative, indicated by تَمَّت and a small blank, on fol. 72^b, denotes the beginning of Timŭr's accession to the throne; the heading, which is omitted here, appears in the following copy, on fol. 69^a, last line: گفتار در جلوس حضرت صاحبقرانی بر سریر سلطنت و جهانبانی.

Dated the 7th of Rabî' I, A.H. 1026 (A.D. 1617, March 15), on fol. 426^b, where the text ends. Worm-eaten throughout, especially in the first half of the MS. Additional references, W. Pertsch, Berlin Cat., pp. 445-447; E. G. Browne, Cambridge Cat., pp. 143 and 144; Nallino, Manoscritti etc., Torino, 1900, No. 93. It was edited in the Bibliotheca Indica, 1885-1888.

No. 3448, ff. 428, ll. 21; small, neat Nasta'liq; illuminated frontispiece on fol. 3^b; ff. 3^b and 4^a splendidly adorned; larger and smaller pictures on ff. 1^b, 2^a (both full size), 51^a, 60^a, 103^b, 157^a, 219^a, 241^b, 279^a, 288^a, 292^a, 301^a, 343^a, 358^a, 427^b, and 428^a (the last two again full size); gorgeous Eastern binding; size, 10½ in. by 6 in.

2832

Another, slightly incomplete, copy of the same.

Beginning as usual. The statement on fol. 1^a, that it is the second volume of the Timŭrnâma (جلد دوم), is incorrect, as there exists only one volume of this work; perhaps the Iftitâḥ, which is wanting in this as well as in the preceding copy, was sometimes reckoned as first volume. This copy breaks off on fol. 437^b in the middle of the concluding poem. The last verse corresponding to fol. 425^b, l. 5 ab infra in the preceding copy. The right order of ff. 94-103 is: 94, 101, 102, 97-100, 95, 96, 103. It was presented to the Library June 8, 1893. Slightly worm-eaten.

No. 3543, ff. 437, ll. 18; very clear Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

IV. INDIAN HISTORY.

a. *Kings of Dillī, and General History.*

2833

Tūzuk-i-Jahāngiri (توزک جهانگیری).

An excellent copy of the second edition of the emperor Jahāngir's authentic memoirs, with an introduction, a continuation of the original autobiographical work from the commencement of the nineteenth year of his reign to his death, and a list of Jahāngir's wazīrs, by Muḥammad Hādī (see fol. 2^b, l. 3 ab infra), which has been edited, 1864, by Sayyid Aḥmad at Ally Gurh; comp. De Sacy in *Journal des Savants*, 1830, pp. 359 and 430; Elliot, *History of India*, vi. pp. 251-391; W. Morley, pp. 118-120; Bodleian Cat., No. 221; see also the first edition of these memoirs, Rieu i. pp. 253 and 254, and Supplement, p. 53^b; E. G. Browne, *Cambridge Cat.*, pp. 169-171; and No. 305 above, where Muḥammad Hādī's edition is also mentioned.

Contents:

1. Index (فهرست) for the twenty-two years of Jahāngir's reign, on fol. 1^a.

2. Muḥammad Hādī's Introduction, giving an account of the emperor's ancestors, his birth, and the events of his life to his accession, together with a list of his wives and children, beginning, on fol. 2^b:
حمد و ثنای بسعد و سپاس و ستایش لا تحمی
و لا تعد مر یگانه پادشاهی را سزاست که ذات لازم
البرکات الخ.

3. The autobiographical memoirs of Jahāngir, beginning, on fol. 13^b, quite like the first edition: از
عنايات بیغایات الهی یکساعت نجومی از روز پنجشنبه
هشتم جمادی الثانی هزار و چهارده هجری الخ.

First year of his reign, on fol. 25^b; second, on fol. 36^a; third, on fol. 50^b; fourth, on fol. 55^a; fifth, on fol. 58^b; sixth, on fol. 66^a; seventh, on fol. 70^a; eighth, on fol. 78^a; ninth, on fol. 85^b; tenth, on fol. 91^a; eleventh, on fol. 101^b; twelfth, on fol. 117^a; thirteenth, on fol. 139^b; fourteenth, on fol. 159^b; fifteenth, on fol. 174^a; sixteenth, on fol. 192^a; seventeenth, on fol. 201^a; eighteenth, on fol. 208^a; nineteenth, on fol. 220^b; twentieth, on fol. 229^b; twenty-first, on fol. 232^b; twenty-second, on fol. 243^a. On fol. 222^a, last two lines, the same rubric appears which has been quoted in W. Morley, p. 119, foot-note, stating that here the emperor's own work ends and the editor's addition begins.

4. List of Jahāngir's wazīrs and short history of the descent and family of I'timād-aldaulah (ذکر وزرای
حضرت جنت مکانی), on fol. 247^a.

5. A detailed statement of the transcriber, Sayyid Muḥammadkhān Dihlawī alḥusainī alḥasanī, the son of Sayyid Muḥammad Muttakīkhān Bahādur, concerning this work and the various collations he made, to produce this copy, between 1839 and 1843, together with some reminiscences of his own life; it was finished after elaborate research the 1st of October, 1843.

Presented to the Library by General J. P. Smith, through Professor Wilson, Oct. 11, 1854.

No. 3112 (Glass Case), ff. 251, ll. 21; excellent Nasta'lik; two splendidly illuminated frontispieces on ff. 2^b and 13^b, and fine gilt arabesques on ff. 12^a and 248^a; neat ornaments at the heading of each year of the emperor's reign, and at the copyist's concluding remarks on fol. 249^a; each page surrounded by a small gilt frame; gorgeous Eastern binding; size, 12½ in. by 8½ in.

2834

Ta'rikh-i-Muḥammad bin Mu'tamadkhān (تاریخ
محمد بن معتمدخان).

The memoirs of Mirzā Muḥammad bin Mu'tamadkhān bin Diyānatkhan (the original names of his father and grandfather were Rustam and Kubād respectively, the latter having died in A.H. 1083 = A.D. 1672, 1673, the former in A.H. 1117 = A.D. 1705), from the death of 'Ālamgir to that of Farrukhsiyar (A.H. 1118-1131 = A.D. 1707-1719), with a short summary of events in the last three years of 'Ālamgir's reign, whose service he had entered the 25th of Jumādā II, A.H. 1115 (A.D. 1703, Nov. 5). This copy is identical with and a duplicate of the عبرت نامه, described in No. 392 above, beginning: الحمد لله على الطاعة و افضاله
و صلى الله على محمد . . . اما بعد چنین گوید بنده
امیدوار رحمت پروردگار محمد بن معتمدخان بن دیانتخان
که اینچند ورقی است در تذکره احوال خود الخ.

The same wrong date of the author's birth, viz. A.H. 1070, instead of 1098 (A.D. 1687), is given here as in No. 392. Muḥammad bin Mu'tamadkhān is frequently alluded to in contemporary chronicles; see, for instance, Rieu i. p. 181^b, where a note of his, dated A.H. 1160 (A.D. 1747), is quoted; iii. p. 895, where his later and larger work, the تاریخ محمدی, is described; iii. p. 944^b, where the present memoirs are mentioned as one of the sources for the preface of Muḥammad Bakhsh Āshūb's history of the life and reign of Muḥammadshāh; Rieu, Supplement, p. 53^a, where another note of the author's, dated A.H. 1157, Dhū-alḥijjah (A.D. 1745, Jan.), is quoted; and E. G. Browne, *Cambridge Cat.*, pp. 167 and 168, where a seal of his, with the date A.H. 1120 (A.D. 1708, 1709), is spoken of. These memoirs were translated by Captain Jonathan Scott, 1786.

No. 813, ff. 172, ll. 13; Nasta'lik; size, 8¾ in. by 6¼ in.

2835

Ta'rikh-i-Mamālik-i-Hind (تاریخ ممالک هند).

A modern compendium of general Indian history, compiled chiefly from Firishta's گلشن ابراهیمی (see Nos. 291-302 above), with a short continuation of the Moghul emperors from Akbar to Shāh 'Ālam, and occasional additions in the minor dynasties, by Ghulām Bāsiṭ (see fol. 8^b), A.H. 1196 (A.D. 1782), at the request of General Giles Stibbert (see fol. 9^a, ll. 6 and 7), who was commander-in-chief of the Bengal army 1777-

1779 and 1783-1785, and whom the author served as Munshi in Calcutta, comp. Elliot, History of India, viii. p. 200. Two other copies of this work are noticed in Rieu i. p. 237, and in Rehatsek, Mulla Firuz Library, p. 76, No. 15; extracts from it in Rieu, Supplement, p. 56^a, No. ii. A Persian heading, on fol. 1^a, states that this copy was transcribed from the Mullâ Firûz Library, that is no doubt from Rehatsek's MS., the 28th of Shawwâl, A.H. 1296 (A.D. 1879, Oct. 15). Compared with the British Museum copy the present MS. contains only the shorter second half of the work, all the earlier chapters on Hindû cosmogony, the early Hindû kings, the early Muhammadan invasions, the dynasties of the Ghaznawides, Ghûrides, Khiljîs, and Lûdis, the rulers of Sind, Tatah, Multân, Kashmir, Bangâlah, and Jaunpûr being omitted. There is also a frequent incorrectness both in spelling and dates.

Contents :

1. A detailed index, on ff. 1^b-5^b; fol. 6 is left blank.

2. The author's preface, on ff. 7^b-9^b, beginning: حمد و سپاس آن خالق بیهمتا که عالم را از پرده مخفی بظهور آورده الخ; fol. 10 is again left blank.

3. The kings of the Dakhan, on fol. 11^b sq., viz.:

(a) The Bahmani Sultâns of Gulbargah, etc., on fol. 13^a, from 'Alâ-aldîn Ḥasan گانگری (so here, for the usual گانگو) to 'Alâ-aldîn III.

(b) The 'Âdilshâhi Sultâns of Bijâpûr, on fol. 43^b, from Yûsuf 'Âdilshâh to Ibrâhîm 'Âdilshâh II.

(c) The Nizâmshâhi Sultâns of Ahmadnagar, on fol. 55^b, from Ahmad Nizâmshâh Bahri to Murtaḍâ Nizâmshâh II.

(d) The Kuṭbshâhi Sultâns of Gulkundah, on fol. 72^a, from Kulî Kuṭbshâh to Ḥalîm Kuṭbshâh, son of Ibrâhîmshâh.

(e) The 'Imâd-almulki or 'Imâdshâhi Sultâns of Barâr, on fol. 78^a, from Fatḥ-allâh Nâmi to Tufâlkhân's death in A.H. 982 (A.D. 1574, 1575).

(f) The Baridiyyah Sultâns of Bidar, on fol. 81^b, from Kâsim Barid to Mirzâ 'Ali Barid, called Amir Barid II.

This chapter corresponds to the third maḳâlah of Firishta's history.

4. The kings of Gujarât, on fol. 84^b, from Muḥammadshâh bin Firûzshâh to Muẓaffar III. This chapter corresponds to the fourth maḳâlah in the same work.

5. The kings of Mâlwah (here spelt مالوا), on fol. 109^a, from Dilâwarkhân Ghûri to Bâz Bahâdur. This chapter corresponds to the fifth maḳâlah in Firishta.

6. The Fârûkiyyah kings of Khândish, on fol. 127^a, from Malik Râjah to Bahâdurkhân bin Râjah 'Alîkhân. This chapter corresponds to the sixth maḳâlah in Firishta.

7. Account of Malahar (here spelt ملیار), on fol. 142^a, first line. This chapter corresponds to the eleventh maḳâlah in Firishta.

8. The Timûrides or Moghul emperors of India, on fol. 157^b, from Bâbar to Shâh 'Âlam. This chapter corresponds, up to the reign of Akhar, to the second half of the second maḳâlah in Firishta.

The date of the original of this transcript is Rabî' I, A.H. 1240 (A.D. 1824, Oct.-Nov.).

No. 3446, ff. 193, ll. 10; large Nasta'liq; size, 8½ in. by 6½ in.

b. *Minor Dynasties.*

1. **The Dakhan (or Dakkan) in general.**

2836

Sawâniḥ-i-Dakkan (سوانح دکن).

Statistics and revenue accounts of the six Ṣūbas of the Dakhan, with a historical account of the Âsafis or Nizâms of Ḥaidarâbâd from their origin to A.H. 1197 (A.D. 1783), the year when this work was compiled, in the reign of Mir Nizâm 'Alîkhân, by Mun'im-khân alhamadâni alaurangâbâdi, and styled سوانح دکن (see ff. 2^b, first two lines, 3^a sq., 3^b, ll. 3 and 2 ab infra), see another copy of the same fully described in Rieu i. pp. 322 and 323.

Beginning: حمد داوری که بوقلمونی اقالیم سبعة الخ.

Contents:

1. Account of the Ṣūbah of Aurangâbâd, on fol. 6^a, with its twelve Sarkârs (beginning with سرکار دولت آباد, on fol. 9^a) and its Parganas (beginning, on fol. 11^b, with the برگنة حویلی دولت آباد).

2. Account of the Ṣūbah of Khândis, on fol. 25^a, with its six Sarkârs (beginning with آسیر, on fol. 29^a) and its Parganas.

3. Account of the Ṣūbah of Barâr, on fol. 39^a, first line, with its thirteen Sarkârs (beginning with بالاکھات پاتھری, on fol. 40^b) and its Parganas.

4. Account of the Ṣūbah of Muḥammadâbâd Bidar, on fol. 57^b, with its six Sarkârs and its Parganas.

5. Account of the Ṣūbah of Bijâpûr and part of the Carnatic صوبہ دار الظفر بمجاپور بر دو قسم صوبہ بمجاپور (و کرناٹک بمجاپور), on fol. 67^a, first line, with its eighteen Sarkârs in Bijâpûr and its Parganas; the سرکار کرناٹک begins on fol. 82^b.

6. Account of the Ṣūbah of Ḥaidarâbâd and part of the Carnatic صوبہ فرخندہ بنیاد حیدر آباد معہ تعلقہ (کرناٹک الخ), on fol. 88^b, with its forty-three Sarkârs and its Parganas; the تعلقہ کرناٹک حیدر آباد begins on fol. 106^b, first line.

7. History of the Nawwâb Nizâm-almulk Âsafjâh (died A.H. 1161=A.D. 1748), on fol. 119^b.

8. History of the Nawwâb Nizâm-aldaulah Mir Ahmadkhân Bahâdur Nâsirjang (died A.H. 1164=A.D. 1750), on fol. 140^b.

9. History of the Amir-alumarâ Ghâz- (or Ghâzi-) aldinkhân Bahâdur Firûzjang, the elder brother of the preceding Nizâm (died A.H. 1165=A.D. 1752), on fol. 149^a.

10. History of the Amīr-almamālik Sayyid Muḥammadkhān Bahādur Ṣalābatjang, the younger brother of the same Nizām (died A.H. 1177 = A.D. 1763, 1764), on fol. 151^b.

11. History of the Nawwāb Nizām-almulk Nizām-aulah Nizām 'Alīkhān Bahādur Fathjang, to A.H. 1197 (A.D. 1783), on fol. 154^b; comp. on these Nizāms, Nos. 466-468 above.

12. Lives of prominent Amīrs in the reign of the preceding Nizām: (a) Amīr-alumarā Shujā'-almulk, called Basālatjang, the younger brother of the same Nizām (died A.H. 1196 = A.D. 1782), on fol. 168^b. (b) Rukn-aulah Mir Mūsākhān Bahādur Iḥtishāmjang (died A.H. 1189 = A.D. 1775), on fol. 170^a. (c) Isma'īlkhān Panī (died likewise A.H. 1189), on fol. 185^b. (d) Mubārīz-almulk Zafar-aulah Dābitjang (died A.H. 1195 = A.D. 1781, see No. 527, 10 above), on fol. 184^a. (e-h) Ṣamsām-aulah 'Abd-alrazzāk (murdered A.H. 1171 = A.D. 1758; the heading gives here by mistake the name of his immediately following eldest son), on fol. 181^a, with his three sons: Ṣamsām-almulk Mir 'Abd-alḥayyikhān (died A.H. 1196 = A.D. 1782), on fol. 177^b; Mir 'Abd-alsalāmkhān Dilāwarjang (died A.H. 1187 = A.D. 1773), on fol. 175^a, last line; and Mir 'Abd-alnabikhān (murdered at the same time as his father, A.H. 1171), on fol. 174^b. (i) and (k) Mir 'Abd-alrazzākhān Kadirjang, with the epithets Mushir-almulk Suhrābjang A'zam-alumarā Aristūjāh, and the original name Ghulām Sayyid (born A.H. 1145 = A.D. 1732, 1733), and his son Mushir-aulah Saif-almulk, on fol. 174^a. (l) Shams-almulk Shams-alumarā Bahādur, with his original name Abū-alfath, on fol. 171^b. (m) Sharaf-aulah Sharaf-alumarā Bahādur, with his original name Mir Ahmad Yār, brother of Rukn-aulah Mir Mūsākhān (see b above), on fol. 171^a margin. (n) Muẓaffar-aulah Sayyid Dilāwarkhān, on fol. 171^b margin. (o) Sirāj-aulah Amīr-alhind Wālājāh, son of Anwar-al-dīnkhān Shahāmatjang (that is Nawwāb Muḥammad 'Alī, the ruler of the Carnatic from A.H. 1162 to 1210 = A.D. 1749-1795, see above, No. 501), on fol. 173^a margin. (p) Rāmstakhān Bahādur, known as Munawwarkhān, on fol. 176^a margin. (q) Haidar 'Alīkhān Bahādur (of Maisūr), Tipū Sultān's father, whose death is fixed here in A.H. 1196 (instead of the beginning of Muḥarram, A.H. 1197 = A.D. 1782, see Nos. 516-522 above), on fol. 176^b margin. In the British Museum copy *i* follows after *l* and *n* precedes *i*; besides *g*, *h*, and *k* are not specially mentioned there.

13. Account of Rājah Mādhu Rāo Siwā'i (see above, No. 491), and the Marattah State, on fol. 178^a margin.

14. Account of Raghoji Bhoslah (see above, Nos. 485 and 527, 4), on fol. 184^b margin.

15. Conclusion (خاتمة) on fol. 184^b margin; it consists here of a few lines only and breaks off on fol. 185^a margin, where the present copy ends; consequently the account of the author's life and his ancestors, which it ought to contain, is entirely missing here.

Ff. 171-186 are turned upside down; they must be read in the following order: 186^b-171^a centre-column, 171^a-185^a margin-column.

No. 2965, ff. 186, centre-column throughout, and additional margin-column on ff. 171-185; Nasta'liq; size, 9½ in. by 6½ in.

IND. OFF.

2837

Revenue accounts of the six Ṣūbas of the Dakhan, from original records, identical with the *احوال محامل شش صوبه دکن* in E. G. Browne, Cambridge Cat., pp. 184 and 185, where they are said to refer to the time of the emperor Bahādurshāh; on fol. 304^b (the last page) the same statement appears which has been noticed in the Cambridge copy, according to which the original computation of these revenues dates back to A.H. 1079 (the day of completion being here as it is there, the 29th of Jumādā I in that year, A.D. 1668, Nov. 4, and the name of the two accountants Ṣafi-al-dīn Muḥammad and Rām Rāe, commissioned by Ṣafikhān). The present copy is dated on the first fly-leaf 1795; on the second fly-leaf the name of C. Mackenzie as that of the first owner appears.

The six Ṣūbas appear in the following order: Aurangābād, on ff. 1^b-60^a; Bidar, on ff. 61^a-99^a (ff. 100 and 101 left blank); Khāndish, on ff. 102^a-133^b; Barār, on ff. 134^a-221^b; Bijāpūr, on ff. 222^a-289^b (ff. 290 and 291 left blank); Haidarābād, on ff. 292-304^a.

No. 2925, ff. 304; Shikasta; size, 10½ in. by 6½ in.

2. Bijāpūr.

2838

Muntakhab az Kitāb-i-Tadhkirat-almulk (منتخب از کتاب تذکرة الملک).

A somewhat curtailed edition of Rafī' Shirāzi, i. e. Rafī'-al-dīn Ibrāhīm bin Nūr-al-dīn Taufīq Shirāzi's *تذکرة الملک* or history of the 'Ādilshāh's of Bijāpūr, together with an account of some contemporary minor dynasties in India, especially the Bahmanis, the kings of Gujarāt, the Nizāmshāhs and the Kutbshāhs, and a comprehensive history of the Moghul emperors Bābar, Humāyūn, and Akbar. It was commenced in A.H. 1017 (A.D. 1608) and completed A.H. 1020 (A.D. 1611), see for a fuller description, Bodleian Cat., No. 276; Rien i. p. 316, and Supplement, p. 56^a, No. III; and Rehatsek, Mulla Firuz Library, p. 73, No. 11. The Bodleian copy contains a muḥaddimah, twelve faṣls, and a khātimah, whilst in that of the British Museum the last four faṣls together form the ninth and last. The present copy has the first ten of the Bodleian and the main portions of the twelfth; the eleventh, i. e. the history of the Ṣafawi kings of Persia, as well as the khātimah, is entirely wanting.

Contents:

A detailed index on ff. 1^b-4^a.

Beginning of the work itself, on fol. 5^b: *أما بعد* يقول العبد الفقير إلى الله البادي رفيع شیرازی الخ, the initial words of the Bodleian and British Museum copies (which again differ from one another) being omitted here.

Muḥaddimah, on fol. 8^a, in which the author states, that previous to the compilation of this work he had made an abridgement of general history from the first six volumes of Mirkhwāud's *روضة الصفا*, and the seventh

volume of Khwândamir's *حبيب السیر* (i.e. the so-called seventh volume of the *روضة الصفا*, containing the history of Sultân Husain, which was practically composed by Khwândamir and agrees verbatim with the corresponding part of the third chapter of the third volume of the *حبيب السیر*).

Faṣl I, on fol. 8^a: History of the Bahmani Sultâns of Gulbargah to the accession of Maḥmūdshâh.

Faṣl II, on fol. 17^a: History of Yûsuf 'Âdilkhân, with a short continuation of the Bahmanis from Maḥmūdshâh to 'Alâ-aldin bin Maḥmūdshâh, i.e. 'Alâ-aldin III.

Faṣl III, on fol. 25^a: History of Isma'il 'Âdilkhân.

Faṣl IV, on fol. 28^b: History of Ibrâhîm 'Âdilkhân I.

Faṣl V, on fol. 32^b, last line: History of 'Ali 'Âdilshâh I to A.H. 966 (A.D. 1558, 1559).

Faṣl VI, on fol. 37^a: History of the kings of Gujarât, of the Nizâmshâhs of Ahmadnagar, and the Kuṭbshâhs of Gulkundah, and continuation of the reign of 'Ali 'Âdilshâh I to A.H. 982 (A.D. 1574).

Faṣl VII, on fol. 71^a: History of the rise of Afdalkhân, and the end of the reign of 'Ali 'Âdilshâh I.

Faṣl VIII, on fol. 92^a: History of Ibrâhîm 'Âdilkhân or 'Âdilshâh II to the time when this work was compiled, together with an account of Afdalkhân's death, of Burhân Nizâmshâh, the brother of Murtaḍâ Nizâmshâh, and of his son Ibrâhîmshâh.

Faṣl IX (the number is omitted both in index and text), on fol. 134^a: History of the Timûrides or Moghul emperors Bâbar and Humâyûn.

Faṣl X, on fol. 148^a: History of the emperor Akbar, together with an account of the accession of Salim (i.e. Jahângir), and the early history of Malik 'Anbar; description of the wonderful excavations at Ellora and other places (on fol. 210^b, last line), of the expedition of Prince Parwiz into the Dakhan (on fol. 214^b), and of the fresh rise of the Nizâmshâhî government in Daulatâbâd (on fol. 219^a); these latter sections form part of *faṣl XII* in the Bodleian copy.

This copy was transcribed from that in the Mullâ Firûz Library by Mirzâ Jawâd Shirâzi, and finished the last of December, 1879 (A.H. 1297, the 17th of Muharram).

No. 3541, ff. 221, ll. 18; large Nasta'liq; size, 13 in. by 7½ in.

3. Gulkundah.

2839

Hadîqat-al-'âlam (حديقة العالم).

Another copy of the *first makâlâh* of Abû-alkâsim bin Radî-aldin almusâwî, called Mir 'Âlam's history of the Kuṭbshâhs of Gulkundah, compiled shortly after A.H. 1218 (A.D. 1803, 1804), see No. 465 above, and the extracts in No. 469. Beginning the same as there: *نظام ملك سخنوری و انتظام قلمرو الخ*, on fol. 4^b.

Mukaddimah, on fol. 4^b: *در بیان نسب شریف شاه* (pedigree of Kuli Kuṭbshâh).

Bâb I. *در بیان احوال خسرو مؤید پادشاه غفران بنه* (Kuli Kuṭbshâh's reign), in three *faṣls*, on ff. 5^a, 14^b, and 23^a.

Bâb II. *در احوال جم جاء جمشید قطبشاه و شاهزاده* (Jamshid Kuṭbshâh's and Subhân Kuli's reigns), in three *faṣls*, on ff. 39^b, 55^b, and 57^a.

Bâb III. *در احوال پادشاه خلائق پناه ابراهیم قطبشاه* (Ibrâhîm Kuṭbshâh's reign), in three *faṣls*, on ff. 58^a, 62^b, and 105^b.

Bâb IV. *در بیان احوال سلطان معدلت نشان سایه* (Muḥammad Kuli Kuṭbshâh's reign), in three *faṣls*, on ff. 107^b, 113^a, and 143^a.

Bâb V. *در احوال حضرت ظل الهی زینت بخش سریر* (Muḥammad Kuṭbshâh's reign), in three *faṣls*, on ff. 145^a, 151^b, and 156^a.

Bâb VI. *در بیان احوال پادشاه ذی شوکت و حشمت* (Abdallâh Kuṭbshâh's reign), in three *faṣls*, on ff. 170^a, 193^b, and 203^b, first line.

Bâb VII. *در بیان احوال پادشاه مشمول رحمت الله* (Abû-alḥasan Kuṭbshâh, called Tâna'shâh's reign), on fol. 211^a.

No date.

Additional reference, Rieu, Supplement, p. 56^b, No. I.

No. 2909, ff. 240, ll. 14-21; written by various hands in different styles of Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

2840

Kuṭbnumâi 'âlam (قطبنامای عالم).

This work, which (with a few exceptions, mentioned below) agrees word for word with the preceding history, and is nothing but another copy of the same, is ascribed in the preamble (which has been noticed before in No. 465 above, col. 180 of this Cat.) to a certain Mir Abû Turâb ibn al-Sayyid Ahmad alridâwî, who claims to have been commissioned by Mir 'Âlam to write a history of the Kuṭbshâhs on the basis of extracts from the *تاریخ قطبشاه* (see Nos. 456-462 above) and other historical sources. This is clearly a specimen of barefaced plagiarism, so much the more so, as the original preface of Mir 'Âlam has been quietly omitted and the present preamble, which begins, on fol. 1^b: *سپاس و ستایش گوناگون مر قادر بیچون را*: *که آفریننده جهانست و بخشنده نخت الخ*, put in its place. The only points of difference between this copy and the preceding one are: (1) the exchange of one preface for the other, and the invention of a new title (see fol. 2^a, first line); (2) the omission of any reference to the division of the work into two *makâlâs*; (3) the

addition of a khâtimah at the end, giving an outline of Mir 'Ālam's life and a description of the splendid buildings, gardens, caravanserais, etc., which Haidarābād and its surroundings owe to that great minister; and (4) the mention of the current year, viz. A. H. 1221 (A. D. 1806), on fol. 2^a, l. 9. In all other respects it is identical with the حديقۃ العالم.

Contents:

Index, on fol. 2^a.

Mukaddimah, on fol. 2^a.

Bāb I, in three fasls, on ff. 2^b, 10^a, first line, and 16^b.

Bāb II, in three fasls, on ff. 28^b, 36^b, and 37^b.

Bāb III, in three fasls, on ff. 38^a, 40^b, and 66^b.

Bāb IV, in three fasls, on ff. 67^b, 70^b, and 86^b.

Bāb V, in three fasls, on ff. 88^a, 91^a, l. 3 ab infra, and 93^b.

Bāb VI, in three fasls, on ff. 100^b, 112^b, and 118^a.

Bāb VII, on fol. 121^b.

On fol. 138^a, line 9, the original work of Mir 'Ālam ends, corresponding to the last words in the preceding copy, and the khâtimah on Mir 'Ālam and his buildings, etc., begins: خاتمہ در ذکر مجملی از احوال میمنت اشتمال عالیجناب وزارت مآب و بیان کیفیت عمارات روح افزا و باغات دلگشا و کاروانسراها.

Dated by 'Alikhān of Nārnaul the 25th of Ramadān, A. H. 1222 (A. D. 1807, Nov. 26).

No. 3453, ff. 144, ll. 20; Nasta'liq; small illuminated frontispiece; worm-eaten and mutilated by big holes throughout the pages; size, 12½ in. by 6½ in.

4. Bangālah.

2841

Topography and history of the fortress of Gaur or Gaurh (گورہ), as it is spelt here, the ancient capital of Bangālah, also called Lakhnauti and the township of Pandwah, compiled by Shiyām Parshād Munshi in November and December, 1810, at the request of Major William Franklin (see fol. 1^a, ll. 3 and 6, and l. 4 ab infra), and divided into the following four fasls:

فصل اول در ذکر مکانات و عمارات بنا ساختہ سلطان شجاع واقعہ شہراج محلّ، on fol. 2^b.

فصل دوم در ذکر مکانات مساجد و عمارات و حویلی و دولتخانہ پادشاہان قلعہ گورہ لکھنوی، on fol. 4^a.

فصل سوم در ذکر تعظیم و تکریم عمارات مسجد قصبہ ہندوہ، on fol. 10^a.

فصل چہارم در ذکر طبقہ ملوک سابق دار السلطنت قدیم بنگالہ در لکھنوی و غیرہ، on fol. 14^a, first line.

The title is given on the fly-leaf and fol. 1^a in these various forms: خلاصۃ احوال گورہ و جای دیگر; خلاصۃ احوال سلاطین و مکانات قلعہ گورہ لکھنوی و قصبہ کیفیّت مکانات قلعہ گورہ لکھنوی و غیرہ; and ہندوہ.

No. 2892, ff. 16, ll. 16-18; careless Nasta'liq; size, 11½ in. by 7½ in.

5. Banāras.

2842

Tuhfa-i-tāza (تحفۃ تازہ).

A fragment of the *third bāb* of the Tuhfa-i-tāza or Balwandnāma (see above, No. 483), containing the latter portion of the history of Rājah Cait Singh (A. H. 1185-1195 = A. D. 1771-1781), with whose deposition in A. H. 1195 the work (as usually) concludes. At the end of the last page the same remark is found as in No. 483 above and in the British Museum copy, that the author intended in a second volume to relate the history of Rājah Mahipat Narā'in and Rājah Ūdit Narā'in from A. H. 1196 (Fasli year 1189 = A. D. 1780, correctly 1782) onwards—a task which he seems never to have accomplished.

This fragment begins abruptly, on fol. 1^a: گوشت... نکرده قدم پیش نہاد بر قید از آن فریاد آوردند الخ.

No. 3545 (olim 3521), ff. 45, ll. 15; careless Nasta'liq, sometimes resembling Shikasta; size, 10½-9½ in. by 6½-6¾ in.

6. Carnatic.

2843

Sa'idnāma (سعیدنامہ).

Another complete copy of the history of Sa'adat-allāhkhān, the ruler of the Carnatic from his birth in A. H. 1061 (A. D. 1651) to 1135 (A. D. 1723), styled سعیدنامہ (see, for instance, fol. 5^a, last line, and the colophons on ff. 63^b and 130^b, not سعادتنامہ, as it is called on the first fly-leaf and in the first line of the second daftar on fol. 64^a), see No. 500 above. Like Rieu's copy it is divided into three daftars, the second and third of which begin respectively on ff. 64^a and 131^a. The author's name is also given in full here on fol. 6^b, l. 3 ab infra, sq., Jaswant Rāi bin Bhagwant Rāi bin Sundardās bin Malik Haridās, etc., with the takhalluṣ Munshi (see fol. 7^b, lin. penult.).

Beginning, on fol. 1^b: این نامہ کہ از نام سعید است سعید الخ.

The last date mentioned is the same as in Rieu, viz. the 16th of Ramadān, A. H. 1135 (A. D. 1723, June 20), see fol. 183^b, l. 9, and compare ff. 183^a, l. 11, and 181^a, l. 2.

This copy is dated A. H. 1265 (A. D. 1849).

No. 3177, ff. 1-184, ll. 17; clear Nasta'liq; size, 10½ in. by 8 in.

2844

Waḳā'i-i-Sa'adat (وقائع سعادت).

A condensed history of the rulers of the Carnatic, both the Nawwābs of Arkāt and the Jāgirdārs of Vellore (ویلور), from Sa'adat-allāhkhān (see the preceding work) to Ghulām Murtaḍākhān, by an anonymous author (to whom on the fly-leaf of the following copy the name Sa'd-allāhkhān seems to be given), compiled A. H. 1218 (A. D. 1803, see fol. 194^b, l. 3) from Khāfikhān Nizām-almulki's منتخب لباب

(see above, No. 396 sq.); Bâkir 'Alikhân, the Jâgirdâr of Vellore's نکات الکائنات; the various literary compositions of Muḥammad Amin, the Munshi of Sa'adat-allâhkhân; and some traditional information. It is divided into *three* fasls, the *first* (on fol. 193^b) dealing with the Nawwâbs of Arkât, Sa'adat-allâhkhân, 'Alî Dûstkhân, the son of Sa'adat-allâhkhân's brother Ghulâm Šadîk 'Alikhân (commonly called Ghulâm 'Alikhân), and Šafdar 'Alikhân, who was murdered A.H. 1155, the 15th of Sha'bân (A.D. 1742, Oct. 15), with their offspring; the *second* (on fol. 200^a) treating of the Jâgirdârs of Vellore from Ghulâm 'Alikhân to Ghulâm Murtaḍâkhân's death in Trichinopoly, A.H. 1176 (A.D. 1762, 1763); the *third* (on fol. 203^b) relating other extraneous events. Unfortunately of the third fasl only two-and-a-half lines are left, but the remainder can be supplied from the following copy.

Beginning, on fol. 193^b: وقائع (وَتَائِع) سعادت (read سعادَت) و محتوی ذکر قوم و مسکن و دیوانی و صوبداری و قلعداری و جاگیرداری و مدت ریاست و انتقال الیہ.

No. 3177, ff. 193-204, ll. 17; clear Nasta'liq; size, 10 $\frac{3}{4}$ in. by 8 in.

2845

Another copy of the same.

This copy is complete, but very unsatisfactory in point of correctness; many of the most important items, for instance the date of composition, are left out, other dates are wrong; the text is often curtailed, and nothing is said of a division into three fasls, although, with the help of the preceding copy, their beginnings can easily be traced, viz. on ff. 1^b, 12^b, and 32^a. On the other hand, this copy contains on ff. 23^b-32^a a continuation of the history of the Jâgirdârs of Vellore from Ghulâm Murtaḍâkhân to 1803, the date of composition of this historical treatise, which is wanting in the preceding copy. Beginning the same as there.

No. 3061, ff. 37, ll. 7-10; Nasta'liq; size, 9 in. by 5 $\frac{3}{4}$ in.

7. Kashmir.

2846

Ta'rikh-i-Kashmîr (تَارِیخِ کَشْمِیر).

Another copy of Haidar Malik bin Hasan Malik bin Kamâl-aldin Malik Muḥammad Nâji (so the author's name here on fol. 3^b sq.) of Cârwarah's history of Kashmir, based on the old Sanskrit work Râjataranginî, and completed under Sulṭân Jahângir, A.H. 1030 (A.D. 1621), see above, No. 510. The present copy contains the history of Kashmir only, as all the other copies do with the exception of the one described above, loc. cit.

Beginning: ای آنکہ جهان بوحدت نُست گواه الیہ.

Dated the 20th of Rabî'-alawwal, A.H. 1046 (A.D. 1636, Aug. 22).

No. 3517, ff. 188, ll. 10; Nasta'liq; a little worm-eaten; size, 6 $\frac{3}{4}$ in. by 3 $\frac{3}{4}$ in.

2847

Ta'rikh-i-Kashmîr (تَارِیخِ کَشْمِیر).

Another copy of Narâyan Kûl 'Âjiz' history of Kashmir, see Nos. 511 and 512 above.

Beginning the same as there: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الیہ.

Dated the 24th of Jumâdâ II, A.H. 1263 (A.D. 1847, June 9). Additional references: W. Pertsch, Berlin Cat., p. 491; E. G. Browne, Cambridge Cat., pp. 177-179.

No. 3523, ff. 163, ll. 10; very large and distinct Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

V. SPECIAL HISTORY OF JATAH AND KÂSHGHAR.

2848

Ta'rikh-i-Rashidi (تَارِیخِ رَشِیدِی).

An excellent copy of the rare work of Muḥammad Haidar ibn Muḥammad Husain Gûrgân, commonly called Mirzâ Haidar (see fol. 3^a, l. 11), who was born A.H. 905 (A.D. 1499, 1500, see fol. 108^a) and was killed A.H. 958 (A.D. 1551), containing the history of the Khâns of Jatah or Moghûlistân and the Amirs of Kâshghar, and the detailed memoirs of the author himself, which form the longest and most important part of the book. It is styled تَارِیخِ رَشِیدِی (see ff. 3^b, last line, and 4^a, l. 8), extends from the time of Tughluḳ-timûrkhân (whose history begins on fol. 6^a, last line) to A.H. 953 (A.D. 1546), which is mentioned as the current year on fol. 96^b, l. 6 ab infra, and is divided into two daftars (not three, سه, as is written on fol. 4^a, l. 9), the first of which deals with the general historical accounts of the Khâns and Amirs, the second with Mirzâ Haidar's own life and its stirring events. A detailed description of this work is given in Rieu i. pp. 164-168, and our copy agrees with it throughout, with the exception of a number of dates which have been left out. The contents of the first daftar have also been given in W. Erskine's 'History of India under Baber and Humâyun,' i. pp. 38-192, and Appendix B, pp. 537-539; an abridged translation of the whole by Mr. Erskine, made 1840 and 1841, is preserved in the British Museum; and a complete English version has been published by E. Denison Ross, London, 1895; see also Elliot, History of India, v. pp. 127-135; Veljainov Zernov, Researches on the Tzars of Kasimof, ii. pp. 130-232, etc.; and the Haft Iklim, where an abridged account of the Amirs of Kâshghar, taken from the تَارِیخِ رَشِیدِی, is inserted (see above, colls. 496 and 497), which has been translated by Quatremère in Notices et Extraits, xiv. pp. 474-489.

Beginning of the preface of the *first* daftar, on fol. 1^b: افتتاح تَارِیخِ جهاننداری و ابتدای ظفر و بختیاری الیہ.

Beginning of the *first* daftar itself (تَارِیخِ رَشِیدِی), on fol. 5^a, l. 8. It goes down, as stated above, to A.H. 953 (A.D. 1546), and concludes with an account of

VII. ROMANCES, TALES, AND LEGENDARY HISTORIES.

2851

Tūtināma (طوطی نامه).

Another copy of Diyāi Nakhlshabī's 'Tales of a Parrot,' see above, Nos. 743-751, of a very uncouth appearance, damaged here and there, and difficult to read in many places. Of the fifty-two stories, only the second, third, fourth, and fifth (on ff. 11^b, 15^b, 20^b, and 26^a) are numbered and have a proper heading; the beginning of all the remaining stories is simply marked by a blank.

Beginning, on fol. 2^a: مناجات بحضرت رازق التّعباب
فی عشه الخ.

Dated the 22nd of Dhū-alhijjah, A.H. 1165 (A.D. 1752, Oct. 31), at Aurangābād. Additional reference, E. G. Browne, Cambridge Cat., pp. 392 and 393.

On fol. 1 a short treatise on the preparation of Senna (سنا), and its medicinal qualities.

Bibliotheca Leydeniana.

No. 2740, ff. 1-231, ll. 15; written by many different hands in various styles of careless Nasta'liq and Shikasta; size, 8½ in. by 5½ in.

2852

Gulriz (گلریز).

A rare Persian romance by the same Diyāi Nakhlshabī, styled 'the rose-embroidered carpet,' and dealing with the love-story or fairy tale of Ma'sūmshāh, Nūshlab or Nūshāba, and 'Ajabmalik, see W. Pertsch in Z. D. M. G. xxi. p. 511, and the notice in Ch. Stewart, Descript. Cat., p. 85^a, No. X. It is unfortunately defective at the beginning, and opens abruptly thus:

صفت کمال او بی زبان لا یضّرّ عیمان العباد برهر
مصنوعی که چشم اندازی بر صنع سابق الخ.

Author and title are mentioned on fol. 6^a, ll. 10 and 13. The romance is interwoven with numerous and large poetical pieces.

No date.

Worm-eaten in several pages.

No. 513, ff. 153, ll. 15; Nasta'liq; size, 8½ in. by 4¾ in.

2853

Ta'rikh-i-Mūsawī (تاریخ موسوی).

Another copy of Mu'in-almiskin's legendary history of Moses, see above, No. 605. The above title is found on fol. 1^a; in the colophon it is styled کتاب موسی نامه.

Beginning: رتّا آتنا من لدنک رحمة وهی لنا من
امرنا رشدًا الله نحمده و نستعینه و نوّمن به و نتوکل
علیه الخ.

Many valuable and interesting marginal glosses and additions, especially in the beginning of the copy.

Dated the 3rd of Jumādā II, A.H. 1189 (A.D. 1775, Aug. 1).

No. 680, ff. 292, ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

2854

Another copy of the same.

Beginning (with the omission of the first words of the preceding copies): الحمد لله نحمده و نستعینه و نوّمن به و نتوکل الخ.

The notice, on fol. 1^a, that this work was delivered (sic!) in Harāt, in the reign of Sultān Shāh Husain, agrees very well with the date of its composition, A.H. 904 (A.D. 1498, 1499). The title, given to it here, is رباب الواعظین, which bears a curious resemblance to that of another work of the same author, viz. the روضة الواعظین, on forty traditions, in four volumes (see H. Khalfa iii. p. 513, No. 6695; W. Pertsch, Berlin Cat., p. 525; Rieu i. p. 149^b, and ib. p. 16^a, where it is quoted as an authority of the محاسن الآداب by Nāṣir-al-din Muḥammad, a translation of Rāzī-al-din Abū 'Alī alḥasan bin Abū-Naṣr alfaḍl bin alḥasan al-Ṭabarsī's Arabic work, the مکرم الاخلاق; and Horn, Persische Handschriften in Constantinople, No. 45 in Z. D. M. G. vol. 54, p. 289). To the list of Mu'in Miskin's literary productions, given in No. 605 above, must be added بحر الدّرر (see H. Khalfa ii. p. 17, No. 1658).

No date.

No. 463, ff. 145, ll. 21; Nasta'liq; the last twenty leaves seem to have been supplied later; a little worm-eaten; size, 9½ in. by 6¾ in.

2855

Kīṣṣa-i-Kām rūp (قصّة کامروپ).

Another copy of the story of Kām rūp and Kāmlatā, see Nos. 821 and 822 above.

Beginning: قصه پردازان غرائب آثار و دستان طرازان
سوانح روزگار الخ.

Dated the 23rd of Sha'bān, A.H. 1198 (A.D. 1784, July 12).

No. 1699, ff. 101, ll. 15; neat and clear Nasta'liq; size, 9¼ in. by 5¾ in.

2856

Another copy of the same.

Beginning as in the preceding copy.

Date illegible.

No. 1205, ff. 99, ll. 15; Nasta'liq; size, 9¼ in. by 5 in.

2857

The same.

Beginning as in the preceding copies.

No date.

No. 1479, ff. 88, ll. 8-12; Shikasta; size, 7 in. by 4½ in.

VIII. POETRY.

a. Firdausī.

2858

Shāhnāma (شاهنامه).

Another copy of the Shāhnāma, with the older preface, as in Nos. 860-862 above, beginning, on fol. 1^b:

سپاس و آفرین خدایرا که هر دو جهان آفرید و ما بندگانرا
اندر جهان پدید کرد الخ

Beginning of the poem itself, on fol. 5^a, l. 3:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

No date. Bibliotheca Leydeniana.

Additional references: Nöldeke, *das iranische Nationalepos* in 'Grundriss der iranischen Philologie,' Band II, Lieferung 1-2, pp. 130-211; Rückert, *Firdosi's Königsbuch*, herausgegeben von E. A. Bayer, vols. 2 and 3, Berlin, 1894 and 1895; H. Ethé, *Die älteste Urkunde über Firdausi*, Z. D. M. G., vol. 48, pp. 89-94; Rieu, *Supplement*, pp. 128 and 129; E. G. Browne, *Cambridge Cat.*, pp. 286-290.

No. 2889, ff. 404, 4 coll., each ll. 29 (sometimes only 27 and even 23); Nasta'lik; small and slightly effaced frontispiece; size, 11½ in. by 8½ in.

2859

Another copy of the same.

Contents:

The so-called Bâisunghari preface (see above, No. 871), on fol. 1^b, beginning: افتتاح سخن آن به که کنند اهل کمال الخ

Beginning of the *first* half of the poem, on fol. 11^b: بنام خداوند جان و خرد الخ

Beginning of the *second* half of the poem, on fol. 242^b, with Luhrâsp's accession: چو لهراسپ بنشست بر تخت شاه الخ

End of the poem on fol. 490^b, dated the 7th of Safar, A. H. 1074 (A. D. 1663, Sept. 10), by 'Abd-almajid Tarkân Dihlawi; on fol. 490^a, ll. 8 and 9, the rare date, A. H. 384 (A. D. 994), appears as marking the completion of the *Shâhnâma* (see Rieu ii. pp. 534^b and 535, and compare with it Nöldeke, *das iranische Nationalepos*, p. 151, note 4), when the poet was approaching seventy, viz.:

کنون عمر نزدیک هفتاد شد
امیدم بیکباره بر باد شد
بسر شد کنون قصه یزدگرد
بمآه سفندارم ز روز ارد

ز هجرت سه صد سال و هشتاد و چار
بنام جهانداور کردگار

On ff. 491^b-501^a an account of Firdausi and his epopee is added, giving a prose-résumé of the chief incidents related in the poem, beginning: اکابر و افاضل متفق اند که شاعری در مدت روزگار مثل فردوسی از کتب عدم پا بمعموره وجود نهاده الخ

Former owners of this copy were Henry Vansittart and Charles Boddam (Calcutta, Jan. 1, 1788).

No. 2852, ff. 501, 4 coll., each ll. 27; splendid Nasta'lik; illuminated frontispieces on ff. 1^b, 11^b (particularly gorgeous), 242^b, and 491^b; ff. 11^b and 12^a splendidly embellished; all baits framed in with gold borders, the margin covered with flowers in gold; pictures on ff. 22^a, 31^b, 60^a, 87^b, 118^a, 156^b, 162^b, 170^a, 217^a, 225^b, 396^a, 405^b (rather effaced); ff. 47, 93, 166, 183, 184, and 490 are supplied by a later hand; size, 13½ in. by 8½ in.

2860

Dibâça-i-Shâhnâma (دباجة شاهنامه).

Another copy of the Bâisunghari preface, see the preceding copy, beginning: افتتاح سخن آن به که کنند الخ

On fol. 21^b begins the satire against Mahmûd, which contains here seventy-eight verses; on ff. 31^b-33^b the short genealogical list of the Pishdadian, Kayanian, Ashkânian, and Sâsânian kings. A strange blunder of the copyist is the date assigned to this preface, on fol. 3^a, ll. 3 and 2 ab infra, viz.: درین ایام که بتاریخ هجری نهصد و بیست و نه رسیده (A. H. 929 instead of the correct 829).

No. 2888, ff. 33, ll. 9-10; Shikasta; size, 12½ in. by 6½ in.

2861

Genealogical tables of the various kings and dynasties of the world, in the form of vignettes, each containing a famous historical name, with chronological notes, somewhat similar to the genealogical roll in No. 2045 of the Bodleian Cat. (among the Turkish MSS.). In its earlier part it is based on the *Shâhnâma* (therefore styled on a slip of paper, lying inside, مختصر شاهنامه), but along with the old Persian kings, arranged according to the usual four طبقه (beginning with the Pishdadians in the طبقه اول), the ante-muhammadan prophets, saints, biblical patriarchs, and kings are given; the Kayânians begin on fol. 6^b, the Ashkânians and Sâsânians on fol. 11^a; Iskandar Dhû-alkarnain appears on fol. 10^b. On fol. 14^b the Muhammadan period begins with the prophet and the first four Khalifs, after which follow the Umayyades, the Sâmanides, the Abbâside Khalifs, the Bûyides, Ghaznawides, Khwârizmshâhs, Çingizkhân and his descendants, and finally the 'Uthmânî dynasty. The last Turkish Sultân (in the final vignette) is Alîmad I, the successor of Muhammad III (A. H. 1012 = A. D. 1603). As compiler is mentioned at the end Mir 'Alî.

No. 2644, ff. 32; size, 15½ in. by 9½ in.

b. Mas'ûd bin Sa'd bin Salmân.

2862

Diwân-i-Mas'ûd (دیوان مسعود).

A more complete but still defective copy of Mas'ûd bin Sa'd bin Salmân's lyrical poems, see No. 908 above, arranged in exactly the same manner as the Bodleian copy (No. 526) and containing:

Kāşidas in alphabetical order, on fol. 1^b, beginning:

دوش در روی گنبدی (گنبد) خضرا
مانده بود این دو چشم من عمدا (عمیا) Sprenger

The catchword of fol. 91^b does not agree with the first word on fol. 92^a, but there may be only one verse omitted, as metre and rhyme are the same.

Ghazals, intermixed with *kit'as* and a few *musaddasât*, on fol. 269^a, beginning:

نوبهار عروس کردگار است
سرو بالا و لاله رخسارست

They are arranged alphabetically from fol. 270^b, l. 3 ab infra to fol. 307^b; in the poems preceding and following this portion there is no systematic order; moreover there is a lacuna after fol. 269.

Rubá'is, arranged alphabetically, but only comprising the rhyme letters م to ی, on fol. 315^b, beginning:

گفتم کین دل بداغ نام توکنم
گوئی که دو دیده جای کام توکنم

There is another lacuna after fol. 327.

Dated the 26th of Dhû-alka'dah, A. H. 1023 (A. D. 1614, Dec. 28).

Bibliotheca Leydeniana.

No. 2761, ff. 328, 2 coll., each ll. 15; Nasta'lik; slightly worm-eaten; size, 8½ in. by 4½ in.

c. *Aḥmad-i-Jâm.*

2863

Diwân-i-Aḥmad Nāmaki (دیوان احمد نامکی).

Another copy of lyrical poems by Aḥmad-i-Jâm, i.e. Abū Naṣr Aḥmad Nāmaki Jâmi, called Zhandapil, see No. 910 above, containing:

Ghazals, in alphabetical order, on fol. 1^b, beginning as in Sprenger and Rieu: ای یاد تو در دل و زبانها الی.

A short didactic mathnawî, on fol. 52^a, lin. penult., beginning: عمر بگذشت و با چنین غافل الی.

Rubá'is, on fol. 54^a, beginning: رو بر سر سوزنی نهانی بنشان الی.

On ff. 56^b-68^a a collection of poems by Aḥmad-i-Jâm's sons (he had thirty-nine altogether) and descendants is added, containing specimens by Naṣr bin Aḥmad, on fol. 56^b; 'Isâ bin Aḥmad (i.e. Zahir-al-din 'Isâ, the author of the Sûfic work رموز اللفاتیق), on fol. 57^b sq.; Shaikh-alislâm Diyâ-al-din Yûsuf bin Aḥmad, on fol. 59^a; Shaikh-alislâm Abû-alḥasan, on fol. 59^b; Shaikh-alislâm Kutb-al-din Muḥammad (two descendants of the poet with this name are quoted, one a son of his and father of Râdi-al-din Aḥmad, the other a son of the Shaikh-alislâm Shams-al-din Maẓhar, therefore called Ibn Maẓhar, see ff. 59^b, 62^b sq., and 67^a, and compare ff. 65^b and 68^a); Shaikh-alislâm Shihâb-al-din Isma'il bin Aḥmad, on fol. 60^a sq.; 'Abd-alkarim bin 'Imâd-al-din 'Abd-alraḥîm bin Aḥmad Jâmi alnāmaki (the poet's grandson), on fol. 67^a, first line; and Shaikh-alislâm Râdi-al-din Aḥmad bin Kutb-al-din Muḥammad bin Aḥmad Jâmi (another grandson, see a few lines above), on fol. 67^a. A great-grandson of Aḥmad Nāmaki, viz. Khwâjah Saḥî-al-din bin Khwâjah Sirâj-al-din Aḥmad bin Diyâ-al-din Yûsuf bin Aḥmad al-Jâmi, is quoted on ff. 67^b, last lines, and 68^a, first line.

The mathnawîs mentioned in No. 910 above, and

in A. Sprenger, p. 325, are not found in the present copy.

Dated by Muḥammad Šâlih ibn Maulânâi 'Abdallâh in Ramaḍân, A. H. 1069 (A. D. 1659, May-June).

Bibliotheca Leydeniana.

No. 3547, ff. 1-68, 2 coll., each ll. 15; Nasta'lik; worm-eaten and otherwise damaged in many places; size, 8 in. by 4½ in.

d. *Anwarî.*

2864

Diwân-i-Anwarî (دیوان انوری).

Another excellent copy of the complete works of Anwar-al-din 'Alî Anwarî, see above, Nos. 935-949.

Contents:

Kaṣidas, in alphabetical order, on fol. 1^b, beginning:

صبا بسبزه بیاراست دار دنیی را
نمونه گشت زمین مرغزار عقبی را

The usual initial poem *مقدری نه بآلت الی* is found here on fol. 93^a; the first alphabetical poem of No. 935 sq. above on fol. 2^b; that of No. 940 above, *سپهر رفعت الی*, on fol. 8^b.

Muḥaṭṭa'ât, including satirical pieces (فی الهجا) and elegies (فی المراثی), likewise in alphabetical order, on fol. 170^b, beginning as in No. 943 above, *نگر تا حلقه* (the heading has by mistake *اقبال ناممکن نجیبانی الی*); but the colophon on fol. 261^a contains the correct remark, *تمت المقطعات*; the larger satirical mathnawî (here included in the muḥaṭṭa'ât) begins, on fol. 257^a: *حبذا گیر قاضی گیرنگ الی*.

A slight lacuna between ff. 228 and 229.

Ghazals, arranged alphabetically, on fol. 261^b, beginning, as in No. 935 sq.: *از دور بدیدم آن پری را الی*.

Rubá'iyât, in alphabetical order, on fol. 311^b, beginning, as in Nos. 935 and 936: *ای هجر مگر نهایی نیست ترا الی*.

This copy is dated the 18th of Ramaḍân, A. H. 1009 (A. D. 1601, March 23). Presented by Lieut.-Col. Wm. Kirkpatrick, 30th May, 1804. Additional references: Rieu, Supplement, p. 142^b, No. V; p. 147^a, No. V; and p. 148; E. G. Browne, Cambridge Cat., pp. 298-300; M. Ferté's monograph on Anwarî in J. A., 1895, p. 235 sq.; I. Pizzi, Storia della Poesia Persiana, vol. i. pp. 99-101 and 162-166; three poems are published in the 'Chrestomathic persane' of the same, Turin, 1889, pp. 76-78; H. Ethé, Neupersische Literatur, pp. 261-263.

No. 2163 (Glass Case), ff. 336, 2 coll., each ll. 20; splendid Nasta'lik; gorgeously illuminated frontispieces at the beginning of each part; ff. 1^b, 2^a, 170^b, 171^a, 261^b, 262^a, 311^b, and 312^a magnificently embellished; smaller ornaments in gold and other colours at the heading of each poem; splendid Eastern binding with flowers, executed in a very superior style; size, 10 in. by 5½ in.

2865

Another copy of the same.

This copy of Anwarī's works is excellent, and very rich in contents too, but the leaves are badly misplaced, and there are several lacunas; the proper order seems to be: ff. 1-16, 193-198, 17-184, lacuna, 247-254, lacuna, 185-192, 215-246, lacuna, 199-214, and 255-356. All parts are arranged alphabetically.

Contents:

A short preface in prose, identical with that in Nos. 935 and 942 above, on fol. 1^b, beginning: مهم ترین (instead of مهترین) شغلی که اصحاب نطق و دراست الی.

Ḳaṣidas, on fol. 2^b, beginning, as the fourth poem in No. 944 above: ای قاعده تازه ز روی تو کرم را (see Rieu, Supplement, p. 148^b, and the preceding copy, fol. 6^a; in both دست is substituted for روی; the usual initial poem, مقدری نه بآلت الخ, is found here, on fol. 81^a.

Muḳaṭṭa'āt, on fol. 177^a, beginning as in the preceding copy. The satirical mathnawīs, on fol. 258^b, beginning: حبذا گبر قاضی الخ; the first is headed here, در هجو عمزاد و قاضی گبرگ.

Ghazals, on fol. 263^a, beginning as in the preceding copy.

Rubā'iyāt, on fol. 325^a, likewise beginning as in the preceding copy.

Dated the first of Ramaḍān, A.H. 1038 (A.D. 1629, April 24); the copy was made by order of Khwājah Ibn Yūsufshāh Muḥammad; on the 3rd of Dhū-alkaḍah, A.H. 1059 (A.D. 1649, Nov. 8), it was added to the کتابخانه عامه.

As both the present and the preceding copy are very correct and abound in distinct headings, a list of the names of all the eminent persons, praised by Anwarī in his ḳaṣidas and ḳiṭās, is added here (II denotes the present, I the preceding copy):

1. *Khāḳān almu'azzam 'Imād-aldīn Pīrūzshāh (or Fīrūzshāh) 'Adīl* (ruler of Balkh): II, fol. 7^a (= I, fol. 2^b); II, fol. 196^b (= I, fol. 35^b); II, fol. 197^a (= I, fol. 16^a); II, fol. 20^b (= I, fol. 14^b); II, fol. 59^b (= I, fol. 70^b); II, fol. 121^b (= I, fol. 122^a); II, fol. 135^b (= I, fol. 136^a); II, fol. 138^b (= I, fol. 148^a); II, fol. 150^a (= I, fol. 165^b); II, fol. 151^b (= I, fol. 153^b); II, fol. 163^b (= I, fol. 150^a); II, fol. 166^b (= I, fol. 160^a); II, fol. 167^a (= I, fol. 154^a); II, fol. 174^a; II, fol. 186^a; II, fol. 209^b (= I, fol. 249^b); I, fol. 210^a; and II, fol. 241^a (= I, fol. 233^a, where he is styled Fīrūzshāh Aḥmad and the poem headed 'a ḳiṭ'ah on his flight from Balkh'). *Shāhzāda 'Imād-aldīn* (no doubt the same Fīrūzshāh as prince): II, fol. 109^b (= I, fol. 119^b).

2. *Pīrūzshāh and Nāṣir-aldīn*: II, fol. 161^b (= I, fol. 150^b).

3. *Nāṣir-aldīn, i.e. Khwājah Nāṣir-aldīn Abū-alfath Ṭāhīr ibn al-Muẓaffar* (Fakhr-almulk), Sanjar's wazīr, styled sometimes Nāṣir-aldīn Ṭāhīr, sometimes Abū-alfath Ṭāhīr, and occasionally even Ṭāhīr ibn al-Muẓaffar: II, fol. 3^b (= I, fol. 5^a); II, fol. 12^b (= I, fol.

22^a); II, fol. 14^b (= I, fol. 24^b); II, fol. 41^b (= I, fol. 50^b); II, fol. 195^b (= I, fol. 27^a); II, fol. 45^a (= I, fol. 80^b); II, fol. 47^b (= I, fol. 62^a); II, fol. 77^b (= I, fol. 89^b); II, fol. 79^b (= I, fol. 91^b); II, fol. 87^a; II, fol. 88^a (= I, fol. 102^b); II, fol. 92^a (= I, fol. 104^a); II, fol. 96^b (= I, fol. 113^a); II, fol. 99^a (= I, fol. 116^a); II, fol. 100^b (= I, fol. 110^a); II, fol. 101^b (= I, fol. 110^b); II, fol. 106^b (= I, fol. 106^a); II, fol. 124^b (= I, fol. 124^b); II, fol. 132^b; II, fol. 136^a (= I, fol. 136^a); II, fol. 140^b (= I, fol. 141^a); II, fol. 141^b; II, fol. 147^a (= I, fol. 144^b); and II, fol. 171^b.

4. *Sulṭān Sanjar*: II, fol. 26^a (= I, fol. 25^b); II, fol. 29^b (= I, fol. 42^a); I, fol. 87^b; II, fol. 118^b (= I, fol. 128^a); II, fol. 144^a (= I, fol. 144^a); II, fol. 169^a; II, fol. 240^b (= I, fol. 232^a).

5. *Amīr-alajall Diyā-aldīn Mawḍūd bin Aḥmad 'Uṣmī*, the wazīr of Balkh: II, fol. 16^b (= I, fol. 19^a); II, fol. 51^a (= I, fol. 82^a); II, fol. 56^b (= I, fol. 86^b); II, fol. 117^a (= I, fol. 126^a), and his father *Amīr-i Kabīr Aḥmad 'Uṣmī*: II, fol. 112^a (= I, fol. 120^b).

6. *Ṣadr alḳabīr Majd-aldīn Abū-alḥasan 'Imrānī*, the Khwāja-i-Jahān: II, fol. 27^b (= I, fol. 29^a); II, fol. 54^b; II, fol. 79^a (= I, fol. 90^b); II, fol. 85^a (= I, fol. 95^a); II, fol. 104^a (= I, fol. 111^b); II, fol. 105^a (= I, fol. 108^a); II, fol. 123^b (= I, fol. 127^b); II, fol. 129^a (= I, fol. 134^b); II, fol. 132^b (= I, fol. 129^b, where he is wrongly called Alamir alajall Ḥusain); II, fol. 152^b (= I, fol. 157^b); II, fol. 154^b (= I, fol. 156^a); II, fol. 160^b (= I, fol. 152^b); II, fol. 182^a (= I, fol. 174^b); I, fol. 185^a; II, fol. 202^b (= I, fol. 245^a, elegy on his death); II, fol. 254^b (= I, fol. 209^b); and II, fol. 257^a (= I, fol. 256^a).

7. *Dastūr Nizām-aldīn Maḥmūd*: II, fol. 37^b (= I, fol. 40^a); II, fol. 67^a (= I, fol. 79^a); II, fol. 90^b (= I, fol. 99^b, where he is called Ṣadr-alwuzarā Muḥammad, a confusion, as it seems, between father and son), and his sons: (a) *Amīr alajall Nizām-aldīn Muḥammad bin Maḥmūd*: II, fol. 68^b (= I, fol. 75^b); II, fol. 69^b (= I, fol. 74^a); II, fol. 98^a (here called Ṣadr-aldīn Muḥammad, = I, fol. 117^b); II, fol. 170^a (= I, fol. 163^b); a *Khwājah Muḥammad* (who may be the same) appears I, fol. 178^b. (b) *Nizām-aldīn (or Nizām-almulk) Aḥmad bin Nizām-aldīn Maḥmūd*: II, fol. 108^b (= I, fol. 118^a). (c) *Abū-almuẓaffar Nāṣir-aldīn bin Nizām-aldīn*: II, fol. 114^b (= I, fol. 105^a). (d) *Abū-alfadl bin Nizām-aldīn*: II, fol. 130^a (= I, fol. 123^b). (e) *'Alā-aldīn bin Nizām-aldīn*: II, fol. 5^b.

8. *'Iṣmat-aldīn (or Safwat-aldīn) Miryam*: II, on fol. 23^a ('Iṣmat-aldīn = I, fol. 36^a, where, however, the lady is called Safwat-aldīn Miryam); II, fol. 93^a (= I, fol. 99^a, in both 'Iṣmat-aldīn); II, fol. 115^b, last line (here styled Safwat-aldīn Khair-alnisā); II, fol. 132^a (again Safwat-aldīn Miryam); II, fol. 140^a (the same = I, fol. 138^b); II, fol. 148^b, last line (the same); II, fol. 207^b ('Iṣmat-aldīn Miryam = I, fol. 248^a); and II, fol. 248^b ('Iṣmat-aldīn Miryam = I, fol. 37^b, where it is correctly inserted in the ḳaṣidas).

9. *Ṭoghruktigin*, ruler of Balkh: I, fol. 54^b; II, fol. 125^b (= I, fol. 133^b); and II, fol. 132^b.

10. *Mīr (or Sayyid) Abū Ṭālīb bin Naḡhma* (also called Pādishāh Majd-aldīn Abū Ṭālīb): II, fol. 126^b; II, fol. 134^a (elegy on his death); II, fol. 164^b (= I,

fol. 162^b); II, fol. 173^a (=I, fol. 162^a); I, fol. 175^b; II, fol. 184^a (=I, fol. 181^a).

11. *Abū 'Alī Ḥasan*: I, fol. 8^b.

12. *Abū-alma'ālī bin Aḥmad*: II, fol. 10^b (=I, fol. 13^b).

13. *Šadr-alumarā Kamāl-al-dīn Maḥmūd*: I, fol. 13^a; II, fol. 194^a (=I, fol. 30^b); and II, fol. 85^b (=I, fol. 97^a).

14. *Šadr-i-wiẓīrat Jamāl-almu'azzam Kamāl-al-dīn Muḥammad*: II, fol. 145^a (=I, fol. 145^b).

15. *Muḥammad bin Naṣr Aḥmad*: I, fol. 20^a.

16. *Sa'id-al-dīn Maṣ'ūd* (or *Sulṭān Maṣ'ūd*): II, fol. 18^a (=I, fol. 32^b); and II, fol. 89^b (=I, fol. 101^a); perhaps identical with *Shāh 'Izz-al-dīn Maṣ'ūd*: II, fol. 44^a (=I, fol. 49^a); and II, fol. 85^a.

17. *Šafī-al-dīn Muwaffaq*: II, fol. 17^a; I, fol. 187^b; II, fol. 214^b (=I, 253^b); and *Šafī Muḥammad*: I, fol. 208^b (elegy on his death).

18. *Shihāb-al-dīn* and *Hasan Maudūd*: II, fol. 198^b (=I, fol. 21^b).

19. *Maudūdshāh*: I, fol. 35^b; I, fol. 179^a (elegy on his death); and II, fol. 184^a.

20. *Dastār Jalāl-al-dīn*: II, fol. 19^b (=I, fol. 17^a); II, fol. 38^b (=I, fol. 39^a); II, fol. 167^b (=I, fol. 161^a); and *Jalāl-al-dīn Muḥammad* (who may be the same): II, fol. 83^a (=I, fol. 95^b).

21. *Amīr Badr-al-dīn*: I, fol. 48^b.

22. *Malik Yūsuf* (or *Malik-almu'azzam Shāh Yūsuf*): II, fol. 22^a (=I, fol. 31^b); and I, fol. 142^a.

23. *'Alā-al-dīn Muḥammad*: II, fol. 35^a (=I, fol. 50^a); *'Alā-al-dīn Maḥmūd*: II, fol. 65^b (=I, fol. 74^b); and *'Alā-al-dīn Maudūd*: II, fol. 102^b (=I, fol. 114^a).

24. *Khwājah Diyā-al-dīn Maṣṣūr*, the wazir: II, fol. 52^b (=I, fol. 66^b); I, fol. 80^b; II, fol. 150^b.

25. *Shams-al-dīn* (or *Shams-al-dīn Bihrūz*): II, fol. 58^a (=I, fol. 56^b); and II, fol. 223^a (=I, fol. 217^a).

26. *Naṣīr-al-dīn Maḥmūd*: II, fol. 62^a (=I, fol. 60^b); and II, fol. 70^b (=I, fol. 59^a).

27. *Kuṭb-al-dīn Shāh*: II, fol. 73^b (=I, fol. 76^b, where the poem is styled بغداد در تعریف).

28. *Khwājah Aḥmad-al-dīn Ishāq*: II, fol. 82^a (=I, fol. 94^a); and I, ff. 186^b and 201^b.

29. *Amīr Mu'taman Aṣ'ad bin Isma'īl Sarakhsi*: II, fol. 93^b (=I, fol. 98^a); and II, fol. 181^a (=I, fol. 178^a).

30. *Sulṭān Sulaimānshāh*: II, fol. 94^b (=I, fol. 115^a).

31. *Pādishāh alā'zam Tāj-al-dīn Ibrāhīm*: II, fol. 113^b (=I, fol. 119^a); and II, fol. 174^b (=I, fol. 155^a).

32. *Amīr-alajall Fakhr-al-dīn Abū-almafākhīr* (or *Abū-almuẓaffar*): II, fol. 127^b (=I, fol. 132^b); II, fol. 159^a (=I, fol. 164^a); I, fol. 226^a; a *Fakhr-ulzamān* appears I, ff. 201^b and 232^a.

33. *Fakhr-al-dīn Khālid Bānū*: II, fol. 120^a (=I, fol. 130^a, Anwari's answer to a greeting he had received).

34. *Malikshāh*: II, fol. 139^a (=I, fol. 143^b).

35. *'Abīallāh*: II, fol. 143^a (=I, fol. 142^b).

36. *Šadr-al-dīn* (or *Amīr*) *Ishāq*: II, fol. 144^b (=I, fol. 140^a).

37. *Shāh alā'zam Abū-almaḥāsīn Naṣr*: I, fol. 146^a.

38. *'Azīz-al-dīn Tuḡhrā*: II, fol. 153^b (=I, fol. 169^a).

39. *Athēr-al-dīn Maḥmūd*: II, fol. 160^a (=I, fol. 155^a).

40. *Khwājah Rashīd-al-dīn Kitābdār*: II, fol. 166^a (=I, fol. 159^a).

41. *Kādi Ḥamīd-al-dīn* (of Balkh, the author of the *مقامات حمیدی*): I, ff. 184^a, 185^a, and 201^b.

42. *Bahā-al-dīn*: I, fol. 184^b.

43. *Khāssbeg*: II, fol. 188^a (=I, fol. 193^b).

44. *Diyā-al-dīn Maḥmūd*: I, fol. 209^b.

45. *Kamāl-alkamān*: I, fol. 215^b (elegy on his death).

46. *Ulugh Jānūār Sunḡar* (or *Jānūār-beg*): II, fol. 220^b (=I, fol. 216^b).

47. *Arshad-al-dīn*: I, fol. 225^a.

48. *Kamāl Isma'īl*: II, fol. 229^b (=I, fol. 223^a).

49. *Khwājah Isfandiyār*: I, fol. 236^a.

No. 3032, ff. 356, 2 coll., each ll. 17; splendid Nasta'liq; small illuminated frontispiece; size, 8½ in. by 5 in.

e. *Khāḡānī*.

2866

Tuḡfat-al'irākain (تحفة العراقيين).

Another copy of Khāḡānī's mathnawī on the two 'Irāqs, see above, No. 950, 1; and Nos. 952-959.

Beginning of the prose-preface, on fol. 1^a: خیر ما اعتصم المرؤ بحباله کلمة التخبیر (العجز) بقصور باله الخ.

Beginning of the poem itself, on fol. 3^b, first line:

مائیم نظارگان غمناک زین حقّه سبز (و) مهره خاک

This copy, dated the 12th of Dhū-alka'dah, A.H. 810. (1080? = A.D. 1670, April 3), is supplied throughout with interesting glosses, both marginal and interlinear.

Additional references, Rieu, Supplement, p. 151^a, I; H. Ethé, Neupersische Litteratur, p. 264.

No. 3072, ff. 75, 3 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

2867

Sharḡ-i-Tuḡfat-al'irākain (شرح تحفة العراقيين).

An anonymous commentary on the preceding mathnawī, different both from Shaikh 'Abd-alsalām's (see No. 960 above) and Ghulām Muḥammad's (see Bodleian Cat., No. 580). There is no preface to it, the commentary beginning at once with the first bait of the poem: مائیم نظارگان غمناک.

Not every verse is explained, only the more difficult ones, and these in rather an elaborate way. Usually a certain number of verses is enumerated together and then paraphrased and commented upon; for instance, the first four verses of the poem are given without interruption in ll. 2-4 of fol. 1^b, and then the commentary begins thus: حقّه سبز کنایت از فلک و مهره خاک اشارت زمین الخ.

The copy ends on fol. 121^b, where it is stated to have been completed at Dihli, on behalf of Malik Sayyid

Muhammad ibn Sayyid Nâr; but ff. 122-126 belong to the work too and must be inserted somewhere between the leaves immediately preceding fol. 121, but where, is impossible to say, as all the catchwords in the latter half of the MS. are missing; there is moreover a lacuna after fol. 125, and there may be many more which easily escape discovery through the missing of the catchwords as well as through the want of strict continuity in the explanation of verses. The last hemistich explained on fol. 121^b is *طبعم بقمطرهای* *شکر*, corresponding to fol. 74^b, l. 8 in the preceding copy; the last hemistich that appears on fol. 126^b corresponds to fol. 70^b, last line in the same copy.

No. 3059, ff. 126, ll. 15; written very irregularly in different styles of Nasta'lik; the original brown leaves have been carefully pasted upon white paper; but in many places the text has been slightly damaged; size, 8½ in. by 5½ in.

f. *Nizâmî*.

2868

Four mathnawis by Nizâmî.

1. *مخزن الاسرار*, on fol. 1^b, beginning *خداوند در خسرو و شیرین*; the date, A. H. 576 (A. D. 1180, 1181), appears in the last verse but two. The praise of Toghrul is found here on fol. 4^b; that of the Atâbeg-i-a'zam Shams-al-din Muhammad Abûbâkr on fol. 5^b; and that of the Atâbeg-i-a'zam Muza'ffar-al-din Kizil (i.e. Kizil Arslân) on fol. 7^a.

2. *مخزن الاسرار*, on fol. 101^b, beginning *هست کلیدی* *در گنج حکیم* (read *کلید*); it contains, as usual, twenty makâlas; the date is given here, on fol. 135^b, l. 10, as A. H. 582, 24th of Rabi' I (A. D. 1186, June 14).

3. *هفت بیکر*, on fol. 136^b, beginning *ای جهان دیدہ بود خویش از تو* *آلâ-aldin Shâh Arslân* is praised on ff. 140^a and 211^b. The date is given here, on fol. 212^b, l. 10, in the corrupted form (!) *از پس و نود سه*, instead of *پانصد و نود* *قرآن* (A. H. 593, 14th of Ramadân, 1197, July 31).

4. *نام تو* *لیلی و مجنون*, on fol. 213^b, beginning *بهترین سر آغاز* *ای* the ruler, to whom Nizâmî has dedicated this poem, is styled on fol. 278^a, ll. 5 and 7, Malik Akhtashân Shâh Abû-almuza'ffar; on fol. 219^a, last line, Akhtashân bin Minûçîhr, and on ff. 220^b, l. 5, and 221^a, l. 8, Arslân Akhtashân bin Minuçîhr. On fol. 222^b an introductory chapter, in which the poet gives fatherly advice to his son Kurrat-al'ain Muhammad, fourteen years old.

No date.

Additional references to Nizâmî and his works (see above, No. 972 sq.) are, Rieu, Supplement, pp. 154-156; E. G. Browne, Cambridge Cat., pp. 303-309; I. Pizzi, Storia della Poesia Persiana, i. pp. 217-219 and 254-258; ii. pp. 178-197 and 252-273; H. Ethé, Neupersische Litteratur, pp. 241-244. Edition of the Khamsah, Teheran, A. H. 1301. The designation, given

to this copy on the inside of the binding, Panj Ganj-i-Nizâmî, is misleading, as the *اسکندر نامه* is entirely left out. Received March 29, 1878.

No. 3189, ff. 279, 4 coll., each ll. 17; small, but clear Nasta'lik; ff. 136-159 written by another hand; very plain frontispieces at the beginning of each mathnawî; slight damages here and there; size, 9½ in. by 6½ in.

2869

Two mathnawis by Nizâmî.

1. *مخزن الاسرار*, in twenty makâlas, slightly defective at the beginning; it opens, on fol. 1^a, with the ninth verse of the preceding copy (the eighth in the two following ones): *مهرکش رشتہ یکتای عقل* *الغ*.

The date, given here on fol. 87^b, l. 9, is A. H. 552: *پانصد و پنجاه و دو شد از قرآن*, as in No. 990 above. This mathnawî is dated the 27th of Jumâdâ II, in the twenty-second year of Muhammadshâh's reign (= A. H. 1153; A. D. 1740, Sept. 19).

2. *خسرو و شیرین*, on fol. 88^b, beginning as usual; the date is left out at the end; the praise of Toghrul is found here on fol. 95^b, and that of Kizil Arslân (so written in full here), on fol. 99^a, lin. penult.; but that of the Atâbeg Muhammad Abûbâkr is missing, the whole chapter relating to him (fol. 5^b, l. 9, to fol. 6^b, l. 2 in the preceding copy) being left out (see here, fol. 97^b, ll. 2 and 3). This mathnawî is dated by the same hand as the first (about one year and a half sooner), the 20th of Muharram, A. H. 1152 (the twenty-first year of Muhammadshâh's reign = A. D. 1739, April 29); the name of the copyist and first owner is Muhammad Hasan (or Husain, no diacritical points being added) *ادکاری*.

On the margins of ff. 1 and 2 the fragment of a commentary on some philosophical or mystical treatise.

In a few places blanks are left, probably for the insertion of pictures. Occasionally various readings and short glosses on the margin.

No. 3035, ff. 313, 2 coll., each ll. 13; somewhat careless Nasta'lik; good Eastern binding; size, 8½ in. by 5½ in.

2870

مخزن الاسرار (Makhzan-alarâr).

Another copy of Nizâmî's *مخزن الاسرار*, on fol. 4^b, beginning as usual. An immense amount of marginal and interlinear glosses throughout. A strange incorrectness is the spelling of مقالة مقالات in the headings of the twenty chapters. As date appears here on the last page, l. 3, A. H. 572 (A. D. 1176). It is dated the 27th of Muharram, A. H. 1070 (A. D. 1659, Oct. 14), and belonged formerly to Lieut. W. Miles at Neriad, who acquired it 1803.

Ff. 1 and 2 contain an anonymous mathnawî, beginning: *بای جانمن این قصہ بشنو* *الغ*. Fol. 3 is left blank. This MS. was received May 29, 1878.

No. 3193, ff. 77, 2 coll., each ll. 17; Nasta'lik; size, 7½ in. by 4½ in.

2871

Another copy of the same.

Beginning as usual. The date is here, in the last verse but two, A. H. 559, as in Nos. 977, 983, and 994 above: *پانصد و پنجاه و نه افزون از آن*. Throughout an interlinear paraphrase and explanation of the text in red ink. Fol. 24^a is left blank by oversight, the text running on without interruption.

No date. Received April 13, 1877.

No. 8184, ff. 93, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

2872

Sharḥ-i-Makhzan-alasrār (شرح مخزن الاسرار).

A commentary on Nizāmi's *مخزن الاسرار*, beginning, without a preface, at once with the first bait of the poem, on fol. 1^b. The first words of the commentary are: *افتتاح کتاب بتقدیم مصراع اول بر تسمیه بسبب آن کرد که بسم جار و مجرور است و در کلام عرب جار و مجرور البتة مذکور بود یا مقدر الخ*.

According to the date of this transcript, viz. Jumādā I, A. H. 51 (i. e. 1051 = A. D. 1641, Aug.), this commentary is considerably older than the only one, otherwise known, viz. that of Muhammad bin Kiwām bin Rustam Bakra'i or Karkhi (see above, No. 998). The date of the poem itself is given here, on fol. 241^b, l. 4, as A. H. 552 (see No. 2869, 1 above). The copyist (perhaps identical with the compiler of the work itself, as he styles himself *کاتب الکلمات*) was Muḥammad ibn alkhālī Sa'd-aldin.

A lacuna after fol. 39, indicated by two blank leaves (ff. 40 and 41); fol. 171^a is left blank too, but here the text is uninterrupted (*صحیح البیاض*).

Bibliotheca Leydeniana.

No. 2977, ff. 241, ll. 19; very uncouth Naskhi; the first six leaves supplied by a later hand on whiter paper, ll. 13-18; water-stained and worm-eaten in the last pages; size, 9½ in. by 5½ in.

2873

Khusrau u Shirin (خسرو و شیرین).

Another copy of Nizāmi's *خسرو و شیرین*, beginning as usual.

No date. The spaces for the frontispiece and several pictures are left blank, likewise the chapter-headings from fol. 11^b onwards. A prose adaptation of this poem, styled *سرود خسروی*, was composed 1815 by Ghulām Husainkhān Munshi.

No. 2911, ff. 20, 4 coll., each ll. 21; small, but distinct Nasta'liq; large waterspots throughout; size, 11 in. by 7½ in.

2874

Khulāṣa-i-Khamsa-i-Nizāmi (خلاصه خمسة نظامی).

The larger redaction of the extracts from Nizāmi's *Khamsah* (noticed above in No. 982) in thirty-seven chapters, of which, however, the twenty-ninth and the thirty-fourth are either missing or not marked in the text.

Beginning: *بر اصحاب دولت و ارباب مکنّت واجب و لازمست الخ*.

The thirty-seven chapters are as follows: 1-4. = 1-4 in No. 982. 5. *در عشق*. 6. *در توکل* (in W. Pertsch, Berlin Cat., p. 766, *در رزق*). 7. *در قناعت*. 8. *در فال*. 9. = 8 in No. 982. 10. = 9, ib. 11. = 10, ib. 12. = 11, ib., *در شرف دولت*. 13. = 12, ib. 14. = 13, ib. 15. = 14, ib., *در مراتب کرم*, in the index *در شرف کرم*. 16. = 15, ib., *در عقل*. 17. = 16, ib. 18. = 17, ib., *در شرف سخن*, in the index *در شرف سخن*. 19. = 18, ib. 20. = 19, ib., *در طاعت*. 21. = 20, ib., *در اخلاص*. 22. = 21, ib., *در نمان داشتن راز*, in the index *در نگهداشتن راز*. 23. = 22, ib., *در تحقیر*, in the index *در اندازه نگهداشتن دشمن*. 24. = 23, ib. 25. = 24, ib., *در انداز کار*, in the index *در انداز کار*. 26. = 25, ib., *در ضعف و بیری*, in the index *در مسکنّت*. 27. = 26, ib., *در ریاضت*, in the index *در نفی عیب*. 28. = 27, ib., *در نفی عیب*. 29. = 28, ib., *در تضرع*, in the index *در تضرع*. 30. = 29, ib., *در مذمت زنان*. 31. = 30, in No. 982. 32. = 31, ib., *در بیوفائی مردم*. 33. = 32, in No. 982. 34. = 33, ib. 35. = 34, ib., *در مرثیه*, but not indicated in the text. 36. = 35, ib., *در تمثیل*.

Copied by Pir Husain al-Kātib; but no date is added.

No. 2884, ff. 1-51, 2 coll., each ll. 11; Nasta'liq; size, 6½ in. by 4 in.

g. *Farīd-aldīn 'Aṭṭār*.

2875

Mantik-attair (منطق الطیر).

Another copy of Farīd-aldin 'Aṭṭār's famous mathnawī, 'the speeches of birds' (see above, Nos. 1031, 5; 1032, 6; 1035, 1; 1036, 1; and 1043-1045).

Beginning: *آفرین جان آفرین پاک را الخ*.

The date of composition, A. H. 583, is not found here.

Dated by Jamāl-almashhādī, A. H. 985 (A. D. 1577, 1578). Additional references: Rieu, Supplement, p. 158^b, II; E. G. Browne, Cambridge Cat., pp. 312 and 313; I. Pizzi, Storia della Poesia Persiana, i. pp. 224 and 225, and 262-269.

No. 3447, ff. 158, 2 coll., each ll. 14; clear Nasta'liq; worm-eaten; size, 9¼ in. by 5½ in.

h. *Jalāl-aldīn Rūmī*.

2876

Mathnawī (مثنوی).

Part of the first daftar of the mathnawī (see No. 1060 sq. above; and compare, for additional references, Rieu, Supplement, p. 162^b; E. G. Browne, Cambridge Cat., pp. 313-319; Nallino, Manoscritti, etc., p. 68 (No. 74); I. Pizzi, Storia della Poesia, etc., vol. i. pp. 226-230,

and 269-274; H. Ethé, *Neupersische Litteratur*, pp. 287-292), beginning in the usual way: بشنوا زنی چون حکایت میکند الخ

No date. Bibliotheca Leydeniana.

No. 2822, ff. 97, 13-15 baits in a page, written in diagonal lines with one or two straight lines between them, quite in the form of an album of poetry; Nasta'lik; size, 8 in. by 3½ in.

2877

Lubb-i-Lubâb (لب لباب).

Another copy of the extracts from the selections of Jalâl-al-din Rûmî's mathnawî, which have been noticed in No. 1086 above.

Beginning the same. Pertsch's and Sprenger's initial words appear here on fol. 2^b, l. 3 ab infra sq.

Beginning of the selections, on fol. 4^a, l. 3 ab infra:

ای کمیند الخ; title on fol. 3^b, l. 10.

Written by 'Abdallâh, known as Shams-al-din, for Mir Muḥammad Khalil-allâh Khân at Haidarâbâd, and finished the 7th of Muḥarram, A. H. 1155 (A. D. 1742, March 14). Additional references: Rieu, Supplement, p. 163^a, where the date of these extracts is given as A. H. 875 (A. D. 1470, 1471); and E. G. Browne, *Cambridge Cat.*, pp. 319 and 320.

No. 945, ff. 310, ll. 15; clear Nasta'lik; size, 8½ in. by 5 in.

i. Sa'dî.

2878

Pandnâma (پندنامہ).

Another copy of Sa'dî's alleged 'Book of Counsel,' also called Karimâ, see above, Nos. 1127, 7; 1133, c; 1134 and 1135; 1768, 3; 2556, 2; and 2557, 2; comp. also Rieu, Supplement, p. 166. This copy is a specimen of the highest art of calligraphy and illuminations, every page being ornamented in the most gorgeous way, with a magnificent blending of colours.

Beginning:

کریمہ بہ بخشاء بر حال ما
کہ ہستم اسیری (اسیر) کمند هوا

Last verse:

منہ دل بر این دیر ناپایدار
ز سعدی ہمین یک سخن یاد دار

Dated the 16th of Rabî' I, A. H. 1287 (A. D. 1870, June 16), by Ibn (?) Miyân Jân Muḥammad for 'Azîz-al-din, the son of Miyân 'Abdallâh.

No. 3454, ff. 24, 2 coll., each ll. 5; large ornamental Nasta'lik; very fine frontispiece; ff. 1^b, 2^a, and 24^a, and all the chapter-headings splendidly adorned; every hemistich surrounded by a gilt frame and borders in blue and gold; excellent Eastern binding; size, 12 in. by 7½ in.

k. Amîr Khusrau.

2879

Diwân-i-Khusrau (دیوان خسرو).

A selection of ghazals and rubâ'is from the various diwâns of Amîr Khusrau (see above, No. 1186 sq.),

similar to, but not identical with, those described above in Nos. 1193 and 1194.

Contents:

A number of unalphabetical ghazals, intermixed with a few ḳaṣîdas, on fol. 1^b, beginning:

ای سپهر آفریده و انجم نہ ملک مدرک تو نہ مردم

Ghazals, in alphabetical order, on fol. 22^b, beginning:

شیم خیال تو بس با قمر چکار را الخ

The initial ghazal of No. 1193 above is not found here; the first alphabetical one in the same collection, viz. ای باد برقع برفکن آن روی آشناکرا, appears here on fol. 31^b, first line; the initial ghazal of No. 1194, ای زخیال ما برون در تو خیال کی رسد, on fol. 131^a, l. 6.

Rubâ'is, on fol. 301^a, first line, beginning:

صانع احدی کہ ساخت نہ چرخ کهن الخ

This part breaks off on fol. 303^b; there is besides a lacuna after fol. 231. Additional references: Rieu, Supplement, pp. 150^b (No. IV) and 151^a; Nallino, *Manoscritti*, etc., p. 69 (No. 78).

Bibliotheca Leydeniana.

No. 3548, ff. 303, 2 coll., each ll. 17; clear and distinct Nasta'lik; some pages damaged here and there; size, 8½ in. by 4½ in.

2880

Kirân-alsa'dain (قران السعدین).

Another copy of Amîr Khusrau's mathnawî, the 'conjunction of the two lucky planets,' composed A. H. 688 (A. D. 1289), see above, Nos. 1186, 5; 1187, 10; 1188, 11; and 1208-1214; compare also (as additional references) Rieu, Supplement, p. 167^b; and E. G. Browne, *Cambridge Cat.*, pp. 343 and 344. It ends, as in the latter copy, with a ghazal and the concluding bait:

شد سخن ختم قبولی کہ خدا یاور اوست الخ

Beginning, as usual:

حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

Various readings and valuable glosses as far as fol. 128^b.

No. 3060, ff. 134, 2 coll., each ll. 15; Nasta'lik; the older part on brown paper carefully mended; ff. 129-131 and 134 supplied on white paper; neat Eastern binding; size, 8½ in. by 5½ in.

l. Ibn Yamîn.

2881

Diwân-i-Ibn Yamîn (دیوان ابن یمن).

Another copy of poetical works by Ibn Yamîn, who died A. H. 745 (A. D. 1344, 1345), see above, No. 1230, and comp. (for additional references) Rieu, Supplement, p. 171^a; and *Petersburg Cat.*, No. 403.

Contents:

1. Ghazals, in alphabetical order, on fol. 69^b, beginning (as in No. 790 of the Bodleian Cat., and Sprenger's second copy): ای خداوند قادر یکتا الخ

2. A tarji'band, on fol. 147^a, beginning:
سرما و سرکوی نگاری تو از زاهد بگو در سر چه داری
3. A mathnawī, on fol. 133^b, beginning: طلب کن
تا خبر از گنج بابی الیخ. This corresponds to the third mathnawī in No. 1230 above.
4. A mukhammas, on fol. 135^b, first line, styled
مخمّس ملاً آگه علیه الرحمة.
5. Rubá'is, on fol. 136^a, l. 3, beginning: آن یار که
رخساروی آئینه ماست الیخ.
6. A second short mathnawī, on fol. 137^a, styled
مناجات نامه حضرت ملاً آگه.
7. A third mathnawī, on fol. 138^a, styled هفت
مجلس, and beginning:

تا که آن چهره هویدا دارد عاشقانرا همه شیدا دارد
the seven majlis are found here on ff. 138^a, 139^a, 140^a, 141^a, 142^a, 143^a, and 144^a respectively.

The proper order of the leaves is: ff. 1-132, 146, 147, 133-145, 148. Copied by Muḥammad Muḥim.

No date. Bibliotheca Leydeniana.

No. 3547, ff. 69-148, 2 coll., each ll. 14; careless Nasta'lik, bordering on Shikasta; worm-eaten and damaged throughout; size, 8 in. by 4½ in.

m. *Salmán of Sáwa.*

2882

Ḳaṣida-i-maṣnū' (قصیده مصنوع).

Another copy of the long artificial ḳaṣidah of Salmán of Sáwa (who died A.H. 778 or 779 = A.D. 1376 or 1377), fully described in No. 1241 above. Beginning:

صفای صفوت رویت بر بخت آب بهار الیخ.

No date.

The title given to it here, viz. قصائد العروس, is misleading, as there is only *one* ḳaṣidah, developing by taushih into various other forms of poetry.

No. 407, margin-col., ff. 396^b-400^a; clear Nasta'lik; ornamental heading.

n. *Háfiz.*

2883

Diwân-i-Háfiz (دیوان حافظ).

Another modern copy of Háfiz' diwân (see above, No. 1246 sq., and compare, for additional references, Rieu, Supplement, pp. 176^b-180; E. G. Browne, Cambridge Cat., pp. 346-351; Nallino, Manoscritti, etc., p. 71; I. Pizzi, Storia della Poesia, etc., vol. i. pp. 302-310 and 336-347; and H. Ethé, Neupersische Litteratur, pp. 303-305), dated by 'Alī Muḥammad, A.H. 1215 (A.D. 1800, 1801), containing:

1. Preface of Muḥammad Gulandâm, on fol. 1^b, beginning: حمد بحدّ و ثنائی بیحدّ و سپاس بیقیاس الیخ.

2. Ḳaṣidas, in alphabetical order (except the last), on fol. 5^b; the first two, beginning respectively ثنا

مقدّری که ز آثار الیخ and گویم خداوندی الیخ, are identical with the two initial poems in No. 1254 above; the third, سپیده دم که صبا الیخ, corresponds to the initial ḳaṣidah in No. 1264 above, as well as in No. 826 of the Bodleian Cat., and Rosen, Persian MSS, No. 66; the last but one, زدلمری نتوان الیخ, is the same as the initial one in No. 1256 above, and the last, جورزا سحر نهاده, agrees with the first in No. 1246 above.

3. Ghazals, in alphabetical order, on fol. 15^b, beginning as usual: الا یا ایها الیخ.

4. Three mathnawis, on fol. 201^a, the first beginning بیا ساقی الیخ, the second سرفتنه دارد الیخ, the third الا ای آهوی الیخ, see above, No. 1246, ff. 183^a and 180^b, and No. 1247, fol. 189^a.

5. One tarji'band, on fol. 210^b, beginning: ای داده بباد الیخ, corresponding to No. 1252 above, fol. 155^a.

6. Muḳaṭṭa'ât, on fol. 214^b, last line, beginning: بادشاهما لشکر توفیق همراه تو اند الیخ, interspersed with one mukhammas, identical with that in No. 1246, fol. 18^b above: در عشق تو ای صنم الیخ, and concluded by a few more ghazals and one musaddas or tarkibband, the latter beginning, on fol. 224^a: دوش بودم در طواف الیخ, see Bodleian Cat., No. 838, fol. 208^a, and No. 841, fol. 14^b.

7. Rubá'is, on fol. 226^b, beginning: شاما چو ترا بدانش و عقل و سخا امشب, the rubá'i which frequently opens the series (Brockhaus, No. 626), viz. امشب, is found here on fol. 227^b, l. 3; another, equally common as initial poem, مردی زکننده الیخ, appears here on fol. 231^b, lin. penult.

This copy was presented to the Library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 2930, ff. 236, 2 coll., each ll. 15; large and distinct Nasta'lik; two gorgeously illuminated frontispieces on ff. 1^b and 15^b; ff. 1^b, 2^a, 15^b, and 16^a splendidly embellished; exquisite Eastern binding in gold and flowers; size, 11½ in. by 7¼ in.

2884

A defective copy of the same.

This old and valuable copy, which is, unfortunately, incomplete both at the beginning and end, contains:

1. Part of a prose-introduction, beginning abruptly on fol. 1^a, in which it is stated that the present copy contains a revised edition of Háfiz' lyrical poems, made by collation with various MSS. A.H. 907 (A.D. 1501, 1502), see fol. 3^a, l. 4, in the reign and at the request of Sulṭân Husain.

2. Preface of Muḥammad Gulandâm, on fol. 4^b, beginning: (و ثنائی بیحدّ و ثنائی بیحدّ و سپاس بیقیاس مر حضرت خداوندی الیخ).

3. Ghazals, in alphabetical order, on fol. 9^b, beginning as usual.

4. Mathnawis, on fol. 202^b, the first of which begins: *الا ای آهوی الخ*, corresponding to the third mathnawi in the preceding copy; on fol. 206^a *ساقینامه*, beginning: *بیا ساقی از من برو پیش شاه الخ*, corresponding to No. 838 in the Bodleian Cat., fol. 213^a, and Rieu, Supplement, p. 178^a.

5. A *ḡaṣīdah* in praise of 'Alī (در مدح امیر المؤمنین), on fol. 209^a, beginning: *آن گلبن باغ وفا وان سرو بستان صفا الخ*.

6. A *musaddas*, on fol. 210^b, beginning: *ای حریم بارگاهت کعبه عترو علا الخ*.

7. The usual *mukhammas* (see No. 6 in the preceding copy), here styled *ترجیع بند*, on fol. 212^a, beginning: *در عشق تو ای صنم الخ*.

8. A *tarjībānd* (corresponding to that in No. 5 of the preceding copy), on fol. 213^b, beginning: *ای داده بباد دوستداری الخ*.

9. A *tarkib* (corresponding to Rieu, Supplement, p. 178^a, and the so-called *tarjībānd* in Bodleian Cat., No. 837), on fol. 215^b, beginning:

ماهی چو تو آسمان ندارد سروی چو تو بوستان ندارد

10. *Muḡaṭṭā'āt*, on fol. 217^a, beginning with the same short *mathnawī* of ten baits which is noticed in Nos. 1246, 1247, 1249, etc., above, but with a slightly different wording: *هر که آمد در جهان بر شر و شور الخ*; the first real *ḡiṭ'ah*, on fol. 217^b, begins: *بعهد سلطنت: شاه شیخ بو اسحاق الخ* (see No. 1246 above) is found here on fol. 218^a: *دل منه: برد دنیا الخ*; the first *ḡiṭ'ah* of Nos. 1247 and 1249 above: *فساد چرخ نه بینیم الخ*; and the first of No. 1251 (styled here again *ترجیع بند*): *ایدل مجوی منصب دنیا الخ*, on fol. 222^b.

11. *Rubā'is*, on fol. 223^b, incomplete at the end, beginning: *دل گفت مرا علم لدنی الخ*; the two initial poems, which usually open this series, quoted in No. 7 of the preceding copy, are found here on fol. 225^b, l. 5, and fol. 225^a, l. 3 ab *infra* respectively.

Bibliotheca Leydeniana. A former owner of the copy was Mr. G. Swinton, 1805.

No. 2842, ff. 231, 2 coll., each ll. 15; very small, but neat and distinct *Nasta'lik*; illuminated frontispiece on fol. 9^b; ff. 9^b-10^b with ornamentations in blue and gold, like the frontispiece; size, 5½ in. by 2½ in.

2885

Another defective copy of the same.

This copy, the earlier part of which has many various readings and corrections on the margin, contains:

1. Ghazals, on fol. 1^b, beginning as usual. At the end there are a few *ḡaṣīdas* mixed with the ghazals, the second of which, on fol. 201^a, beginning: *ز دلبران من بجزاۃ الخ*, corresponds to the last but one in

No. 2883, 2 above; the third, on fol. 202^a, last line, *سپیده دم که صبا الخ*, to the third there; and the fourth and last, on fol. 203^b, *خیر مقدم مرحبا الخ*, to the third in No. 271 of Rieu's Supplement, p. 178^b. There is a lacuna after fol. 51. Ff. 63 and 64, containing part of the *rubā'is*, must be placed after the last leaf (fol. 233).

2. Mathnawis, on fol. 204^b; the first, *الا ای آهوی الخ*, is the same as the first in the preceding copy; the second, *فتنه دارد الخ*, corresponds to the first in No. 2883 above; the third, *بیا ساقی از من برو الخ*, agrees with the *ساقی نامه* on fol. 206^a in the preceding copy; the fourth is again a *ساقی نامه*, beginning: *بیا ساقی از یاده پرکن بطی الخ*, etc.

3. A few unalphabetical ghazals, on fol. 211^b sq.

4. The usual *mukhammas*, on fol. 215^b, beginning: *در عشق تو ای الخ*, see No. 7 in the preceding copy.

5. *Muḡaṭṭā'āt*, on fol. 217^a, first line, beginning (as in No. 821 of the Bodleian Cat.): *ز خواب مستی: دوشین الخ*.

6. *Rubā'is*, incomplete at the end, on fol. 227^a, l. 6, beginning: *برگیر شراب طرب انگیز و بیا الخ* (corresponding to the initial *rubā'i* in Nos. 816 and 821 in the Bodleian Cat.).

No. 3094, ff. 233, 2 coll., each ll. 15; *Nasta'lik*; slightly worm-eaten; ff. 54-109 supplied later on paper of whiter colour; size, 7½ in. by 4½ in.

2886

Ghazaliyyāt-i-Ḥāfiẓ (غزلیات حافظ).

A modern copy of the ghazals only, not dated.

Beginning as usual.

No. 3034, ff. 216, 2 coll., each ll. 13; *Nasta'lik*; size, 8½ in. by 6½ in.

2887

An index to *Ḥāfiẓ'* *diwān*, giving the initial bait of each ghazal in the usual order of rhyme-letters.

Bibliotheca Leydeniana.

No. 2904, ff. 45; *Nasta'lik*, with occasional additions by another European hand; size, 11½ in. by 7 in.

o. Kāsim-i-Anwār.

2888

Diwān-i-Kāsim-i-Anwār (دیوان قاسم انوار).

Another good copy of the lyrical poems of *Kāsim-i-Anwār* or *Kāsimi*, who died A.H. 837 (A.D. 1433, 1434), see above, Nos. 1285-1289.

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, introduced by the same initial poem as in No. 1285 sq., *من بجزاۃ الخ*.

Beginning of the first alphabetical ghazal, on fol. 2^a:

مای صبح الخ

2. One tarji'band, some ghazals, and some short mathnawis, on fol. 124^a; beginning of the tarji'band:

بیا ای عشق عالمسوز بی غم الخ

3. The prose-preface to the Sûfic mathnawî انیس العارفين (see Bodleian Cat., No. 862; Rieu ii. p. 636^b, II, and Supplement, p. 184^a, etc.), on fol. 134^a, beginning: *ممت خدایرا جلت عظمته و علت كلمته الخ*.

Dated by Takl 'Alî, A. H. 1071 (A. D. 1660, 1661).

Additional references: Rieu, Supplement, pp. 180^b and 183^b-184^b; J. Pizzi, Storia della Poesia, etc., i. pp. 112, 113, 176, and 236; Mallino, Manoscritti, etc., pp. 65 (Nos. 3 and 4) and 80 (Nos. 11-13), where in addition to the two mathnawis of Kâsim-i-Anwâr (see Bodleian Cat., No. 862, etc.) a third is described, of Sûfic contents like the انیس العارفين, and styled صد مقامات.

No. 3462, olim 13. J. 14, ff. 135, 2 coll., each ll. 16; small, hut neat and clear Nasta'lik; size, 7 $\frac{3}{4}$ in. hy 5 in.

2889

Another copy of the same.

This copy, which is undated, contains:

1. The same prose-preface to the انیس العارفين, which appears at the end of the preceding copy.

2. The انیس العارفين itself, beginning, on fol. 2^b:

یا مغیث المذنبین معطی السّوال

یا انیس العارفين با ذو الجلال

3. Two unalphabetical ghazals, together with a larger lyrical poem, on fol. 19^b, beginning: *من بیچاره الخ*.

4. Ghazals, in alphabetical order, on fol. 21^b, beginning: *ای صبح الخ*.

5. Tarji'bands, kit'as, rubâ'is, and a few short mathnawis, on fol. 192^b, beginning: *بیا ای عشق الخ*. The copy is slightly damaged here and there.

No. 889, ff. 207, 2 coll., each ll. 17; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages ornamented with gold; size, 9 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

p. Jâmî.

2890

Yûsuf u Zalikhâ (یوسف و زلیخا).

Another copy of Jâmî's epopee 'Yûsuf and Zalikhâ,' see above, Nos. 1300, 6; 1317, 5; 1318, 5; and 1342-1356; comp. also, for further references, Rieu, Supplement, pp. 189^a-191^b; E. G. Browne, Cambridge Cat., pp. 355-358; Nallino, Manoscritti, etc., p. 74 (No. 85). Specimens of an Italian translation in ottave rime by F. Cimmino have lately been published, Naples, 1899.

Beginning as usual: *الهی غنچه امید بگشای الخ*.

Copied by Haidarkhân bin Muṣāhibkhân; the date

is the 13th of the (Hindû) month Pûs (the ninth, Dec.-Jan.) of the year 9 (but of what reign we cannot make out, the following words being written in very bad Shikasta). Occasional interlinear and marginal glosses in the first part of the MS.

No. 3122, ff. 160, 2 coll., each ll. 13; careless Nasta'lik; slightly worm-eaten; size, 8 $\frac{1}{2}$ in. hy 5 $\frac{1}{2}$ in.

2891

Another copy of the same.

Beginning as usual.

No date.

No. 2965, margin-col., ff. 1-149, ll. 28; Nasta'lik.

q. Hâtifi.

2892

Haft Manẓar (هفت منظر).

'The seven belvederes,' a mathnawî, in imitation of Nizâmî's هفت پیکر, by 'Abdallâh Hâtifi of Jâm, who died A. H. 927 (A. D. 1520, 1521); see on the poet and his works in general, Nos. 1398-1416 above; on this poem in particular, Rieu ii. p. 653^b, and Supplement, pp. 190^b and 194^b; Bodleian Cat., No. 1016; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylogr., p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly styled هفت پیکر); E. G. Browne, Cambridge Cat., p. 362, No. IV; Ouseley, Biogr. Not., pp. 143-145; Wiewer Jahrbücher, Band 47, Anzeigeblatt, No. 56; etc.

Beginning:

ای نگارنده صحیفه غیب

نام تو صدر صقّه (مثنوی) لا رب

Dated at Samarkand, A. H. 983, the 5th of Ramadân (? رمضان) = A. D. 1575, Dec. 8, by Kîwâm-al-din Muḥammad, known as Farajshâh of Samarkand. Various readings on ff. 1 and 2.

Bibliotheca Leydeniana.

No. 2511, ff. 24, 4 coll., each ll. 23; clear Nasta'lik; blank spaces left here and there for pictures; illuminated frontispiece; size, 8 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

r. Hilâlî.

2893

Shâh u Gadâ (شاه و گدا).

Another copy of Hilâlî's mystical epopee, 'king and dervish,' also styled شاه و درویش, see above, Nos. 1426-1429, and, for additional references, Rieu, Supplement, p. 192^b, II; and E. G. Browne, Cambridge Cat., pp. 365-367.

Beginning: *ای وجود تو اصل هر موجود الخ*.

No date; but on fol. 61^b there is an entry from A. H. 1012 (A. D. 1603, 1604).

Bibliotheca Leydeniana.

No. 2823, ff. 1-61, 2 coll., each ll. 10; distinct Nasta'lik; illuminated frontispiece; the first two pages neatly embellished; three, rather effaced, pictures on ff. 17^a, 32^a, and 55^a; size, 6 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

2894

Another copy of the same.

Beginning as usual. The right order of ff. 143-148 is: 143, 145, 146, 144, 148, 147.

Dated the 7th of Ramadân in the twentieth year of 'Ālamgir's reign (correctly the nineteenth)=A.H. 1087 (A.D. 1676, Nov. 13), by Abū Ṭālib, son of Shaikh Isma'il Fārūkī, an inhabitant of Burhānpūr, who copied it for the perusal of Miẓān Daif-al-din Muḥammad.

No. 2754, ff. 104^b-148^b, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

s. *Mujrim*.

2895

Diwān-i-Mujrim (دیوان مجرم).

A unique copy of the lyrical poems of Mujrim (so the takhalluṣ is spelt everywhere, except on fol. 1^a, and in two or three places in the diwān itself, where it appears by mere carelessness as مجرم), i.e. Kūli Khān beg bin Ḥasan Sulṭān Shāmlū, who, according to Rieu iii. p. 1093^a, went with Ṭaqī Aḥḥādī to India and died there A.H. 1020 (A.D. 1611); comp. also ii. p. 738^b, where a مباحثه کونارو تنباکو (contest between poppy and tobacco) is mentioned; and Muntakhab-alash'ār, No. 623 (Bodleian Cat., col. 252). Another Shaikh 'Abdallāh Mujrim appears in the Makhzan-algharā'ib, No. 2661 (Bodleian Cat., col. 382).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

خدایا از من مهتر کنی بسر بر جامم را
ز قند گفتگوی خویش شیرین ساز کامم را

Rubā'is, likewise arranged alphabetically, on fol. 163^b, beginning:

یا رب ز کرم مرا عطائی فرما
در سمع قبول این دعائی فرما

Dated A.H. 1134 (A.D. 1721, 1722); fragment of a kaṣidah on fol. 176^b.

No. 237, ff. 176, 2 coll., each ll. 17, and a third on the margin (except ff. 77^b-79^a, 81^a-84^a, 92^b-98^a, 100^b-104^a, 107^b, 108^a, 109^b, 110^a, 125^b-130^a, 131^b-133^a, 139^b-143^a, 145^b, 146^a, 148^b, 149^a, and 163^b-170); very careless Nasta'liq; size, 9 in. by 5½ in.

t. *Ẓuhūrī*.

2896

Three prose-treatises by Ẓuhūrī.

The same three prose-treatises as in Nos. 1511, 1512, and 1762, 16 above, viz.

1. Preface to the Nauras, on fol. 232^b, beginning: سرود سرایان عشرتکده قال که بنورس الخ besides Nos. 1509, 1; 1510, 2; 1513, 2; 1514, 2; and 1763, 17 above.

2. Preface to the Gulzār-i-Ibrāhīm, on fol. 237^a, beginning: خرمی چمن سخن بطراوت حمد الخ comp.

IND. OFF.

besides Nos. 1500, 4; 1509, 2; 1510, 1; 1513, 1; and 1514, 1 above.

3. Preface to the Khwān-i-Khalil, on fol. 241^b, beginning: ای از تو بر اهل تحت و آکلیل الخ comp. besides Nos. 1509, 3, and 1510, 6 above.

Additional reference for all three: Rieu, Supplement, p. 269^a, No. III.

Dated by 'Ahd-alkādir Suhrawardī, the 20th of Jumādā II, A.H. 1119 (A.D. 1707, Sept. 18), in Aurangābād.

Bibliotheca Leydeniana.

No. 2740, ff. 232-254, ll. 19; careless Nasta'liq; size, 8½ in. by 5½ in.

u. *Rūḥ-alamīn*.

2897

Gulistān-i-nāz (گلستان ناز).

The rare diwān of Mir Muḥammad Amīn, styled Mir Jumlah, with the takhalluṣ Rūḥ-alamīn, the author of the two mathnawis, described in Nos. 1539 and 1540 above, لیلی و مجنون and خسرو و شیرین, who died A.H. 1047 (A.D. 1637, 1638); another copy of this diwān is noticed in Rieu ii. p. 676.

Contents:

1. Prose-preface, on fol. 1^b, beginning: یگانهای آفاق سخنوری و بی همتایان اقالیم نکته گستری الخ The poet mentions his takhalluṣ on fol. 6^b, l. 3; and the title of this diwān, گلستان ناز, on fol. 7^b, l. 10.

2. Ghazals, in alphabetical order, on fol. 9^b, beginning:

ای روشن از فروغ تو شمع روان ما
از نور قدرت تو چکیدست جان ما

No date.

No. 470 (Glass Case), ff. 203, 2 coll., each ll. 15; excellent Nasta'liq; illuminated frontispieces on ff. 1^b and 9^b; fine Eastern binding; size, 8½ in. by 5½ in.

v. *Hāshim*.

2898

Diwān-i-Hāshim (دیوان هاشم).

The complete lyrical works of Khwājah Hāshim, the son of Khwājah Muḥammad Kāsim, a Ṣūfī of the Naqshbandī order and disciple of the great Shaikh Aḥmad Fārūkī (who died at Sirhind A.H. 1034=A.D. 1625, see above, Nos. 652 and 1891); he flourished at Burhānpūr in the Dakhan A.H. 1030 (A.D. 1621) and was still alive in A.H. 1056 (A.D. 1646), see A. Sprenger, Catal., p. 420; and Beale, Oriental Biogr. Dictionary, p. 106^a; the latest date which appears in this diwān is A.H. 1040 (A.D. 1630, 1631).

Contents:

1. Three poems in praise of Muḥammad, the first, on fol. 1^b, a kaṣidah, styled قصیده علیه در حلیه خیر besides Nos. 1509, 1; 1510, 2; 1513, 2; 1514, 2; and 1763, 17 above.

2. Preface to the Gulzār-i-Ibrāhīm, on fol. 237^a, beginning: خرمی چمن سخن بطراوت حمد الخ comp.

اگر برسی ز قدس (ز قدس) سرو باغ راستان آمد
ستون بارگاه پادشاه لا مکان آمد

the *second*, a shashband (شش بند والا), with the radif محمد running through the whole poem, on fol. 3^b, beginning:

دلها چه بود خانه سودای محمد
جانها صدف گوهر یکتای محمد

the *third*, a mathnawī, on fol. 8^a, beginning:

چون جمال خواجه بود اول بهار
از گلستان ظهور کردگار

2. Four other mathnawīs, the *first*, on fol. 10^b, styled خداوندنا بزم سینہ ریشان, مناجات مقبول مر اهل القبول, and beginning:

خداوندا بزم سینہ ریشان
بموتی از جنون دل پریشان

the *second* (without a heading), on fol. 18^b, last line; the *third*, on fol. 21^a, styled در منقبت سر طریقت (in honour of Shaikh Ahmad Fāruqī); the *fourth*, on fol. 23^b, last line, styled حکایت جذبۀ عشق.

3. Another kaṣidah, on fol. 32^a, beginning: بسته از قدرت نقاش ازل نقش دگر الخ.

4. Two other mathnawīs, the *first*, a very long one, on fol. 34^a, again in honour of Ahmad Fāruqī, and beginning: سحر خفته بودم در آغوش خویش الخ; the *second*, on fol. 49^b, last line.

5. A very long tarjībānd, on fol. 54^a, styled خرگاه دم صبح بر خاست بوی کشیم الخ, and beginning: لیلی.

6. A سبعة سیاره, on fol. 66^b, styled سبعة سیاره, and divided into seven اختر.

These six parts, denoted in the colophon, on fol. 71^b, as مجموعه خواجه هاشم (with the seventh the special diwān begins), are dated by Shaikh Nūr Muḥammad the 15th of Rajab, A.H. 1087 (nineteenth year of 'Ālamgir's reign) = A.D. 1676, Sept. 23.

7. Ghazals, in alphabetical order, on fol. 72^b, beginning: بسمل دلها بود بسم الله عنوان الخ.

8. Rubā'is in alphabetical order, with some fards at the end, on fol. 185^a, beginning: ای نام تو نامه وجود من و ما الخ.

9. Miscellaneous poems, on fol. 250^b, beginning with a ghazal and several kit'as, after which follow (a) the famous ghazal (the first five baits of which are quoted in Sprenger, loc. cit.), in which Hāshim traces his spiritual genealogy to Naqshband and further up to Muḥammad himself; (b) a series of chronograms, chiefly on the death of contemporary Shaikhs of great renown; the most prominent are:

Manlānā Khwājagi امکنه (died A.H. 1008).

Khwājah Muḥammad albāki (died A.H. 1014).

Shaikh Ahmad Fāruqī (died A.H. 1034; this ta'rikh by his disciple and contemporary proves, that there cannot be any alternative to the date of his death;

some other chronograms on ff. 256^a, lin. penult., and 257^a, first line, give his age as sixty-three, and the date of his birth as A.H. 971).

Shaikh Muḥammad Ṣādiq, Ahmad Fāruqī's eldest son (died A.H. 1025), to whom a special elegy is dedicated on fol. 258^b.

Shaikh Muḥammad bin Faḍl-allāh (died A.H. 1029, not 1030, as is stated on the margin, the ta'rikh being ابن فضل الله).

Shaikh 'Isā (died A.H. 1031).

Sayyid Mirakshāh (died A.H. 1032, not 1031, the ta'rikh being هو سيد التميمون).

Shaikh 'Alam-allāh Mnḥaddith (died A.H. 1038).

Maulānā Dānishmand of Badakhshān (died A.H. 1030).

Mir Mu'min of Balkh (died A.H. 1031).

Shaikh Tāhir (died A.H. 1040).

Mir 'Abdallāh Ahrār (died A.H. 1025).

Khwājah Ḥusām-al-dīn (died A.H. 1014).

Kādi Shukr (died A.H. 995).

Manlānā Ma'sūm (died A.H. 1026).

Khwājah Muḥammad Kāsim, the poet's father (died A.H. 1012).

Khwājah 'Uthmān (died A.H. 1005).

Shaikh Ḥasan Kādīri (died A.H. 1028, not 1026, the ta'rikh being شيخ حسن).

Sayyid Mahmūd (died A.H. 1040).

Maulānā 'Ismat-allāh of Lāhūr (died A.H. 1036).

Mirzā Khānkhānān 'Abd-alrahīm (died A.H. 1036).

Mir Muḥammad Nu'mān (died A.H. 1025); there are besides chronograms on Shāhjahān's accession (A.H. 1037), on the dates of the completion of various buildings, palaces, mosques, etc.

10. Three additional ghazals on fol. 264^a, an elegiac panjband and nine (correctly ten) rubā'is on the death of the poet's brother Muḥammad Ishāq, two elegiac kaṣidas and two rubā'is on the death of another brother of the poet, Muḥammad Kāsim; and a series of additional rubā'is.

These remaining four parts are dated the 2nd of Ramadān, A.H. 1087 (A.D. 1676, Nov. 8), by the same hand which wrote the first six parts.

No. 3096, ff. 286, 2 coll., each ll. 11; Nasta'liq; worm-eaten; size, 8½ in. by 5½ in.

w. Bikhwad.

2899

Diwān-i-Bikhwad (دیوان بیکواد).

The lyrical poems of Bikhwad (or Bikhwadi), that is probably Mullā Jāmi Lāhūrī Nāmdār Khāni who flourished in Shāhjahān's reign and died in that of 'Ālamgir, A.H. 1086 (A.D. 1675), see A. Sprenger, Catal., p. 110, l. 18 sq., and p. 119, l. 24; Makhzan-algharā'ib, No. 399 (Bodleian Cat., col. 324).

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, beginning: رنگ عشرت بر نمیتابد دل بیمار ما الخ.

2. Short mathnawîs, and a longer series of rubâ'is, on fol. 80^b. The first rubâ'i, on fol. 88^a, begins:

دنیا نبود طلب دل آگه را نتوان بچراغ برق دیدن ره را

3. A larger mathnawî, which seems a *نامہ*, but may be identical with the *حسن و دل*, quoted in Sprenger, p. 110, on fol. 95^b, beginning: *الهی بمستان* *بنم نیاز الخ*.

Dated by 'Abd-alrahîm the 11th of Šafar, A.H. 1153 (A.D. 1740, May 8).

No. 544, ff. 108, 2 coll., each ll. 15; careless Nasta'liq and Shikasta; size, 7½ in. by 3½ in.

x. Miscellaneous.

2900

Sâghar-i-bazm âshûb (ساغر بزم آشوب).

A mukhammas by Muḥammad Faîd, i.e. Muḥammad Muḥsin, bin Shâh Murtaḍâ, called Faîd, who was a great favourite of Shâh 'Abbâs II of Persia, and died A.H. 1091 (A.D. 1680), see Rieu, Supplement, p. 253^b; A. Sprenger, Catal., pp. 399 and 400; and Âtashkada, No. 585, Bodleian Cat., col. 282. It was composed A.H. 1090 (A.D. 1679), see fol. 12^b, ll. 2 and 3, where title and chronogram appear:

چو شد این سواد مخمّس تمام
شدش ساغر بزم آشوب نام
ز ساغر بکش باده بی کف بدام
ز کیفیت سال شو شادگام

(i.e. take away from ساغر = 1261, the words باده بی کف بدام = 171).

Beginning:

بنام خداوند ملک وملل
که در دست او هست صلح و جدل

Copied by Fakîr Ghulâm Muḥammad; in No. 2902 below, which is written by the same hand, A.H. 1270 (A.D. 1853, 1854 = Samvat 1911) is given as the date of transcription.

No. 3549, ff. 13, 2 coll., each ll. 11; Nasta'liq; size, 7¼ in. by 4 in.

2901

Ta'rikh-i-Jân Muḥammad (تاریخ جان محمد).

A very puzzling elegy on the death of Jân Muḥammad, with the honorary epithet Sardârkhân (see fol. 2^b, l. 8), son of Mûsâkhân تلوندی, in the form of a long kasidah, composed by a poet with the name Muḥammad Afḍal (see the takhalluṣ Afḍal on fol. 6^b, lin. penult., and in the colophon). The date of the lamented Jân Muḥammad is conveyed in a riddle (بوجه معما), in the last verse of the poem, which runs thus:

که در خاطر افتاد درد مجدد
فرو ریخت از چشم اشک روان

The overlined words (indicated by a red stroke above) are undoubtedly meant to form the chronogram, those of the first hemistich giving 1069, that in the second 321, but, when poured out from the eye (چشم = 343), i.e. deducted from it, 22, which added to 1069 would represent A.H. 1091 (A.D. 1680); but whether this is a correct interpretation, is very doubtful. However, the date would well fit into the lifetime of the best known poet and writer with the name Muḥammad Afḍal, that is Mirzâ Muḥammad Afḍal Sarkhwash, the author of the *کلمات الشعرا* (commenced A.H. 1093 = A.D. 1682, see Nos. 670-672 above), who according to Muḥammad Ṭâhir Naṣrâbâdî (see No. 669 above) resided between A.H. 1083 and 1092 (A.D. 1672-1681) in Lâhûr, comp. A. Sprenger, Catal., p. 107, l. 7 *ah infra*; and the present poem mentions the Panjâb several times, so fol. 2^b, ll. 3 and 9, etc.

Beginning:

پس از حمد پروردگار جهان بی نعت سرکردهٔ مرسلان

Copied by the same Ghulâm Muḥammad who transcribed the preceding copy (about A.H. 1270 = A.D. 1853, 1854).

No. 3551, ff. 7, 2 coll., each ll. 11; Nasta'liq; size, 6½ in. by 3½ in.

2902

Farrukhnâma (فتح نامه).

A mukhammas in honour of the emperor Farrukh-siyar (A.H. 1124-1131 = A.D. 1713-1719) by Ikhtiyâr-ghan (or ghana), son of Muḥammad Panâh Sunbahriyâli (سنهريالی), beginning:

بنام خداوند شمس و قمر شهنشاه شامان فتح سیر

Dated by Fakîr Ghulâm Muḥammad, A.H. 1270 (Samvat 1911), see the two preceding copies.

No. 3552, ff. 18, 2 coll., each ll. 11; Nasta'liq; size, 7 in. by 4½ in.

2903

A double poetical paraphrase of the first ghazal in Ḥâfîz' diwân, by the same Ikhtiyâr, here called in the colophon Ikhtiyârsingh Sunbahriyâli, in mathnawî-baits, which have the same metre as the ghazal, viz. *هزج*; each section, consisting of 12-14 baits, of the poem begins with one half of a hemistich and concludes with the other half. The first paraphrase begins, on fol. 1^b, thus:

الا یا ایها الساقی بده ته جرعهٔ باقی
ز جام شاه محی الدین بهار گلشن تمکین

and ends on fol. 10^a; the second begins, after a short introduction, on fol. 11^b:

الا یا ایها الساقی بعارض ماه آفاقی
نظر بر تیرهٔ روزان کن چراغ ما فروزان کن

and ends on fol. 23^a. The title given to this strange pair of poetical glosses on fol. 1^a, viz. *بحر طویل*, which also appears in the prose-introduction of the second

paraphrase, on fol. 10^b, l. 4, cannot refer to the metre which is, as said above, هزج, and not طویل, but must imply the idea of a lengthened explanation or poetical expansion of an original text. Copied by the same Fakir Ghulâm Muḥammad.

No. 3553, ff. 23, 2 coll., each ll. 11; Nasta'liq; size, 7 $\frac{1}{8}$ in. by 3 $\frac{3}{4}$ in.

2904

Anwarnâma (انورنامہ).

A heroic mathnawî on the exploits of Nawwâb Anwar-al-dīnkhan of the Carnatic, who died A.H. 1162 (A.D. 1749), together with a summary of subsequent events under his son and successor, Nawwâb Muḥammad 'Alī 'Umdat-almulk (not 'Umdat-alumarâ, as Sprenger and Pertsch call him, since that was the epithet of his son, see No. 502 above), who reigned A.H. 1162-1210 (A.D. 1749-1795), down to the very year of the completion of this poem, A.H. 1174 (A.D. 1760, 1761), by Mir Isma'ilkhân, with the takhalluṣ Abjadi; see above, No. 501; A. Sprenger, Catal., pp. 307 and 308; W. Pertsch, Berlin Cat., pp. 944 and 945. The date appears on fol. 243^a, l. 6; on fol. 8^b, l. 5, the poet states that he was engaged five years in the composition of this mathnawî.

Beginning, on fol. 1^b:

خدایا توئی شاه فرمان روا
توئی آفریننده ما سوا

The title انورنامہ (not انوارنامہ, as it is wrongly spelt on fol. 1^a and in the lettering on the back of the binding) appears in the heading on fol. 9^b; two chapters towards the end, on ff. 224^a and 225^b respectively, deal with the correspondence of the Nawwâb Muḥammad 'Alī 'Umdat-al-mulk with King George III of England in 1760; see a copy of the original letter of the Nawwâb (with its English version), in Rien i.p. 403^a (where the 1st of October, 1760, is assigned as date to that document).

No date.

No. 3178, ff. 244, 2 coll., each ll. 17; splendid Nasta'liq; fine Eastern binding; size, 10 $\frac{3}{8}$ in. by 8 in.

2905

Mathnawî-i-Kajkulâh (مثنوی کج کلاه).

The first volume (دفتر اول) of the same collection of stories by Ānandghana, with the takhalluṣ Khwash, the second volume of which has been described in No. 1725 above. It was completed according to fol. 60^b, l. 5 sq., in the beginning of the month of Rajab, A.H. 1208 (A.D. 1794, Febr.), about half a year before the second, and copied by the same scribe Bholanâth, the 7th of the same Rajab in the same year 1208 = Faṣlî era, 1201.

Beginning:

بشنواز من چون حکایت میکنم
شکرگویم نه شکایت میکنم

Contents:

1. قصه پادشاه هارون و عین القضاء

Hârûnshâh and 'Ain-alkudât, on fol. 2^a, first line, beginning:

بود يك شاه نام آن هارون شاه
بمقیاس آن داشت زرگنج و سپاه

2. اوصاف حمیدة بنارس و گنگ درباری شریف, description of Banâras and the river Ganges, on fol. 9^a, l. 13, beginning:

سجده حق را میکنم از دل و جان
مینمایم رویداد خود بیان

see another description of Banâras and the Ganges, by Mirzâ Muḥammad Takî Munshi, in No. 1763, 14 above.

3. این فقیر حقیر بی تدبیر پر از تقصیر تابع تقدیر, an autobiographical sketch of the poet himself, on fol. 10^a, l. 9, beginning:

مینمایم رویداد خود بیان
گوش فرمائید از من دوستان
ای بهندی نام من آنندگهن
خوش تخلص فارسی شیرین سخن

4. حکایت دارا شکوه بی اندوه و شاه لال صاحب کمال, story of prince Dârâ Shukûh and Shâh Lâl (otherwise Shâh La'l, see a similar story in the second volume, No. 1725, 6 above, with the references given there), on fol. 12^a, l. 6, beginning:

بود سابق شاه يك دارا شکوه
حق شناس و در تحمّل هم چو کوه

5. در هندوستان يك پادشاه بود بخانه خود فرزند نداشت برای شدن فرزند يك عابد را طلبید الخ, story of a king of Hindûstân, who had no son, and the recluse, on fol. 15^a, l. 8, beginning:

بشنوید این داستان ای دوستان
بود يك شه پیش در هندوستان

6. حکایت پادشاه و کاه فروش, story of the king of Balkh and the straw-seller, on fol. 15^b, l. 7 ab infra, beginning:

بود يك شه در بلخ (! sic بلخ) عادل زمان
دولت و اقبال بخت یار آن

7. حکایت مبارکشاه و حق دوست درویش, story of Mubârakshâh and the dervish, on fol. 16^a, l. 15, beginning:

بشنوید ای دوستان این داستان
هست این احوال مرد راستان

8. حکایت شیخ بازید, the story of Shaikh Bâzid or Bâzid-allâh, of Mâzandarân (who was originally a merchant and became a dervish afterwards), on fol. 25^b, l. 2, beginning:

بشنوید ای دوستان این داستان
ذکر مرد حق پرست و راستان
بود يك سوداگری بازید نام الخ

It is interspersed with the story of another dervish called مردان شاه.

9. داستان قاز و باز, the story of the goose and the hawk, on fol. 29^a, l. 9, beginning:

بشنوید ای دوستان این داستان
بود طائر قاز در کوه کلان

10. داستان ابراهیم شاه ادهم, the story of Ibrâhim-shâh Adham, on fol. 30^b, l. 6 ab infra, beginning:

بود يك شه نيك ابراهيم نام
حق پرستی مینمود از دل مدام

11. قصه (حکایت) عابد و یقال, the story of the recluse and the grain-merchant, on fol. 34^b, beginning:

گوش کن ای دوستان این داستان
ذکر مرد حق پرست و راست آن

12. حکایت زن صالح (پارسا) و مرد فاسق, the story of the virtuous woman and the vicious man, on fol. 36^b, l. 6, beginning:

بشنوید ای دوستان قصه عجیب
مرد فاسق زن به عصمت پر غریب

13. حکایت العابد, the story of the recluse, on fol. 39^b, l. 10, beginning:

ای عزیزان بشنوید این داستان
ذکر مرد صالح و بسیار دان
بود يك عابد بسی صاحب کمال
عالم و هم فاضل و صاحب جلال

14. حکایت حضرت عیسی, the story of Jesus, on fol. 40^a, last line, beginning, on fol. 40^b, first line:

در امانت ای خیانت خوب نیست
آن یقین این مرضی محبوب نیست

15. حکایت سلطان فیروز شاه, the story of Sultân Firûzshâh, on fol. 41^a, l. 2, beginning:

گوش کن این داستان را ای حبیب
این حقیقت بس عجیب و بس غریب

16. حکایت فرخ شاه, the story of Farrukhshâh, on fol. 41^b, l. 10, beginning:

ای محبتان بشنوید این داستان
آنچه گویم حال دانی راست آن
بود يك سلطان در هندوستان
هند چون خلد است دائم بوستان

17. حکایت جبروت شاه بلند شانه و عبد الله, the story of Jabrûtshâh and 'Abdallah, on fol. 45^a, l. 3, beginning:

ای محبتان بشنوید این داستان آن
در زمان پیشین شده يك پادشاه
داشت آن بیحد يك گنج و سپاه

As in the second volume above, so here in the first the author betrays his Hindû origin frequently by incorrect metre, omission of Idâfas, and similar licences.

No. 2879, ff. 60, 4 coll., each ll. 23; Nasta'lik; a picture as frontispiece on fol. 1^b; size, 12½ in. by 9½ in.

2906

Diwân-i-Khwash (دیوان خوش).

The lyrical poems of the same author, composed before the mathnawî, as the date of this copy, transcribed by the same Bholanâth (or Bholânâth), is A. H. 1205, the 23rd of Shawwâl (A. D. 1791, June 25 = Samvat 1848), see another copy of the same in Bodleian Cat., No. 1202.

Contents:

1. Ghazals, in alphabetical order, introduced by a kaşidah, on fol. 1^b, beginning:

فدا بر کج کله جانم نمیدانم دگر کس را
غلام آن شاه شاهانم نمیدانم دگر کس را

2. Mukhammasât, on fol. 153^a, followed by two ghazals, two musaddasât, and several short mathnawis; the first mathnawî, on fol. 172^a, begins:

روز و شب خواهم ترا ای کج کلاه
غیر تو چیزی نخواهم پادشاه

No. 2963, ff. 184, 2 coll., each ll. 15; Nasta'lik; a picture as frontispiece on fol. 1^b; worm-eaten; size, 9½ in. by 6½ in.

2907

Gauharnâma (گوهر نامه).

The love-story of Jâm and Nilân, in mathnawî-baits, by a poet Kâdir or Kâdirî, who according to fol. 14^b, conceived the idea of this poem on a journey from Atak (Attock) to Peshâwar, A. H. 1240 (A. D. 1824, 1825), see fol. 14^b, l. 7, in which undoubtedly the date is contained, بستنی دوازده صد چهل خفت. The title, as given above, appears various times, for instance, fol. 16^a, l. 3: بگوهر نامه موسوم نمودم; fol. 18^a, l. 9: بگوهر نامه اش مرسوم گردان, etc.

Beginning:

زهی قادر که از قدرت قدیمی
به بخشید عشق را رتبه ندیمی

No date; a few corrections here and there on the margin. This MS. was received from Dr. Royle, July, 1856.

No. 3550, ff. 99, 2 coll., each ll. 14; Nasta'lik; size, 9½ in. by 6½ in.

2908

A short anonymous mathnawî on moral precepts, beginning, on fol. 1^b:

شبی با نو جوانی گفت پیری
کهن دردی کشی صافی ضمیری

No date.

No. 3554, ff. 7, 2 coll., each ll. 19; Nasta'lik; size, 7½ in. by 4½ in.

2909

An album of Persian poetry, containing selections from older and modern poets. Among the older ones, 'Umar Khayyâm, Sanâ'î, Khâkânî, 'Attâr, Sa'dî, Auhâdî, Jalâl-al-dîn Rûmî, and many other well-known names are found; among the innumerable host of more modern contributors, a number of less familiar poets appear, of which the following ones are distinguished by a larger amount of poetical specimens:

Matîn (died about A.H. 1175 = A.D. 1761, 1762), on ff. 3^b and 4^a.

Kâsim Dîwâna (pupil of Sa'ib, died about A.H. 1136 = A.D. 1723, 1724), on ff. 4^b and 5^a.

Mirzâ Malîk Mashrikî (died about A.H. 1050 = A.D. 1640, 1641), on ff. 5^b, 6^a, and 16^a and b.

Mirzâ Bâkir Kâshî (i.e. Bâkir-i-Khurda, Mnhtasham's pupil, whose brother Makšûd died A.H. 987 = A.D. 1579), on fol. 6^b.

Mukhlîs Kâshî (lived under Sulţân Husain Şafawî, A.H. 1105-1135 = A.D. 1694-1722), on fol. 7^a.

Zafarkhân Ahsan (died A.H. 1073 = A.D. 1662, 1663), on ff. 10^a (مخمس) and 12^a-13^a.

Mir Ilâhî of Hamadân (died A.H. 1057, 1060, 1063, or 1064 = A.D. 1647, 1650, 1653, or 1654), on ff. 18^a, 113^b, 114^a, 135^a and b.

Mawlânâ Faujî of Nishâpûr (died A.H. 1075 = A.D. 1664, 1665), on ff. 22^a-24^a and 100^b-102^b.

Zamânâi-Mashhûr (still alive about A.H. 1093 = A.D. 1682), on ff. 24^a-25^b, 29^b, and 30^a.

Sulţân 'Alîbeg, on ff. 27^b-29^b.

Mirzâ Shaidâ-i-Zargar (different from Mullâ Shaidâ, who died A.H. 1080 = A.D. 1669, 1670), on ff. 30^a-31^a.

Mirzâ Muḥammad Sa'id Ḥakīm (or Ḥakīm Sa'id-khân, under Shâh 'Abbâs II of Persia, A.H. 1052-1077 = A.D. 1642-1666), on ff. 32^b-34^a and 43^a and b.

Mullâ Saḥâbî of Astarâbâd, called صاحب رباعیات (died A.H. 1010 = A.D. 1601, 1602), on ff. 39^b, 40^a, and 108^a and b.

Ḥakīm Ruknî Kâshî (died A.H. 1066 = A.D. 1655, 1656), on ff. 44^a-45^a.

Mawlânâ Damîrî of Isfahân (died about A.H. 990 = A.D. 1582), on ff. 49^a and b, 133^b, and 134^a.

Mullâ Malîk of Kumm (died A.H. 1024 or 1025 = A.D. 1615 or 1616), on ff. 58^a and b, and 104^b-106^b.

Mîr Muḥammad Ma'sûm Kâshî (the son of Mîr Rafî-al-dîn Ḥaidar Mu'ammâ'î, died A.H. 1062 = A.D. 1652), on ff. 60^a-61^a.

Shahîdî of Kumm (a friend of Jâmî, died A.H. 930 = A.D. 1524) and *Mîr Wâlihî of Kumm* (a famous musician), on ff. 62^b-63^b.

Taukî of Tabriz (a contemporary of Takî Kâshî, see A. Sprenger, Catal., p. 33, No. 424), on ff. 67^b and 68^a.

Mîr Muḥammad Kâsim Kâshî, known as *Mashhadî* (probably the same who is also styled *Surûrî*, died about A.H. 1036 = A.D. 1626, 1627), on ff. 76^b-77^b.

Sâlik of Yazd (died A.H. 1081 = A.D. 1670, 1671), on ff. 92^b-94^b.

'Abdallâh Waḥdat (died A.H. 1126 = A.D. 1714), on ff. 96^b and 97^a.

Sayyid Imtiyâzkhân Khâlîş (killed A.H. 1122 = A.D. 1710), on ff. 97^a-99^a.

Darwish Wâlihî of Harât (a pupil of Faşihî, came to

India under Jahângîr, was still alive in A.H. 1049 = A.D. 1639, 1640), on ff. 99^a-100^b.

Mirzâ Raḍî Dâniş (died A.H. 1076 = A.D. 1665, 1666), on ff. 102^b-104^a.

Mukhlîs Hindî (i.e. Ânandrâm Mukhlîş, born in or near Lâhûr, died in Dihli A.H. 1164 = A.D. 1751), on ff. 109^a-110^b.

Khânazâdkhân Amânî (i.e. Amân-allâh Amânî, died A.H. 1044, 1046, or 1047 = A.D. 1634-1637), on ff. 113^a and b.

'Abd-alrasûl Isṭighnâ Hindî (probably under 'Âlamgir, see A. Sprenger, Catal., p. 110), on ff. 114^a and b.

Some specimens of *Bushak-alat'imah's* culinary poetry (died A.H. 827 or 830 = A.D. 1424 or 1427, comp. on him Ethé, Neupersische Litteratur, pp. 304 and 305; edition of his works, Constantinople, A.H. 1303) are found on ff. 74^a and 74^b; at the end, on fol. 137^b sq., there are some prose-pieces by *Ârzûl* (i.e. Sirâj-al-dîn 'Alikhân, the author of the مجمع التفاضل, see Nos. 680 and 681 above, who died A.H. 1169 = A.D. 1756), styled فائدهای آرزو.

According to the Arabic paging there is one leaf wanting at the beginning, and another after fol. 15; fol. 92^a is left blank. The right order of ff. 133-138 is: 133, 135, 134, 137, 136, and 138.

Bibliotheca Leydeniana.

No. 2764 (13 D.), ff. 140, written in diagonal lines, mostly in 3 or 4 coll.; moderate Shikasta; size, 12½ in. by 8½ in.

IX. ŞŪFISM.

2910

Munâjât-i-'Abdallâh Anşârî (مناجات عبد الله انصاری).

Another copy of 'Abdallâh Anşârî's (died A.H. 481 = A.D. 1088) pious invocations to God, see above, Nos. 1779; 1923, 14; and 2802, 7.

Beginning as usual: ای زدرت بیدلانرا بوی درمان آمده الی.

It is styled here رساله مناجات.

No date.

No. 1090, ff. 50-62, ll. 15; large and distinct Nasta'lik; size, 6½ in. by 3½ in.

2911

Zâd-almusâfirîn (زاد المسافرين).

Another copy of Mîr Fakhr-alsâdât Ḥusainî's Şûfic mathnawî, 'the provision for travellers on the mystic road,' see above, Nos. 1832-1834. The date, given here, is the same as in No. 1834, viz. A.H. 729 (A.D. 1329), see the last verse, first hemistich:

در هفصد و بیست و نه زهجت

Beginning: ای برتر از آن همه که گفتند الی.

The headings of the eight maḳâlas differ here in wording very considerably from No. 1832 above.

Maḳâlâh I, on fol. 4^a, last line در تنزیه و تقدیس عزّ در فضیلت و شرف انسان و غفلت و اسمه; II, on fol. 8^b

در بیان طریقت و کیفیت سلوک III, on fol. 15^b;
 IV, on fol. 20^b, last line در حقیقت سالکان طریقت;
 V, on fol. 26^b در بیان عشق و مراتب آن;
 VI, on fol. 34^a, first line در معرفت نفس و اوصاف او;
 VII, on fol. 40^a در بیان معرفت و تحقیق آن;
 VIII, on fol. 49^a در بیان پیرو مرید و شرط صحبت.

No date.

No. 3555, ff. 56, 2 coll., each ll. 13; good Nasta'liq; worm-eaten throughout; size, 8½ in. by 5 in.

2912

Tarjuma-i-Lama'ât-i-anwâr (ترجمه لمعات انوار).

The Persian commentary of Ni'mat-allâh Walî (died A.H. 834 = A.D. 1431, see Rieu ii. p. 634^b) on the famous treatise on mystic lore, styled لمعات or لمعات انوار, by the poet Fakhr-al-din 'Irâkî (see above, No. 1116), comp. Rieu ii. pp. 594^b and 831^b, No. II; and Bodleian Cat., No. 1298, 16; fuller descriptions of 'Irâkî's original Lama'ât are found in G. Flügel iii. p. 446; Fleischer, Cat. Lips., p. 401, No. 11; and W. Pertsch, Berlin Cat., p. 281; see also H. Khalifa v. p. 133, No. 11185.

Beginning of the commentary, on fol. 1^b (the same words with which the original treatise begins on fol. 3^b, l. 9):
 الحمد لله الذى نور وجهه حبيبته بتجليات الجمال:
 يعنى جميع محامد مختص است مر حضرت وجود مطلق الخ.

The twenty-eight لمعات of the original text are headed as follows:

1. اشتقاق عاشق و معشوق از عشق است, on fol. 23^b.
2. سلطان عشق خواست که الخ, on fol. 27^b.
3. عشق هر چند دائم خود را بخود می دید, on fol. 32^b.
4. غیرت معشوقی آن اقتضا کرد که الخ, on fol. 35^b.
5. محبوب در هر آئینه هر لحظه روی دیگر نماید الخ, on fol. 38^b.
6. نهایت این کار آنست که محبت محبوب را آئینه, on fol. 42^a.
7. عشق در همه اشیا ساریست, on fol. 45^a.
8. محبوب یا در آئینه صورت رخ نماید و یا در آئینه, on fol. 50^b.
9. محبوب آئینه محبت است درو بچشم خود خبر, on fol. 53^a.
10. ظهور دائم صفت محبوبست الخ, on fol. 55^b.
11. بدانکه ای عزیز نظر محقق میان صورت و, on fol. 59^b.
12. بر هر که بحقیقت این در بگشایند در خلوتخانه, on fol. 61^a.
13. محبوب هفتاد هزار حجاب نور و ظلمت بهر آن بر, on fol. 63^a.

محبت و محبوب را يك دائره فرض كن كه آنرا خطی 14. بدو نیم كند الخ, on fol. 67^b.

محبت ظل محبوبست هر كجا كه رود در پئی او رود, on fol. 72^a.

يك استاد از پس برده ظل و خیال چندین صور 16. مختلفه و اشكال متضاده مینماید الخ, on fol. 76^b.

معشوق هر لحظه از درجه بهر صفتی با عاشق 17. روی دیگر نماید, on fol. 78^b.

عاشق با بود و نابود خود آرمید بود 18. on fol. 85^b.

عاشق را دلیست منزله از تعیین که الخ 19. on fol. 88^a.

عشق سلطنت و استغناء بمعشوق داد و مذلت 20. و افتقار بعاشق, on fol. 91^b.

عاشق باید که بیفرض با معشوق صحبت دارد 21. on fol. 97^a.

شرط عاشق آنست که هر چه دوست دوست دارد 22. او نیز دوست دارد, on fol. 100^a.

عشق آتشی است که چون در دل افتد هر چه در دل 23. یابد همه را سوزد, on fol. 103^b.

طلب و جست و جوی عاشق نمونه طلب 24. معشوقست, on fol. 105^b.

چون محبت خودست که بعین الیقین جمال دوست 25. به بیند الخ, on fol. 108^a.

محبت چون خواهد که مراقب محبوب باشد چاره 26. او آن بود که الخ, on fol. 110^b.

عاشق را طلب شهود بهر فناست از وجود قدم در 27. عدم, on fol. 114^b.

محبوب چون خواهد که عاشق را برکشد الخ 28. on fol. 116^b.

Other commentaries on 'Irâkî's Lama'ât are Şâ'in-al-din 'Alî Tarikah's ضوء اللمعات, composed A.H. 815 (A.D. 1412); see Rieu ii. p. 831^b, No. XXXI; and Jâmi's اشعة اللمعات, composed A.H. 886 (A.D. 1481), see above, Nos. 1357, 11, and 1375.

No date. College of Fort William, 1825.

No. 2816, ff. 122, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2913

شرح قصیده Sharh-i-kaşida-i-mimiyya-i-khamriyyah (میمیة خمرة).

Another copy of Jâmi's commentary on 'Umar Ibn al-Fârid's (died A.H. 632 = A.D. 1235) famous 'wine-kaşidah,' usually styled لواع, or, as here on fol. 1^a, لواع انوار الکشف, composed A.H. 875 (A.D. 1470, 1471), see above, Nos. 1357, 16, and 1358, 1.

Beginning: رَبِّ أَنْعَمْتَ قَزْدُ سُبْحَانَهُ مِنْ جَمِيلِ لَيْسَ لَوْجُهُ نَقَابَ إِلَّا التَّوَرُّ وَلَا لُجْمَالَهُ حِجَابَ إِلَّا الظُّهُورُ الخ.

An older commentary on the same Arabic *ḥaṣidah*, by 'Alī bin Shihāb of Hamadān, who died A.H. 786 (A.D. 1385), is noticed above in No. 1922, 12.

No date. College of Fort William, 1825.

No. 2282, ff. 48, ll. 15; Nasta'liq; size, 9 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

2914

Collection of mystical treatises.

Contents:

1. On ff. 60^b-75^b: شرح قصيدة تائية فارسية, Jāmi's Persian commentary on Ibn Fārid's *Tā'iyyah* (see above, No. 1357, 17), beginning: پاکا خداوندی که صفحات کائنات نامه سیاس و ستایش اوست و صغیفه مکونات. نسخه بخشش و بخشایش او الخ. The first bait of Ibn Fārid's poem begins on fol. 2^a, l. 4; each bait is followed (1) by a grammatical analysis; (2) by a paraphrase, introduced by میگردد; (3) by one, or sometimes two rubā'is. A larger Persian commentary on the same poem by Sa'id-al-dīn al-Farghānī is described in No. 1811 above.

2. On ff. 76^b-80^a: شرح بیتین مثنوی مولوی, Jāmi's commentary on two baits in Jalāl-al-dīn Rūmī's *Mathnawī* (see above, No. 1357, 13), beginning: عشق جز نائی و ما جز نی نه ایم الخ.

3. On ff. 80^b-87^b: مصطلحات صوفیه, a tract on Sūfī terminology by the poet 'Irāqī (who died A.H. 686 or 688=A.D. 1287-1289, see Nos. 1116 and 2912 above), beginning: شکرو سیاس موجودی را که اعیان اشیارا بظهور نور خویش بنواخت الخ. It is divided into three *ṣūf*; مطلب; another copy of the same is noticed in Rieu ii. p. 832^b, No. XIII.

4. On ff. 88^a-93^b: جام جهاننما, a Sūfī treatise in two *ḍawr* (on ff. 88^b and 91^a respectively), described in No. 1927, ff. 9^b-29^b above. Beginning: حمد بی حد و شکر بی عد سزای ذاتی که وحدتش الخ. The commentary is wanting here. Dated the 29th of Shawwāl, A.H. 988 (A.D. 1580, Dec. 7), by 'Abd-al-ṣamad bin Shaikh Muḥammad Kanbū'ī Dihlawī.

5. On ff. 94^b-113^b: إراءة الذائق فی شرح مرآة الحقائق, a Persian commentary on an Arabic treatise of similar contents as the preceding Persian tract *Jām-e-Jahānna*, which is quoted here, on fol. 97^a, as a work of Muḥammad Shirīn bin al-Shaikh al-Imām 'Izz-al-dīn al-Maghribī (see above, loc. cit.). The compiler of the commentary is called 'Alī bin Aḥmad on fol. 113^b, l. 2. Beginning: متعیناً بالله متوکلاً علی الله سائلاً منه ان يجعله الخ. Dated the 2nd of Dhū-al-ḥaḍḍah, A.H. 988 (A.D. 1580, Dec. 9).

6. On ff. 114^a-120^a: شرح حدیث ابی ذر العقیلی, Jāmi's commentary on a tradition of the prophet (see No. 1357, 18 above), beginning: ای پاک زحیر و مبرّا ز مکان الخ.

7. On ff. 121^b-134^b: An Arabic treatise on the *tawhīd* and other mystical topics, based on traditions, by Aḥmad bin Muḥammad bin Muḥammad al-Ghazālī (died A.H. 517=A.D. 1123, 1124), beginning: الحمد لله . . . قال الشيخ الامام جمال الاسلام احمد بن محمد بن محمد الغزالي الخ.

All these treatises seem to have been copied by the same hand in A.H. 988 (A.D. 1580).

No. 1856, ff. 60-134, ll. 19-20; clear Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

2915

Risāla-i-'Ishkiyyah (رساله عشقیه).

A work on the doctrines of Sūfism from the Naksh-bandī standpoint, by a member of that order, 'Uthmān (styled on fol. 1^a Shāh 'Uthmān), who is no doubt identical with that Khwājah 'Uthmān, on whose death in A.H. 1005 (A.D. 1596, 1597) the poet Hāshim, himself a zealous champion of the Nakshbandī creed and pupil of the great Shaikh Aḥmad Fāruqī (see his *diwān* above in No. 2898), composed a chronogram. Among many famous men the author quotes Shaikh Yahyā Munyārī (died A.H. 782=A.D. 1380, 1381, see above, No. 1843 sq.), on ff. 24^b and 123^b; Jalāl-al-dīn Rūmī, on fol. 37^a; Jāmi (died A.H. 898=A.D. 1492), etc.

It begins: الحمد لله . . . سبحان الله آن قادری که خاک را از لطف عیم جان بخشید الخ, and is divided into the following four *ḥaṣl*s:

1. در بیان فقر و تسلیم و توکل و ذکر الخ, on fol. 5^b.
2. در نهایت سلوک و در خصال درویشان و در ریاضات و اهل الله و نصائح و در تحمّل و رضای خالق الخ, on fol. 16^a.
3. در خاموشی و عزلت و نادیدن خود را با وجود کمالیت و خوردن حسرت و ندامت و غم قیامت و در ذوق محبت و عشق و در اشتیاق و جوانمردی و در تواضع و مهربانی و در سوز و محنت و شب بیداری الخ, on fol. 90^b.

4. در تصرّف و شکستگی بعجز و نیاز و در جانبازی و عاشقان و در نصیحت و در غیره و در احوال عاشقان و خاتمه کتاب, on fol. 97^a.

Every paragraph begins with the same phrase: ای درویش دلریش.

Dated in the twenty-first year of Muḥammadshāh's reign (= A.H. 1152, A.D. 1739, 1740).

No. 1021, ff. 285, ll. 13; large Nasta'liq; size, 9 $\frac{5}{8}$ in. by 5 $\frac{5}{8}$ in.

2916

Two Sūfī tracts.

1. Ff. 1-46, ll. 25; Naskhī.

Risāla-i-Sultān Muḥammad Shāhī (رساله سلطان محمد شاهی), a very strange tract on the *ma'ad* and cognate topics, written in a mixed Arabic and Persian by Muḥammad bin Jalāl Shāhī Ridāwī (who flourished

about A. H. 1042 = A. D. 1632, 1633, see the following tract). The full title, as it appears on fol. 2^a, ll. 6 and 7, runs thus: استقامة الشريعة على منهج الحقيقة.

Beginning: بسم الله الرحمن الرحيم جلّ شأنه وعظم برهانه، الحمد لله والصلوة على محمد وآله واخوانه واتباعه اجمعين قوله فصل معاد الخ.

It is incomplete at the end.

2. Ff. 48-62, ll. 15; careless Nasta'lik.

Alaswilat wa alajwibat (الاسئلة والاجوبة), seventeen questions and answers, relating to important dates in the lives of eminent Sūfī Shaikhs. The questions were sent by Sayyid Muḥammad Bhuvah (بهوه) to the same Muḥammad bin Jalāl Shāhī Ridawī, who is the author of the preceding tract. The latter received these questions the 7th of Dhū-alka'dah, A. H. 1042 (A. D. 1633, May 16), and answered them in this short treatise.

Beginning: الحمد لله حمد الشاكرين والصلوة على عبده سيد العالمين وآله الطاهرين وصحبه اجمعين، اما بعد ميگويد خانزاد خاندان نبوی محمد بن جلال شاهی رضوی نصره الله الخ.

No date.

No. 1193, ff. 62; size, 8½ in. by 4½ in.

2917

Sharḥ-i Rukn-alyaqīn (شرح ركن اليقين).

The theosophical and mystical speculations of the great Afghān conqueror Aḥmadshāh Durr-i-Durrān (A. H. 1160-1186 = A. D. 1748-1772, see above, Nos. 588 and 589, and Rieu i. p. 213 sq., who excelled in high spiritual gifts, and wrote besides a diwān of ghazals, and rubā'is in the Pushtū language, see extracts in Raverty's 'Selections,' London, 1860, and comp. Z. D. M. G., vol. xvi. p. 788), with a very elaborate and extensive commentary by a certain Muḥammad Ghauth ibn Turkman ibn Tājkhān, with the epithets Mullā Bāshī and Khān'ulūm, see fol. 4^a, ll. 1-3. The name of the royal author appears on fol. 5^b, l. 6. The title of the original collection, ركن اليقين, is found on ff. 6^a, l. 3 ab infra, and 433, l. 5, the title of the commentary, viz. عين اليقين, on fol. 6^a, last two lines.

This unique work, of which no trace is found anywhere else, begins with a *preface* of the commentator, on fol. 1^b: بعد از استشمام گلدسته بهارستان نیایش: بوقلمون داوری را که از بوی گلهای بوستان سرای کبروی جبروتش مشام ارواح قدسیان معطر ساخته الخ ends with a panegyric poem on Aḥmadshāh Durrānī (ff. 6^b-9^a). After that follows the *introduction* containing general prolegomena on the most important points of the mystic creed, on fol. 9^b, beginning: مقدمه ایست در بیان چند اموری که واجب است تقدیم

آن بر مطالب کتاب الخ.

The original text of the ركن اليقين begins on fol.

IND. OFF.

15^b, headed قال المصنف خلد الله تعالى ملكه. It opens with a number of rhymed lines, the abstruse character of which can be gathered from the first, which runs thus: هيم عاشقان شديح وميم, after which a long *manājāt* follows, consisting mainly of quatrains (without any fixed metre) with the ever recurring refrain, فریادرس یا مصطفی; this ends on fol. 88^a به اتمام رسيد مناجات ملك المحققين والحال اوان شروع (در شرح مطالب کتاب ركن اليقين آمد والستلم, and then the main portion of Aḥmadshāh's mystic writings begins, the مطالب کتاب ركن اليقين, which contains the author's speculations in the form of a dialogue between himself and an allegorical interlocutor, the *جان جهان*, to which afterwards a third symbolical personage is added, called ریحانه. The extent of the commentary can be ascertained from the fact, that the explanation of the first line, quoted above, fills fifteen pages (ff. 15^b-22^b).

No date. Bibliotheca Leydeniana.

No. 2714, ff. 434, ll. 11; large Naskhi; size, 9½ in. by 6½ in.

X. TRANSLATIONS FROM SANSKRIT.

2918

The first three Parvas of the Mahābhārata.

Another copy of the first three Parvas of the Mahābhārata, in the common Persian translation, made at Akbar's request under the auspices of Abū-alfadl bin Mubārak, see above, Nos. 1928-1944, and compare, for further reference, Rieu, Supplement, p. 14^b (a copy of the fourteenth Parva); E. G. Browne, Cambridge Cat., pp. 97 and 98 (copies of the twelfth and the fifteenth to eighteenth Parvas); and on the Persian translations of Sanskrit works in general, Ethé, Neupersische Litteratur, pp. 352-355.

Parva I, defective at the beginning, on fol. 17^a, آد پر (Ādi-parvan).

Parva II (here styled فن), on fol. 183^b, سبها پر (Sabhā-parvan).

Parva III (likewise styled فن), on fol. 231^b, بن پر (Vana-parvan).

No date.

No. 3119, ff. 17-376, ll. 19; careless Nasta'lik; ff. 169-188, 230^b and 231, and 373-376 supplied by another hand in moderate Shikasta; extremely worm-eaten throughout; size, 11½ in. by 6½ in.

2919

Another incomplete copy of the third Parva.

The third Parva (بن پر) in the same translation, defective at the end.

No. 3015, ff. 157, ll. 15; Nasta'lik; the original leaves have been put into a modern margin; size, 9 in. by 5½ in.

2920

Another copy of *seven Parvas* from the fifth to the eleventh.

The same translation of Abū-alfadl, see a similar copy, containing the same seven Parvas, in No. 1940 above. All the Parvas are styled in the headings *فتن*.

Parva V, on fol. 1^a, *اودم پرب* (Udyōga-parvan).

Parva VI, on fol. 45^b, *بهيكم پرب* (Bhishma-parvan).

Parva VII, on fol. 82^b, *درونه پرب* (Drona-parvan).

Parva VIII, on fol. 122^b, *كرن پرب* (Karna-parvan).

Parva IX, on fol. 151^b, *شل پرب* (Salya-parvan), also styled *پرب كدا* in the colophon.

Parva X, on fol. 173^b, *سوپت پرب* (Sauptika-parvan). This section is dated the 25th of Rabi'-alawwal, in the thirty-seventh year of 'Ālamgir's reign (A. H. 1105 = A. D. 1693, Nov. 24).

Parva XI, on fol. 177^b, *استري پرب* (Stri-parvan).

No. 3120, ff. 183, ll. 21; careless Nasta'lik, mixed with Shikasta; ff. 151-166 in a slightly different handwriting, as it seems; very worm-eaten throughout; size, 10½ in. by 6½ in.

2921

Another copy of the *last six Parvas*.

The same translation; all the Parvas are headed *فتن*.

Parva XIII, on fol. 1^b, *اساسن پرب* (Anusāsana-parvan); dated the 15th of Muḥarram, in the first year of Muḥammadshāh's reign (A. H. 1132 = A. D. 1719, Nov. 28).

Parva XIV, on fol. 109^b, *اسميد پرب* (Āsvamedha-parvan), also styled *چيمن پرب* in the heading; dated the 29th (here *سي ونهم*!) of Muḥarram in the same year (= A. D. 1719, Dec. 12).

Parva XV, on fol. 217^b, *آسرم باس (!) پرب* (Āsrama-parvan).

Parva XVI, on fol. 243^a, *موسل پرب*, in the colophon *موشل پرب* (Mausala-parvan).

Parva XVII, on fol. 253^b, *برسنا نيك پرب* (in Sanskrit Mahāprasthāna-parvan); dated the 9th of Safar in the same year, A. H. 1132 (= A. D. 1719, Dec. 22).

Parva XVIII, on fol. 257^b, *سرگ آروهن پرب* (Svargā-rohāna-parvan).

No. 3121, ff. 260, ll. 21; careless Nasta'lik, mixed with Shikasta; ff. 257-260 added by another hand on whiter paper; extremely worm-eaten throughout; size, 10½ in. by 5½ in.

2922

The *second Parva* in *Faidi's* translation.

Parva II (*سبها پرب*), in the same embellished version of Faidi as in Nos. 1945 and 1946 above, beginning: *سخن تازه كردم بنام خدای الیع*.

Dated the 17th of Rajab, in the sixteenth year (of ? either Muḥammadshāh, which would be A. H. 1147 = A. D. 1734, Dec. 13, or Shāh 'Ālam, A. H. 1188 = A. D. 1774, Sept. 23).

No. 3107, ff. 98, ll. 12-13; careless Nasta'lik; size, 6½ in. by 3½ in.

2923

Fifteen Parvas of the Mahābhārata from the fourth to the eighteenth, in another translation.

This translation of Parvas IV-XVIII is stated on the fly-leaves of both Nos. 3012 and 3013 to be that of *Faidi*; but the absence of any poetical pieces, like those found in the beginning of Parva I as well as of Parva II in the authentic version of Faidi (see the previous copy), and the agreement in the beginning of Parva XIII (on fol. 185^b in No. 3013) with that of the same Parva in No. 1944 above, make it more likely that we have got here the rare translation of Ibn 'Abd-allatif alḥusaini Naḥibkhān, the collaborator of Abū-alfadl, who seems to have made a preliminary version of his own, which was afterwards embodied in the larger translation that goes under Abū-alfadl's name. Besides, it is very doubtful whether Faidi ever wrote more than the first two Parvas.

Parva IV, on fol. 1^b, *بیراته پرب* (Virāta-parvan); dated the 23rd of Dhū-alka'dah, in the forty-eighth year of Shāh 'Ālam's reign (A. H. 1220 = A. D. 1806, Febr. 12).

Parva V (here called *فتن*), on fol. 17^a, *اودم پرب*; dated the 11th of Dhū-alhijjah in the same year (= A. D. 1806, March 2).

Parva VI (likewise called *فتن*), on fol. 54^b, *بهيكم پرب*; dated the 1st of Jumādā I, in the forty-ninth year of Shāh 'Ālam's reign (A. H. 1221 = A. D. 1806, July 17).

Parva VII (again called *فتن*), on fol. 80^b, *درونه پرب*; dated the 14th of Jumādā I in the same year (A. D. 1806, July 30).

Parva VIII, on fol. 102^a, *كرن پرب*; dated the 29th of Jumādā I in the same year (A. D. 1806, Aug. 14).

Parva IX, on fol. 128^b, *سل پرب* (in the colophon *شل پرب*); dated the 2nd of Jumādā II in the same year (A. D. 1806, Aug. 17).

Parva X (called *فتن*, like all the following Parvas), on fol. 130^b, *سوپك (!) پرب*; dated the 3rd of Jumādā II in the same year (A. D. 1806, Aug. 18).

Parva XI, on fol. 133^b, *استهري پرب*; dated the 6th of Jumādā II in the same year (A. D. 1806, Aug. 21).

Parva XII, on fol. 139^b, *سانت پرب* (Sānti-parvan); dated the 26th in the same month (A. D. 1806, Sept. 10).

Parva XIII, on fol. 185^b, *ساتك (!) پرب*; dated the 12th of Rajab, A. H. 1221 (A. D. 1806, Sept. 25).

Parva XIV, on fol. 227^a, *اسميد پرب*; this section is incomplete; it breaks off on fol. 232^a, first line; and on the next page a different hand begins.

Parva XV, on fol. 233^a, called here in the heading *بياس سرن پرب* (!); but in the colophon the correct title appears *آسرم پرب*; dated the 21st of Muḥarram, A. H. 1222 (Samvat 1864 = A. D. 1807, March 31).

Parva XVI, on fol. 266^a, *موسل پرب*; not dated.

Parva XVII, on fol. 280^a, *پرستان پرب*, better in the colophon *مهاپرستان پرب*; not dated.

Parva XVIII, on fol. 284^a, *سرگ آروهن پرب*; not dated.

The proper order of ff. 129-137 is: 129, 134, 130-133, 136, 135, 137.

No. 3012, ff. 1-134; No. 3013, ff. 135-287, ll. 19-21; small Shikasta; ff. 233-287 supplied by another hand; some pages written partly or wholly in diagonal lines; size, 9½ in. by 5½ in.

2924

The *fourth Parva* in the same translation.

Parva IV (بیرات پرب) in the same translation as in the preceding copy.

Dated the 7th of Dhû-alhijjah, in the seventh year of Shâh 'Âlam's reign (=A.H. 1179, A.D. 1766, May 17, Samvat 1823).

No. 3119, ff. 1-16, ll. 21; Shikasta; size, 11½ in. by 6½ in.

2925

Skanda Purâṇa (اسکند پوران).

The same Persian translations of portions of the Skanda Purâṇa, in forty-five Adhyâyas, by Karan Singh, which has been noticed above in No. 1960 under the title of Kshetra Mâhâtmya.

Beginning the same as in that copy, on fol. 1a: ادھیای اول جیمن رکھشراز سوت منی و غیرہ رکھیشران می گوید الخ.

No date.

No. 3088, ff. 72, ll. 9; Nasta'liq; size, 7½ in. by 5½ in.

2926

Tarjuma-i-Râmâyana (ترجمہ راماین).

A modern translation in Persian prose of Vâlmiki's Râmâyana, containing six out of the seven Kândas of the original, made at Banâras by the same Ânandghana, with the takhalluṣ Khwash, who has been noticed as author of the بحر التجات (i.e. the Kâśī-Khaṇḍa), see above, No. 1959; the گیہا مہاتم (i.e. the Gayâ Mâhâtmya, A.H. 1206=A.D. 1791), see above, No. 1962; the مثنوی کچ کلاہ (A.H. 1208 and 1209=A.D. 1794), see above, Nos. 1725 and 2905; and the دیوان خوش (A.H. 1205=A.D. 1791), see above, No. 2906. The first Kânda (Bâla-Kânda) is not found in this collection. Comp. on the older versions of the Râmâyana, Nos. 1963-1970 above.

Contents:

The *second Kânda*, Ayodhyâ-Kânda (اجودھیہ کاند), or second book (دفتر دوم), in No. 3041, beginning, on fol. 1b: گوناگون ستایش و سپاس بدرگاہ آن ذوالجلال کہ: زن ہمہ کونین یک تماشاوی اوست الخ. Dated by the same transcriber, who copied all the works of this author, viz. Bholanâth, the 5th of Rabi' II, A.H. 1209 (A.D. 1794, Oct. 30)=Samvat 1851.

The *third Kânda*, Aranya-Kânda (ارن کاند), or third book (دفتر سوم), in No. 3024, beginning, on fol. 1b: ہزار ہزار متت آن خالی بیچون را کہ دلی حیات بر بدن ہمہ جانداران پوشانیدہ الخ. Dated by Bholanâth the

16th of Muharram, A.H. 1206 (A.D. 1791, Sept. 15)=Samvat 1848.

The *fourth Kânda*, Kishkindyâ-Kânda (کشکندہا), or fourth book (دفتر چہارم), in No. 3020, beginning, on fol. 1b: سپاس بیقیاس آن خالی لا زوال را کہ: خلق را مثل تار عنکبوت از خود پیدا میکند الخ. Dated by the same the 5th of Rabi' II, A.H. 1206 (A.D. 1791, Dec. 2). The proper order of ff. 1-15 is: 1, 8-13, 2-6, 14 (lacuna), 7, 15.

The *fifth Kânda*, Sundara-Kânda (سندر کاند), or fifth book (دفتر پنجم), in No. 3026, beginning, on fol. 1b: ہزار ہزار نیاز مرآن بی نیاز را کہ جملہ آفاق و آفاقیان را. Dated by the same the 1st of Muharram, A.H. 1206 (A.D. 1791, Aug. 31)=Samvat 1848.

The *sixth Kânda*, Lankâ-Kânda (لنکا کاند), also called Yuddha-Kânda (see Rieu i. p. 55b), or sixth book (دفتر ششم), in No. 3027, beginning, on fol. 1b: ہزار ہزار شکرو سپاس بیقیاس مرآن واحد حقیقی را کہ: این جملہ جہان یک کرشمہ اوست الخ. Dated by the same the 25th of Shawwâl, A.H. 1205 (A.D. 1791, June 27)=Samvat 1848.

The *seventh Kânda*, Uttara-Kânda (اوتر کاند), or seventh book (دفتر ہفتم), in No. 3025, beginning, on fol. 1b: ہزار ہزار شکرو سپاس آن واحد حقیقی را کہ: این جملہ عالم را در طرفہ العین از خود پیدا میکند الخ. Dated by the same the 22nd of Şafar, A.H. 1206 (A.D. 1791, Oct. 21)=Samvat 1848. The proper order of ff. 10-18 is: 10, 14-17, 11-13, 18.

No. 3041, ff. 108, ll. 15; size, 9½ in. by 6 in.; No. 3024, ff. 62, ll. 15; size, 9½ in. by 6 in.; No. 3020, ff. 69, ll. 15; size, 9½ in. by 5½ in.; No. 3026, ff. 50, ll. 15; size, 9½ in. by 6 in.; No. 3027, ff. 140, ll. 15; size, 9½ in. by 6½ in.; worm-eaten towards the end; No. 3025, ff. 78, ll. 15; size, 9½ in. by 6 in.; Nasta'liq, by the same hand throughout; a picture as frontispiece at the beginning of each book.

2927

Tarjuma-i-Jogbhashista (ترجمہ جوگ ہشتہ).

Another copy of the same Persian version of the Yogavâsishtâ, which was made under the auspices of prince Dârâ Shukûh, A.H. 1066 (A.D. 1656), see above, Nos. 1972-1974. The present copy is particularly valuable, as it gives the name of the real translator, viz. Habîb-allâh (see fol. 1b, l. 6); the date appears on fol. 1b, lin. penult.

Beginning: سپاس و ستایش تمام نیایش نثار حضرتیست کہ ذرات اکوان فروغ یافته الخ.

Dated the 29th of Şafar, in the ninth year of Muḥammadshâh's reign (A.H. 1140)=A.D. 1727, Oct. 16; it is called here by mistake Samvat 1789 (which would correspond to A.D. 1732, as is stated quite consistently on the fly-leaf, but not to A.H. 1140); the proper date should be Samvat 1784 or 1785.

No. 3165, ff. 137, ll. 15; very moderate Shikasta; size, 8½ in. by 5½ in.

XI. ORNATE PROSE, INSHÂS, POETICS, ETC.

2928

Muntakhab-i-Shabistân-i-Nikât (منتخب شبستان نکات).

An abridged copy of Fattâhî of Nishâpûr's شبستان, composed A. H. 843 (A. D. 1439, 1440), see above, Nos. 2037-2039.

Beginning the same as there.

Bâb I, on fol. 121^a, first line; II, on fol. 126^b; III, on fol. 130^a; IV, on fol. 136^a; V, on fol. 139^b; VI, on fol. 148^b; VII, on fol. 153^b; VIII, on fol. 167^b.

No date. Modern transcript.

No. 3017, ff. 115-172, ll. 11; large and clear Nasta'liq; size, 9½ in. by 7½ in.

2929

Kiṣṣa-i-Rûḥ (قصّة روح).

A short allegorical romance, with mystic tendency, in rhymed prose and evidently modelled on the famous prototype of this class of symbolical writing, Fattâhî's حسن و دل. It was composed by Afḍal Khâksâr, see fol. 49^b, l. 5. The hero is called روح (the soul); his birthplace is عالم جبروت (the world of omnipotence); his dwelling-place فضای لاهوت (the plain of divinity); he suddenly gets a desire to travel and alights in عالم ناسوت (the world of human kind), where he finds a land called بدن (the body), the seven climates of which are the seven اندام (members or parts of the body), and four brothers join him there, خون (blood), صفر (bile), بلغم (phlegm), and سودا (melancholy), etc.

Beginning: حمد بیکد و مدح بیکد احدی را سزد که ریاض بدن را بآب روان پرورد آید.

No date. Modern transcript.

No. 3017, ff. 49-61, ll. 11; large and clear Nasta'liq; size, 9½ in. by 7½ in.

2930

Hâshiya-i-Kâfiyah (حاشیة قافیه).

Short glosses to the مقطع or last chapter of 'Atâ-allâh bin Maḥmûd alḥusainî's (died A. H. 929 = A. D. 1523) larger work on poetry and metrical art, the تکمیل الصنائع در فن شعر, from which Nos. 2052-2054 above contain an extract, styled رساله در علم قوافی or 'treatise on the art of rhyming,' see also Fleischer, Dresden Cat., No. 333. According to the beginning of these glosses, on fol. 32^b: تکمیل الصنائع مرتب است بر مطلق و سه بیت و مقطع مطلع در بیان معنی شعر و اقسام او بیت اول در صنائع بیت دوم در معما بیت سوم در عروض مقطع در قافیه و اقوال عرب و عجم بتفصیل در آن کتاب مسطورست و مطلع بمشابه مقدمه است و سه بیت بمشابه سه مقاله و مقطع بمشابه خاتمه آید.

the تکمیل الصنائع was divided into an introduction (مقدمه or مطلع) on the meaning of poetry and its various species, three treatises (مقاله or بیت) on tropical figures, riddles, and metres, and a conclusion (مقطع or خاتمه) on rhyme, with specimens taken from Arabic and Persian poets.

On fol. 33^a, l. 6, the rare work by Maulawî Ḥusain Wâ'iz (died A. H. 910 = A. D. 1505, see above, Nos. 2188 and 2680), styled بدائع الافکار فی صنائع الاشعار, is quoted (see a full description of its contents in E. G. Browne, Cambridge Cat., pp. 267-271), which must be added to the list of his works, given above, loc. cit.

Dated by the same Muḥammad Naṣîr, who copied No. 2053 above, in the same year, A. H. 1140 (called the tenth year of Muḥammadshâh's reign instead of the ninth which would be more correct) = A. D. 1727, 1728.

No. 530, ff. 32^b-40^b, ll. 11; large and distinct Nasta'liq; size, 8½ in. by 4½ in.

2931

Khaṭṭ u sawâd (خط و سواد).

A treatise on the rules for writing Naskh and Nasta'liq, by Maulânâ Majnûn bin Muḥammad (in Rieu, Maḥmûd) Rafîkî, who is commonly identified with the great Nasta'liq writer Mir 'Alî al-Kâtib, flourished in Sulṭân Ḥusain Mirzâ's time, and was still alive in A. H. 945 (A. D. 1538, 1539), see Bodleian Cat., No. 1369; Rieu ii. pp. 531 and 532. The title given to this little treatise in the heading of fol. 84^b, viz. کتاب رسم الخط, is misleading, since another, poetical treatise on the same subject and by the same writer, rightly bears that name. The proper title appears here, on fol. 88^a, lin. penult. A second poetical treatise by Majnûn Rafîkî, likewise dealing with the art of writing Persian characters, is the رساله وضع نسخ و تعلیق, see Rieu ii.

p. 532^a, No. III; and Bodleian Cat., No. 1370, comp. also Krafft, p. 5, No. XII. He is besides the author of the رساله ناز و نیاز, described in No. 2118, 7 above.

Beginning, on fol. 84^b: حمد و سپاس استادی را که کتاب لوح و قلم بیچون و حافظ نور آید.

It is divided into the following six bâbs:

1. در بیان خطوط و سطح و دور وجه تسمیه هر یک, on fol. 88^b.
2. در ذکر استادان و مخترعان و بیان مرتبه انسان (? ایشان), on fol. 89^b.
3. در بیان ادوات کتابت, on fol. 91^a, in seven faṣls.
4. در بیان قواعد خط, on fol. 98^b.
5. در شکل هر یک از حرف (? حروف), on fol. 102^a, beginning with الف.
6. در حسن خط آید, on fol. 106^a, first line.

This treatise ends in the middle of fol. 106^b, without a date; the remainder of that page and fol. 107^a are filled with a detailed prescription for making ruby-coloured ink (ترکیب مناد یاقوت), comp. No. 2977 below.

No. 1348, ff. 84-107, ll. 12 (ll. 13 on fol. 107^a); Naskhi; size, 7 $\frac{1}{4}$ in. by 4 $\frac{3}{8}$ in.

2932

Inshâ-i-Harkarn (انشاء هرکرن).

Another copy of the 'Models of Correspondence' by Harkarn the son of Mathurâdâs Kanbû of Multân, who compiled this work between A. H. 1034 and 1040 (A. D. 1625-1631), see above, Nos. 2069-2076.

Beginning: بعد از انشاء حمد و ثنائی حضرت خداوند ذو الجلال والافصال که عالم را از کتم عدم الخ

The index of the seven bâbs is given on fol. 14^a, but in the text itself no subdivision is found.

Dated A. H. 1190 (A. D. 1776); the first owner (and probably its transcriber too) was Mîr Ya'qûb.

No. 3005, ff. 13^b-42^b, ll. 12-15; Shikasta; size, 10 $\frac{1}{8}$ in. by 6 $\frac{3}{8}$ in.

2933

Another copy of the same.

Beginning, on fol. 1^b: بعد از حمد و ثناء مرحضرت ایزد متعال ذو الجلال والافصال که عالم را الخ

Bâb I (سلاطین بسلاطین نویسنده), on fol. 2^b; II (در شرح پروانجات), on fol. 8^b; III (در اصدار فرامین), on fol. 16^a; IV (در نوشتن عرائض), on fol. 21^a; V (در مکتوبات که اینای روزگار با یکدیگر نویسنده), on fol. 34^a, first line; VI (در خط قبالة (قبالات) شرعی نویسنده), on fol. 54^b; VII (در نوشتن دستک باسم گماشتهای), on fol. 54^b; VIII (در نوشتن index جاگیرداران و چوکیداران و گذریشان الخ (دستک و سرنامه التماس از فضلی بلغاء روزگار), on fol. 58^a.

Dated the 6th of Rajab, A. H. 1208 (A. D. 1794, Febr. 7), by Darwish 'Alî.

No. 3085, ff. 62, ll. 12; Naskhi; size, 7 in. by 4 $\frac{3}{8}$ in.

2934

Inshâ-i-Amân-allâh Ḥusainî (انشاء امان الله حسینی).

Another copy of the shorter collection of various letters and notes on Sûfic questions, by Amân-allâh Ḥusainî, with the takhalluṣ Amânî, who died A. H. 1046 (A. D. 1636, 1637), see above, Nos. 1763, 7, and 1893, where it is styled رتعات حسین.

Beginning as there: حمد وافر خدا را که یاقوت قوت ناطقه بی بها در عقد الخ

A fuller work on letter-writing, by the same, styled انشاء خانزادخان diwân in the Bodleian Cat., No. 1095.

No date.

No. 1966, ff. 220-246, ll. 13; Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2935

Naubâwa (نوباوه).

Another copy of Abû-albarakât Munir's collection of letters, called نوباوه, and compiled A. H. 1051 (A. D. 1641, 1642), see above, Nos. 2079-2082.

Beginning: این منتخب از بخت نکو فرجامش الخ.

Among the occasional dates, given in the letters, there appears, for instance, the 17th of Sha'bân, A. H. 1051 (A. D. 1641, Nov. 21), on fol. 45^b, lin. penult. A lacuna between ff. 39 and 40. The collection ends on fol. 55^b, and is dated at Farrukhâbâd the 11th of Jumâdâ I, in the seventh year of Farrukhshâh (Farrukhsiyar? but in that case the seventh year, as often happens in Eastern calculations, is a mistake for the sixth=A. H. 1130, A. D. 1718, April 12, since Farrukhsiyar ascended the throne in Dhû-alhijjah, A. H. 1124=A. D. 1713, January, and was deposed, after a reign of little more than six lunar years and three months, in Rabi' II, A. H. 1131=A. D. 1719, Febr.). It is collated throughout. Ff. 56-73, in various different hand-writings, contain fragments of other, anonymous, collections of letters and notes, which may, or may not, belong to the same Munir; the first, on fol. 56^a, begins: لائی کلامی که تکلیل اکلیل سرافرازی اداء حمد را سزوار گردد الخ.

No. 3023, ff. 73, ll. 19-21; Shikasta, by different hands; size, 9 in. by 4 $\frac{1}{8}$ in.

2936

Rukâ'ât-i-Munir (رتعات منیر).

Letters and refined prose-writings of Abû-albarakât Munir, who died A. H. 1054 (A. D. 1644), beginning with the same initial words as the نوباوه (see the preceding copy), viz. - این منتخب از بخت نکو فرجامش الخ, but containing a smaller number of letters and more extracts from the larger work of the author, the انشاء منیر (see above, No. 2078); the three munâzarât of the latter are given here in full, viz. مناظره شب و روز, on fol. 84^a sq.; مناظره اربعه, on fol. 97^b, first line sq.; and مناظره تیغ و قلم, on fol. 105^b, l. 3 to the end. There are besides the following pieces in ornate prose: صفت باغ, on fol. 90^a, first line; دیباجة ساقینامه, on fol. 95^b; خاتمة دیوان, on fol. 96^a, last line; and دیباجة دیوان, on fol. 96^b, last line.

No date. Modern transcript.

No. 3017, ff. 62-114, ll. 11; large and clear Nasta'liq; size, 9 $\frac{1}{4}$ in. by 7 $\frac{1}{8}$ in.

2937

Majma'-alṣanâ'i' (مجمع الصنائع).

Another copy of Nizâm-al-din Aḥmad bin Muḥammad Ṣâlih Siddîqî Ḥusainî's treatise on tropical figures in Persian poetry (see above, Nos. 2088 and 2089), completed A. H. 1060 (A. D. 1650), see the chronogram on fol. 2^a, ll. 3 and 2 ab infra.

Beginning: الحمد لله الذى انعم علينا وهدانا الى الاسلام الخ

The four faṣls are found here on ff. 3^b, last line; 20^a; 72^a (here headed در ذكر بدائع معنوى); and 89^b. The khâtimah, consisting of a few lines only, on fol. 97^b.

Dated at Calcutta the 11th of Shawwâl, A.H. 1199 (= A.D. 1785, Aug. 17, not 19, as is stated in the colophon).

No. 2964, ff. 98, ll. 13; unequal Nasta'lik; size, 9½ in. by 6 in.

2938

Another copy of the same.

Modern transcript; no date. The chronogram on fol. 1^b, ll. 3 and 2 ab infra.

Faṣl 1, on fol. 2^a, last line; 2, on fol. 7^b, first line; 3, on fol. 29^b, third line; 4, on fol. 45^b, last line (the last without a special heading, just as the khâtimah).

No. 3017, ff. 1-48, ll. 11; large and clear Nasta'lik; size, 9¼ in. by 7½ in.

2939

Munsha'ât-i-Brahman (منشآت برهمن).

Another copy of Candarbhân Brahman of Patyâla's (died A.H. 1068 or 1073 = A.D. 1657, 1658, or 1662, 1663) collection of letters, described above in No. 2094.

Beginning: چون از عنفوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعرو انشا بهم رسیده الخ

The author's diwân is described in Nos. 1574 and 1575 above, his poetical description of Shâhjahân's court in the چهارچمن in No. 2093 above.

No date.

The copy is apparently defective at the end.

No. 2996, ff. 77, ll. 11-14; Shikasta, very moderate in the beginning, but growing rather wild towards the end; size, 9½ in. by 5½ in.

2940

Munâẓara-i-Abr u daryâ (منظره ابر و دریا).

A poetical contest between 'cloud and sea,' in highly embellished prose, mixed with verses, by Muḥammad Ṣâliḥ Kanbû of Lâhûr, the author of an account of the capture of Balkh in A.H. 1056 (A.D. 1646), see Rieu iii. p. 934^b; of the 'Amal-i-Ṣâliḥ or history of Shâhjahân (A.H. 1070 = A.D. 1659, 1660), see Nos. 332-336 above; of the preface to the Bahâr-i-dânish (A.H. 1061 = A.D. 1651), Nos. 806-817 above; of the Bahâr-i-Sakhun (earlier redaction A.H. 1065 = A.D. 1655, later redaction A.H. 1074 = A.D. 1663, 1664), Nos. 2090-2092 above, etc.

Beginning: حمد فیض بخشی که پایه دولت ابر بلند گردانیده است و بناء وجود دریا باب رساننده الخ

Copied by Ghulâm Muḥammad, see above, Nos. 2900-2903.

Received from Dr. Royle, July, 1856.

No. 3556, ff. 11, ll. 11; Nasta'lik; size, 7 in. by 3½ in.

2941

Jâmi'-alkawânin (جامع القوانین).

Another copy of Khalifah Shâh Muḥammad Kânûjî's specimens of letters, also styled انشاء خلیفه, and compiled A.H. 1085 (A.D. 1674), see above, Nos. 2097-2105.

Beginning, on fol. 45^b: ستایش و نیایش مر احدیرا که کاتب فصاحت بیان خرد الخ

The four faṣls are found here on ff. 47^a (twenty-six مکتوبات), 62^b (forty-two رتعات), 71^b, first line (first kism of the third faṣl, containing four تهنیت مراسلات), 73^a, first line (second kism of the third faṣl, containing three مکتوبات تعزیت), and 74^a (twenty-eight القاب and seven آداب). The khâtimah is not marked; if there is any, it must consist of the last few lines only.

No date, but undoubtedly copied immediately after the انشاء هرکرن (see No. 2932 above), in A.H. 1190 = A.D. 1776.

No. 3005, ff. 45-79, ll. 13-15; Shikasta, with some more legible Nasta'lik towards the end; size, 10½ in. by 6½ in.

2942

Munsha'ât-i-Mullâ Sâṭi' (منشآت ملا ساطع).

Specimens of letters and other pieces in ornate prose by Mullâ Sâṭi' of Kashmir, who flourished under Bahâdurshâh and was still alive in A.H. 1136 (A.D. 1723, 1724), see A. Sprenger, Catal., p. 123, l. 4 ab infra; p. 156, l. 10; and p. 560 (where his diwân, دیوان ساطع, is noticed). He is no doubt the same Mullâ Sâṭi', whose petition to Shâh Bahâdur for a Jâgir has got by a mysterious accident into the British Mnsenm copy of Mullâ Tughra's works, Add. 16,852, see Rieu ii. p. 743^b, No. XV (in the India Office copies of the کلیات طغرا, see above, Nos. 1586-1591, it is not found).

Beginning: ستایش گوناگون و نیایش بوقلمون در هر چشم زدن مبدعی را الخ

All the headings of the various pieces are left blank.

Dated the 11th of Rabi' II, A.H. 1177 (A.D. 1763, Oct. 19). Bibliotheca Leydeniana.

No. 2825, ff. 54, ll. 10; Nasta'lik; size, 7½ in. by 4½ in.

2943

Majma'-alinshâ (مجمع الانشا).

Another copy of Muḥammad Amin-i-Banî Isra'il's famous collection of refined prose-writings, see No. 2122 above, with the same wording of the chronogram as there, viz. سلك جيد جواهر منشور (see fol. 2^b, l. 8, where also the wrong spelling منشور appears for منشور), that is to say سلك جيد جواهر منشور = A.H. 1138 (A.D. 1725, 1726); the title, مجمع الانشا, appears on fol. 2^b, l. 5.

Beginning, on fol. 1^b: منشاء نشو و نمای نهال انشا انشائی (sic!) ثنائى انشا طراز بیهمتا الخ

The work is divided here into twenty-nine faṣls only, that is to say the fourth of No. 2122 (در عنوان بیاض) is left out.

Faṣl 1 (=1 in No. 2122), on fol. 2^b; 2 (=2 there), on fol. 12^b; 3 (=3), on fol. 21^b; 4 (=5 in No. 2122, رقائق نصابی شعائی), on fol. 27^a; 5 (=6 there), on fol. 49^a; 6 (=7), on fol. 71^a; 7 (=8), on fol. 99^a; 8 (=9), on fol. 119^a, last line; 9 (=10), on fol. 136^b; 10 (=11), on fol. 156^a; 11 (=12), on fol. 187^b; 12 (=13), on fol. 205^a; 13 (=14), on fol. 221^b; 14 (=15), on fol. 224^a; 15 (=16), on fol. 227^a; 16 (=17), on fol. 230^a; 17 (=18), on fol. 241^b; 18 (=19), on fol. 256^b, last line; 19 (=20), on fol. 267^b; 20 (=21), on fol. 273^a; 21 (=22), on fol. 284^b; 22 (=23), on fol. 289^b, lin. penult.; 23 (=24), on fol. 294^a; 24 (=25), on fol. 314^b; 25 (=26), on fol. 325^b; 26 (=27), on fol. 332^a; 27 (=28), on fol. 351^a, lin. penult.; 28 (=29), on fol. 356^b, last line; 29 (=30), on fol. 358^a. In the twenty-sixth (respectively twenty-seventh) faṣl the same five munāẓarāt are found as in No. 2122, on ff. 332^a, 333^b, 335^b, 341^a, and 348^a, but the last is called here روز مناظره شب و روز, so that in this copy all the three prose-contests of Munir are found, which have been noticed in No. 2078 above.

Dated by 'Adilbeg of the Carnatic the 6th of Ṣafar, A. H. 1159 (A. D. 1746, Febr. 28).

No. 3065, ff. 359, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2944

Dastūr-alnaẓm (دستور التّظم).

Another copy of the tract on Persian prosody and metres, by Muḥammad Mūsawī Wālih, composed A. H. 1140 (A. D. 1727, 1728), which has been described in No. 2119 above; the name of the author and the date appear on fol. 2^b, ll. 7 and 8; the title on fol. 3^b, l. 2, and in the colophon; on the fly-leaf it is styled in- correctly دستور العروض.

Beginning, on fol. 1^b: برجسته مصرعی که از رنگینی آید.

Muḥaddimah, on fol. 3^b; Fann I, on fol. 6^a, in two bābs; Fann II, on fol. 13^b, in twelve bābs; Khātimah, on fol. 41^a.

Dated the last of Shawwāl, A. H. 1161 (A. D. 1748, Oct. 22).

Bibliotheca Leydeniana.

No. 2841, ff. 44, ll. 11-14; careless Nasta'liq, mixed with still more careless Shikasta; size, 5½ in. by 4 in.

2945

Dakā'ik-alinshā (دقائق الانشا).

Another copy of the compendium of rhetorics, prosody, etc., by Ranjhūrdās, compiled A. H. 1145 (A. D. 1732, 1733), see Nos. 2120 and 2121 above; the author's name appears on fol. 3^a, ll. 7 and 8; the date on fol. 3^b, ll. 6 and 7.

Beginning, on fol. 1^b: حمد و ثنای متکابر: ببارگاه صانعیت که شاهدان معانی را بکسوت الفاظ آراسته آید.

Muḥaddimah (here styled wrongly ادقیقه اول), on fol. 9^b.

Dakā'ikah I, on fol. 14^a, last line, and fol. 14^b, first line (rightly styled ادقیقه اول), in three faṣls.

Dakā'ikah II, on fol. 25^a, in eight faṣls, corresponding to those in No. 2121 above (the preliminary index, on fol. 25^a, gives the usual ten faṣls).

Dakā'ikah III, on fol. 95^b, in two faṣls.

Dakā'ikah IV, on fol. 247^a, in two faṣls.

Dakā'ikah V, on fol. 256^a, first line, in two faṣls.

Dakā'ikah VI, on fol. 350^b, in two faṣls.

Dakā'ikah VII, on fol. 363^b, in three faṣls.

The eighth dakā'ikah, as well as the khātimah, although indicated in the general index on fol. 9^a, last line, and on fol. 9^b, ll. 1 and 2, is entirely wanting in the text.

Dated the 5th of Rabī' I in the Faṣlī year 1200 (A. H. 1207 = A. D. 1792, Oct. 21).

No. 3039, ff. 374, ll. 9; careless Nasta'liq, sometimes resembling Shikasta; size, 8 in. by 4½ in.

2946

Collection of official letters and specimens of refined prose-writing in Arabic and Persian.

Contents:

I. Arabic, ff. 1^b-29^b: Extracts from the انشاء تاج المجامع, by Aḥmad bin Taj aldaīrilmālīkī, chiefly containing letters written in the name of Maulānā Sayyid Zaid bin Muḥsin to the emperor Shāhjahān, his wazīr Sa'd-allāhkhān, Sultān 'Abdallāh Kutūbshāh of Haidarābād, etc., with answers.

II. Persian, ff. 30^b-116^a:

(a) انشاء امجد منشی, on ff. 30^b-46^a, containing chiefly notes and letters by Ja'farkhān, the Nāẓim of Bangālāh (A. H. 1116-1138 = A. D. 1704-1726), to the emperors 'Ālamgīr, Muḥammadshāh, etc.; the last is a note by Shujā'aldaulah.

(b) بهارته مرزا بیدل, on ff. 46^a-49^b, a specimen of ornate prose by Mirzā 'Abd-alkādir Bīdīl (died A. H. 1133 = A. D. 1720), see above, No. 1676 sq.

(c) رقعات متفرقه, miscellaneous writings, on ff. 50^a-116^a; the most heterogeneous specimens are mixed together in this part, for instance, a letter by Ṣadr-aldīn Muḥammad to Maulānā Muḥtasham Kāshī (died A. H. 996 = A. D. 1588, see above, Nos. 1447 and 1448), on fol. 66^b, and letters by Naṣīrāi Hamadānī (who was still alive in A. H. 1015 = A. D. 1606, 1607, see above, No. 1484), on fol. 64^a sq.; and on the other hand, letters as late as A. H. 1177 = A. D. 1763, 1764 (in a communication to 'Alī Nawāẓkhān), on fol. 84^b, and even A. H. 1194, 9th of Dhū-al-ḥijjah = A. D. 1780, Dec. 6 (in the very first letter of this collection, addressed to Mr. John David Paterson), on fol. 50^a. Among the host of other notes and official communications there are particularly to be mentioned: letters to Mu'in-aldaulah Bahādur; to Mīr Muḥammad Kāsimkhān Bahādur; by Mīr Muḥammad Zakīkhān Shāhib; to Muḥammad Kāẓimkhān; to Yūsuf 'Alīkhān; to Miyān Muḥammad Shāhib; to 'Askar 'Alīkhān; by Mīr Muḥammad Ḥusain, after his return from a journey to England (در خدمت پیرو مرشد برحق و کعبه مطلق).

on fol. 62^b sq.; by Mīr Bākīr Dāmād to Mullā 'Abd-allāh of Shūshtar, on fol. 65^b sq.; to Maulānā Shāh Muḥammad of Shirāz; by 'Abd-al'azizkhān, the governor of the fort of Kandahār, to Nawwāb I'timād-aulah, on fol. 68^b; by Nawwāb Mahābatjang to Shujā'-aulah, the Nāzim of Murshidābād, on fol. 69^a; by Maulawī Luṭf-allāh to the English authorities in Calcutta, and to Khān Bahādūr Nuṣratjang, etc., on fol. 70^a sq.; new year's greetings to prince Muḥammad Shāh Shujā' Bahādūr, on fol. 71^b; to and by Mīr Muḥammad Ja'farkhān, the Nāzim of Bangālāh; to Nawwāb Muẓaffarbeg Bahādūr; to Ghulām 'Alikhān; to Mirzā Muḥammad Yārkhān; to 'Alī Nawāzkhān; to Zā'ir Husainkhān; to Hājī 'Abd-alrahīm; to and by Jān 'Alikhān Sāhib; to Mirzā Dādār 'Alikhān; to Isma'il Kulikhān Sāhib; to Muḥammad Sa'idkhān Sāhib; to Muḥammad Ridākhān, the governor of Jahāngirnagar, on fol. 94^b; to Mir Mas'ūd 'Alī; to Sayyid Muḥammadkhān Bahādūr; etc. etc.

No date.

No. 3172, ff. 116, ll. 15; clear and distinct Nasta'liq; size, 6½ in. by 4 in.

2947

Two treatises on the art of letter-writing, with specimens.

1. رساله در فنّ انشاء or مجموعه اناشی, by Shaikh Muḥammad bin Shams-al-din (see fol. 141^b, l. 2), on ff. 140^b-215^a, beginning: عنوان نامه سعادت ابدی و دیباچه منشور دولت سرمدی حمد و سپاس مبدعیت که مخلوقات عالم علوی و سفلی را جهت حصول رتبه معرفت الخ. The date on fol. 215^a is very strange; the words تمت فی شهر سنه خمس و تسعين و تسعمائة denote A. H. 995 (A. D. 1587), the figures ۱۰۰۴ A. H. 1004 (A. D. 1595, 1596); perhaps the former is the date of composition, the latter that of the copy.

2. رساله در فنّ انشاء, on ff. 216^b-236^a, portion of a larger work of similar import, containing the *third* and the *fourth kism*, the former on the proper style of congratulations at various joyful occasions (القسم الثالث فی التهنانی بمواقیت المسرة والامانی), in five faṣls; the latter on the proper style of condolences (القسم الرابع فی التعازی), likewise in five faṣls.

The *third kism* begins on fol. 217^a; the *fourth* on fol. 226^a; the five faṣls of the former are: فی تهنية فی تهنية العروس; فی تهنية التختة; والولادة فی تهنية العود عن السفر والاعیاد; والفتح والمناسب; those of the latter: فی تعزية الاولاد; فی تعزية العلما; فی تعزية الملوك; فی تعزية النساء; and فی تعزية الاحياء.

No date.

No. 1348, ff. 140-236, ll. 11 (on ff. 140-215), ll. 16-18, written in diagonal form (on ff. 216-236); excellent Nasta'liq, by two different hands; most diacritical points left out in the second treatise; size, 7¼ in. by 4½ in.

2948

Two short collections of forms of letters.

1. On ff. 1^b-12^a: انشاء مطلوب, another copy of Mubārak Farshī's little treatise, noticed above in No. 2134, beginning, on fol. 1^b: بعد از ادای شکر آفریدگار پس از ابلاغ درود الخ.

2. On ff. 81^b-107^a: مکتوبات متفرقات, a collection of short notes, addresses, petitions, etc., without author's name.

No. 3005, ff. 1-12, and 81-107; ll. 11-12 in the first part, ll. 11-15 in the second; Shikasta, by two different hands; size, 10½ in. by 6½ in.

XII. ETHICS.

2949

Akhlaq-i-Nāṣiri (اخلاق ناصری).

Another copy of Naṣir-al-din Muḥammad Ṭūsī's (died A. H. 672 = A. D. 1274) renowned work on ethics or practical philosophy, completed A. H. 633 (A. D. 1235, 1236), see above, Nos. 2155-2172.

Beginning: حمد بحد و مدح ببعده لائق حضرت عزت مالک الملکی الخ.

Makālah I, in two kisms; *first kism*, in seven faṣls, on ff. 8^b, 9^b, 14^b, 16^a, 20^b, 23^a, and 30^b; *second kism*, in ten faṣls, on fol. 44^a, first line, 47^a, 48^a, 50^b, 53^b, 57^a, 62^b, 74^b, 78^a, and 86^b.

Makālah II, in five faṣls, on ff. 109^b, 113^a, 117^a, 121^b, and 131^a (the number of the last is omitted).

Makālah III, in eight faṣls, on ff. 136^a, 144^a, last line, 159^b, 174^b (both heading and number are omitted here, it begins in l. 10 of this page), 184^a, 188^b (wrongly called فصل ششم for فصل سیم), 197^b, and 202^b, first line.

Dated in Sha'bān, A. H. 1081 (A. D. 1670, Dec.-1671, Jan.), at Akbarābād by Ghulām Muḥyi-al-din. Chiefly on the first forty or fifty leaves various readings and both marginal and interlinear glosses, besides some pencil notes in English.

No. 3044, ff. 204, ll. 15; excellent Nasta'liq; size, 8½ in. by 5½ in.

2950

The same.

Beginning as usual.

Makālah I, in two kisms; *first kism*, in seven faṣls, on ff. 10^b, 11^b, 17^b, 19^b, 24^b, 27^a, and 35^b; *second kism*, in ten faṣls, on ff. 50^a, l. 2, 53^b, 54^b, 57^a, 60^b, 64^a, 70^a, 83^a, 87^a, and 96^b.

Makālah II, in five faṣls, on ff. 123^a, 126^b, 131^a, 135^b, and 149^a.

Makālah III, in eight faṣls, on ff. 152^a, 160^b, 177^a, 192^b, last line, 203^b, 209^b, first line, 220^b, and 225^b.

Dated the 29th of Jumādā II, in the forty-first year of 'Ālamgir's reign (= A. H. 1109, A. D. 1698, Jan. 12). Various readings and glosses, both interlinear and marginal, throughout, but more frequent on the first leaves.

No. 3557 (Glass Case), ff. 228, ll. 15; good Nasta'liq; size, 9 in. by 5½ in.

2951

Mirât-alakhlāk (مرآة الاخلاق).

A compendium of ethics, which the author of this little treatise, who is probably identical with its transcriber and owner, Luṭf-allāh ibn Yād-allāh Nizām-al-dīn, was requested to compile in the majlis of Ḥabīb-allāh, called Zāin-al-dunyā wa-al-dīn, of Shirāz, on the basis of two renowned books in this branch of philosophical studies, the اخلاق ناصری (see the two preceding copies) and the چهار مقاله عضدی (a work not met with hitherto), see fol. 2^a, lin. penult., to fol. 3^a, l. 6 (where the above title appears). It is divided into three صورت, viz. 1. در علم تهذیب اخلاق, on fol. 3^a, last line; 2. در حکمت منزل, on fol. 34^a; 3. در حکمت مدینه, on fol. 45^a.

Beginning: حمد مرآن محمودی را که محمد را علیه السلام متمم مکارم اخلاق گردانید و خلق را بخلق عظیم او الخ.

No date.

No. 1348, ff. 1-67, ll. 10; large Nasta'liq; size, 7½ in. by 4½ in.

XIII. ASTRONOMY AND ASTROLOGY.

2952

Risālat fi-alhai'at (رسالة في الهيئات).

Another copy of 'Alī Kūshji's (died A. H. 879 = A. D. 1474, 1475) famous astronomical treatise, see above, Nos. 2240 and 2241, beginning as usual: الحمد لله... اما... بعد این کتاب مشتملست بر یکمقدمه و دو مقاله الخ.

Mukaddimah, in two kismā, the first on fol. 1^b, the second on fol. 5^b.

Makālah I, in six bâbs, on ff. 7^a, 8^b, 14^b, 17^a, last line, 20^b, and 22^a (the last subdivided into four fasls).

Makālah II, in eleven bâbs, of which the third, fourth, eighth, and ninth are not marked, on ff. 44^b, 47^a, lin. penult., 54^a (fifth bâb), 55^a, 57^b, 61^b (tenth bâb), and 63^b.

A lacuna between ff. 63 and 65, and probably one or two other lacunas, which are concealed. Ff. 64 and 66-68 contain, in quite a different handwriting, some mukhammasât in honour of 'Alī, styled مولا مظهر (on a poet with the takhalluṣ Maẓhar in 'Ālamgir's reign, see A. Sprenger, Catal., pp. 129, 488, and 489).

No date. A seal of Sayyid Mihr 'Alī Ḥusainī with the date A. H. 1200 (A. D. 1786), on fol. 65^b.

No. 2972, ff. 68, ll. 11-15 (on ff. 1-16), ll. 13 (on ff. 17-63, and 65); ll. 15-23 (on ff. 64, and 66-68), written by two hands in clear Nasta'liq on ff. 1-16 (white paper), and 17-63, and 65 (older and somewhat browner paper) respectively; Shikasta on ff. 64 and 66-68; size, 8 in. by 3½ in.

2953

Majmū'a-i-shamsī (مجموعه شمسی).

Another treatise on astronomy, translated by Abū-al-khair, son of Maulānā Ghīyāth-al-dīn, from the English of Dr. William Hunter (داکتر ولیم هنتر), perhaps

IND. OFF.

identical with W. Hunter, M. D.,

besides medical and other works, 1755-1812, who composed astro-nomical treatises and also an 'Account of the labours of Jayasimha,' see Dictionary of National Biography, vol. 28, p. 305^b), see fol. 1^b, beginning: بدانکه این کتاب در علم هیأت مشتمل بر بعضی از حالات زمين و آسمان الخ.

Fasl I, on fol. 2^a: در اثبات کریت ارض. *II*, on fol. 3^b: در بیان مقدار ارض. *III*, on fol. 4^b: در بیان بعضی از حالات مجموعه شمسی. *IV*, on fol. 8^a: در تذکره سیارات متابع که ورای سیارات اصلی مذکوره اند. *V* (not numbered), on fol. 12^b: در بیان جوزهرات. *VII* (here numbered eighth), on fol. 18^a: فوائد چندیکه مختص بکواکب (هشتم ثابت باشد).

No date.

No. 3070, ff. 23, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

2954

Aḥkām-i-ashkāl (احکام اشکال).

Two sets of astrological tables, the first on ff. 68-71 (apparently incomplete), the second on ff. 73^b-82^a, containing prognostics, horoscopes, and many other indications for the welfare of human beings, suggested by certain constellations of stars.

No. 1348, ff. 68-82^a; size, 7½ in. by 4½ in.

XIV. MEDICINE.

2955

Khulāṣat-altajārib (خلاصة التجارب).

A large part of an elaborate work on tested cures by a certain Muḥammad Ḥusainī Nūrbakhshī, about whose lifetime nothing can be ascertained. It consists of twenty-eight bâbs, of which the first seven and part of the eighth are missing; the copy opens abruptly in the eighth bâb, which deals apparently with the conditions and diseases of the head.

The headings of the following bâbs are:

9. باب نهم در بیان احوال چشم (the eye), on fol. 34^a.
10. باب دهم در بیان احوال گوش (the ear), on fol. 51^a.
11. باب یازدهم در بیان احوال بینی (the nose), on fol. 56^a.
12. باب دوازدهم در بیان احوال دهان (the mouth), on fol. 63^a.
13. باب سیزدهم در بیان احوال حلق و آلتهای او الخ (the throat, etc.), on fol. 70^a.
14. باب چهاردهم در بیان احوال جگر و دل (the liver and the heart), on fol. 88^a.
15. باب پانزدهم در بیان احوال مری و معده (the oesophagus and the stomach), on fol. 93^b.

16. باب شانزدهم در بیان بعضی امراض که اکثر اطباء این ممالک تخصیص آنرا بعضوی معین مناسب ندانسته اند (diseases which physicians of these realms have not been able to assign to any particular limb of the body), on fol. 112^b.

17. باب هفدهم در بیان احوال جگر و مراره (the liver and the bile), on fol. 117^b.

18. باب هزدهم در بیان احوال سپرز (the spleen), on fol. 136^a.

19. باب نوزدهم در بیان احوال روده (the bowels), on fol. 140^a.

20. باب بیستم در بیان امراض مقعد (diseases of the posteriors), on fol. 164^a.

21. باب بیست و یکم در بیان احوال گرده (the kidney), on fol. 171^a.

22. باب بیست و دوم در بیان احوال مثانه (the bladder), on fol. 177^b.

23. باب بیست و سیوم در بیان احوال آلات تناسل (the genitals), on fol. 189^a.

24. باب بیست و چهارم در بیان احوال آلات توالد و پستان (the female organs of generation and the female breast), on fol. 200^a, first line.

25. باب بیست و پنجم در بیان امراض پشت و مفاصل (diseases of the back, joints, and feet), on fol. 217^b.

26. باب بیست و ششم در بیان سموم الخ (poisons, etc.), on fol. 225^a.

27. باب بیست و هفتم در بیان بعضی ترکیب که عمل اند در معالجات (compound medicaments, usually styled *qarābādīn*, and thus designated on the margin), on fol. 262^b.

28. باب بیست و هشتم در بیان الفاظ غریبه که (some peculiar technical terms used among physicians, and medicinal weights), on fol. 271^a, last line, and fol. 271^b, first line. No date.

No. 1276, ff. 276, ll. 21; careless Nasta'lik, mixed with Shikasta; ff. 275 and 276 added by another hand in pure Shikasta; size, 10½ in. by 6½ in.

2956

Two medicinal glossaries.

1. A glossary of the Hindi terms occurring in the *Materia Medica*, with their Arabic and Persian equivalents, forming an alphabetical index to the *مخزن الادویه* (see above, No. 2362), on ff. 1^b–85^b. It is styled in the heading: فهرست ادویه هندی ولغت عربی از کتاب: مخزن الادویه بموجب شمار هندسه, and consists of three columns, the one on the right side for the Hindi words, the middle one for the Arabic and Persian ones, and the one on the left for the pages or folios of the respective copy of the *مخزن الادویه* (which is not *that* in the India Office referred to above). The English equivalents are occasionally added on the margin, mostly in ink, sometimes in pencil. Frequently, where special

Hindi terms are not forthcoming, only the Arabic and Persian words are given. Ff. 86–88 are left blank.

2. A glossary of similar Hindi terms, occurring in a medical work, styled *بهار پرکاش*, with their Sanskrit equivalents, arranged in the same way, the Sanskrit words in the right column, the Hindi ones in the middle, and the folios in the left column, on ff. 89^b–131^a.

It is styled in the heading: فهرست ادویه هندی از: کتاب بهار پرکاش بموجب شمار هندسه, and is on the first pages, like the previous glossary, occasionally accompanied with the English equivalents on the margin. The Sanskrit words are written in Devanāgarī characters. On fol. 1^a there is given a Sanskrit title to the first glossary, viz. *Dravya Gaṇa*, Hindi and Persian.

No. 3526, ff. 131; size, 10½ in. by 6½ in.

2957

Tarjuma-i-firang dar bayān-i-amrād-i-pīcīsh (ترجمه فرنگ در بیان امراض پیچش).

A Persian translation of an English medical treatise by William Cockburn (اوولم کاک برن), M.D. of London, the title of which is represented here in Persian transliteration as *دی نیترا نت کیوزس او فلك شیز*, which seems to mean 'the nature and cures of fluxes,' explained in Persian by *بیشهای اقسام*. There are two books of Dr. W. Cockburn (1669–1739) mentioned in English works of reference (see, for instance, *Dictionary of National Biography*, vol. xi. pp. 192–193), which are very likely different editions of one and the same treatise from which the present translation is made, viz. 'Profluvia ventris,' London, 1701; and 'Account of the nature and cure of looseness,' sec. ed., London, 1710. The learned English doctor wrote it partly on the basis of former investigations, partly on the results of his own medical experience. It is divided into nine *صورت*.

No date.

No. 1452, ff. 62, ll. 9; simple Shikasta; size, 8½ in. by 6 in.

XV. LEXICOGRAPHY AND GRAMMAR.

1. Arabic-Persian.

a. Vocabularies and Dictionaries.

2958

Three metrical Arabic-Persian vocabularies.

1. *Niṣāb-i-badī* (نصاب بدیع), on ff. 1^b–6^b, see above, No. 2386, beginning: مصر شهر وشهر ماه و ماه آب و خوف سهم الخ.

2. *Niṣāb-al-shibyan* (نصاب الصبيان), on ff. 7^a–27^a, see above, Nos. 2375–2381, beginning here:

همین گوید ابو نصر فراہی
کتاب من بخوان گر علم خواہی

This part is dated the 9th of Ramaḍān, A. H. 1229 (A. D. 1814, Aug. 25).

3. Mantik-alsibyān (منطق الصبيان), on ff. 27^b-36^a, a versified tract of the same kind as the two preceding ones, in eighteen kit'as, prefaced by ten mathnawi-baits, beginning:

بعد توحید خالق بیچون کز عدم کرد خلق گوناگون

The title appears on fol. 27^b, l. 9.

The MS. belonged to 'Anand Row's Collections in the ceded districts.'

No. 3018, ff. 36, 2 coll., each ll. 15; large Nasta'lik; size, 9½ in. by 6½ in.

2959

Niṣāb-alsibyān (نصاب الصبيان).

The same versified vocabulary of Abū Naṣr Farāhī, beginning in the following way: قال الحمد لله الشيخ الامام الاجل العالم بدر الحق والدين الخ (comp. the last line here corresponding to fol. 27^a, first line, in the preceding copy.

No. 2377 sq. above); this copy is slightly defective at the end; the last line here corresponding to fol. 27^a, first line, in the preceding copy.

No. 2754, ff. 149^b-174^b, ll. 13-16; Nasta'lik; size, 9½ in. by 5½ in.

2960

'Umān-i-ma'ānī (عمان معانی).

The Persian gulf of fine thoughts, an Arabic-Persian glossary with occasional intermixture of Hebrew, Pahlavi, Syriac, Turkish, and other words, by Amirak of Balkh, who compiled this little work at the request of Shaikh Nizām, A. H. 859 (A. D. 1455), see fol. 1^b, last four lines, and fol. 2^a, first five lines.

Beginning: حمد بینهایت قادر بر که از صنعت قدرت خوش الخ.

It is arranged alphabetically according to the *first* and *last* letters, the Persian paraphrase is interlinear and sometimes marginal, and written as far as fol. 43^a in red ink; from fol. 43^b to fol. 81^a in black (except half of fol. 74^a which is again in red); from fol. 81^b to the end the paraphrase ceases altogether and only strings of words are left.

No date.

No. 1989, ff. 120, a number in diagonal lines; first two pages slightly effaced; size, 8½ in. by 4½ in.

2961

Another Arabic-Persian glossary, arranged like the preceding one according to the *first* and *last* letters. There is neither title nor author's name given, as the copy lacks the introduction and begins abruptly in the midst of the explanation of an affix (probably the simple *l*) thus: ساکن اسم مضمع مرفوع متصل بود برای: تنبيه غائب در ماضی و مضارع و امر الخ.

From fol. 8^a onwards the Arabic words are written in red ink. Copied by Muḥammad Zain-al-dīn.

No date.

The title given to this glossary on the fly-leaf, viz. لغات ترکی, has no sense whatever.

No. 1755, ff. 85, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

2962

A defective copy of a large Arabic-Persian dictionary, which is wrongly designated as كشف اللغات both on the fly-leaves and at the top of fol. 1^a. The كشف اللغات is a Persian-Persian dictionary, and therefore absolutely different in character from the present work, which resembles very closely the كنز اللغات (see above, Nos. 2392-2396), although its abrupt beginning cannot be traced in any of those copies, and the order of words seems not to be quite the same. At any rate, it may be either an earlier or a later redaction of that famous dictionary.

Beginning: دوم پناه گردانیدن سیوم در پناه کسی بودن الخ.

According to the Arabic paging six leaves are wanting at the beginning, and eight between ff. 249 and 250. Ff. 247-250 are slightly damaged, but carefully repaired in some (not all) places. The proper order of ff. 394-411 is: 394, 403-410, 395-402, 411.

No date.

The copy belonged formerly to Mr. Richard Johnson.

No. 1285, ff. 423, ll. 25; chiefly in Naskhi, by various hands, an older one, as it appears, on ff. 1-272 and 335-423, a newer one on ff. 273-334; size, 10½ in. by 5½ in.

2963

Dastūr-i-a'sār u Dastūr-i-amṣār (دستور اعصار و دستور امصار).

Another large Arabic-Persian dictionary, compiled on the basis of and in conformity with the تاج المصادر (see Abū Ja'far Aḥmad Albaihaḳī's work of this title in Bodleian Cat., No. 1635) and the صحاح (see above, Nos. 2388-2390), by Bahā-i-'Abbās Aḥmad Ḥusaini 'Alawī (see fol. 1^b, ll. 8 and 9), and beginning: الحمد لله و نستعين به وما لنا ان لا نتوكل على الله الخ.

The title appears on fol. 2^b, l. 10; on fol. 1^a it is styled, through a confusion with its prototype (see the above statement), تاج المصادر. The introduction comprises a faṣl: در اعداد ابواب و مصادر آن, on fol. 3^b, with the following subsections: خاصية الابواب, on fol. 4^a; كيفيت مصادر مزید فيه, on fol. 5^a; and معرفت مصادر در هر فعل, on fol. 5^b. The dictionary itself begins, on fol. 5^b, with the باب الالف; the arrangement is this, that the *first* letter forms the bâb and the *last* the next subdivision; after that comes the middle one.

Dated A. H. 1176 (A. D. 1762, 1763).

No. 1328, ff. 360, ll. 19; Nasta'lik; size, 9½ in. by 5½ in.

b. Grammar.

2964

Three Persian treatises on Arabic grammar.

1. Kitāb-i-mizān (کتاب میزان), i.e. the میزان فی علم الصرف, on ff. 1^b-20^a, see above, Nos. 2415-2417, beginning: الحمد لله... بدان اسعدك الله تعالى في التارين كه جملة افعال متصرفه بر چهارگونه است ماضى و مستقبل وامر و نهى الخ. This part is dated the 8th of Rabi' II, A. H. 1218 (A. D. 1803, July 28).

2. Nuskha-i-munsha'ihah (نسخه منشعیه), on ff. 21^b-28^a, only a fragmentary piece, defective at the end, see above, Nos. 2411, 2; 2412, 2; and 2418, beginning: الحمد لله... اسعدك الله تعالى في التارين كه جملة افعال متصرفه و اسماء متمكنه از روى تركيب حروف الخ. Ff. 29 and 30 left blank.

3. Dastūr-i-mubtadā (دستور مبتدا), or Kitāb-i-jadvali (کتاب جدولی), or Sarf-i-afāl (صرف افعال), on ff. 31^b-90^b, see above, Nos. 2425-2427, beginning: الحمد لله... بدانكه اين كتابيست در بيان صرف افعال و اعلال آن كه جملة افعال بر دو گونه است ثلاثى و رباعى الخ.

Bibliotheca Leydeniana.

No. 2741, ff. 90, ll. 9-10; Nasta'liq; size, 9 in. by 6½ in.

2965

Muntakhab-alnaḥw (منتخب النحو).

A treatise on the application of the rules of Arabic syntax to Persian, with poetical illustrations, by Amir Ḥaidar Ḥusaini Balgrāmi (see fol. 1^b, last two lines), with the takhalluṣ Amir, a grandson of the famous Mir Ghulām 'Alī Āzād Balgrāmi, compiled A. H. 1214 (A. D. 1799, 1800, see fol. 2^a, l. 5), comp. another copy in Rieu ii. p. 857^b, No. I.

Beginning: حمد فاعل اشياء حق جل و علا را کدام (بکدام Rieu). نحو بيان الخ.

At the end of the mukaddimah (which begins on fol. 2^a) it is stated (see fol. 4^a, last line, and fol. 4^b, first line) that this treatise is divided into three bābs, dealing with the nouns, the verbs, and the particles respectively:

باب اول در بيان اقسام اسم, in seventeen faṣls, on fol. 4^b, l. 2.

باب دوم در بيان اقسام فعل و هر چه متعلق بآن, in nine faṣls, on fol. 41^a, last line.

باب سوم در بيان اقسام حروف, in three faṣls, on fol. 48^a; but in the text itself the beginning of a fourth bāb is found on fol. 51^b, on the sentence در ذكر جملة, which was to contain two kisms, each of which subdivided into faṣls; but already in the first faṣl of the first kism the copy breaks off.

Earlier works of the same Amir Ḥaidar are: سوانح اکبری, a history of the emperor Akbar to A. H. 987

(A. D. 1579), written at the request of Mr. William Kirkpatrick, see Rieu iii. p. 930^a, Blochmann in his translation of the آئين اكبرى, p. 316, note, and Elliot, History of India, viii. p. 193; منتخب الصرف, on the formation of Arabic words used in Persian, Rieu ii. p. 857^b, No. II; and تحقيق الاصطلاحات, a glossary of rare words and idioms, with poetical illustrations, Rieu iii. p. 1070^b, completed A. H. 1189 (A. D. 1775).

No. 3001, ff. 53, ll. 12; Shikasta; size, 9½ in. by 6½ in.

2. Persian-Persian.

2966

Laṭā'if-allughāt (لطائف اللغات).

Another copy of 'Abd-allatīf bin 'Abdallāh al-'Abhāsī's special glossary to Jalāl-al-dīn Rūmī's mathnawī, see above, Nos. 1091-1097, beginning: اين فرهنگيست مشتمل بر حل لغات غريبه عربيه الخ.

Dated the 24th of Jumādā I, in the fortieth year of 'Ālamgir's reign (which would be A. H. 1108, a year that actually seems to be hidden in the strange combination of figures appearing here, viz. ۸۱۱۰ = A. D. 1696, Dec. 19), by Husain 'Alī bin 'Alī Murtaḍā Ghulām. Slightly worm-eaten.

No. 3004, ff. 219, ll. 15; Nasta'liq; size, 10½ in. by 5½ in.

2967

Baḥr-alfadā'il fi manāfi'-alafādil (بحر الفضائل في منافع الافاضل).

A fuller copy of Muḥammad bin Kiwām bin Rustam bin Aḥmad bin Maḥmūd Badr-i-Khizāna albalkhi's Persian dictionary, which has been described above in No. 2512. The author's epithet is given here (on fol. 2^b, l. 7) as Nikū'i, instead of Karkhi. This copy contains thirteen out of the fourteen bābs of the second kism (a complete index of which is given both on ff. 4^b-5^b and 224^a-226^a), viz.:

Bāb I, on fol. 226^a, second line, headed here: در اسمائى بعضى از اهل اولاد و عماد (و عمال و غزوات index) و اسپان و اسباب بیغمبر الخ.

Bāb II, on fol. 228^a, headed here: در لغات الدعوات (در الفاظ ادوات index) و غیر آن الخ at the end.

Bāb III, in four faṣls (kunyaas, beginning respectively with ابو, ام, ابن, and بنت), on fol. 246^b.

Bāb IV, in seven faṣls, on fol. 248^b.

Bāb V, in three faṣls, on fol. 252^b.

Bāb VI, in seven climates, on fol. 256^a.

Bāb VII, on fol. 257^b.

Bāb VIII, on fol. 262^a (number here omitted).

Bāb IX, in six faṣls, on fol. 264^b.

Bāb X, in nine faṣls, on fol. 278^a.

Bāb XI, on fol. 289^a, lin. penult.

Bāb XII, in three faṣls, on fol. 293^b.

Bāb XIII, in three faṣls, on fol. 298^a.

The number of faṣls is therefore thirty-seven, as correctly stated on fol. 3^b, l. 8 (whereas on ff. 4^b, l. 5, and 224^a, l. 7 it is given as thirty-six). The *first kism*, containing the dictionary proper, begins on fol. 5^b, last line.

Beginning, on fol. 1^b, thus: حمد و سپاس بپند مر: خدای را که ملائک و اناس در نعت اوست بالسنة مختلفه و لغات متنوعه اورا ثنا گوید (sic!) الحمد.

An English note on fol. 1^a describes this copy as an *abridgement* of the بحر الفضائل, whose author is unknown; this statement is altogether misleading, and would rather apply to the much shorter copy in No. 2512 above; moreover the Persian title, written on the same page, runs اصل کتاب بحر الفضائل, and proves that we have got here the original work. The fourteenth bāb of the *second kism* is not found.

Dated the 7th of Shawwāl, A. H. 1199 (A. D. 1785, Aug. 13).

No. 2970, ff. 302, ll. 13; Nasta'liq; size, 10 in. by 6½ in.

3. Persian-English.

2968

The first sketch of a Persian Lexicon (including all the Arabic words, commonly used by Persians), with their English equivalents, by Haughton, i. e. Sir Graves Champney Haughton, 1788-1849, who was from 1817 to 1827 professor in the East India College at Haileybury, see Dictionary of National Biography, vol. xxv. pp. 166^b-168^a. It is very rich and accurate, but goes down to the middle of the *fourth* letter only, ت; the last word being تعميم.

No. 3182, ff. 303; European handwriting; size, 13 in. by 8½ in.

XVI. THEOLOGY AND LAW.

2969

Kurân (قرآن).

A copy of the Kurân, with interlinear Persian paraphrase, which derives a unique interest from the fact that (according to a note appended at the end by Mr. A. Rattnay) it 'was picked up in the streets of Lucknow, on the occasion of the entry of the Brigade under General Franks into that city, in 1857, by one of his Aides de Camp (Captain Henderson, I believe). It was found under the body of a Mahomadan priest, who was evidently attempting to escape with it at the time he was killed.'

The copy is, of course, in a very precarious state, despite the careful mending of most of the old leaves, which have been put into a modern margin; and although the text has been supplemented, wherever pieces had been torn off, the first and last leaves especially—which were lying quite loose in the copy and have now been arranged in proper order—are greatly damaged. Part of the original colophon is preserved, stating that the copy was written in A. H. 995 (A. D. 1587), by بن احمد انصاری المديني.

No. 3402, ff. 387, usually ll. 14 in the fully preserved pages; splendid Naskhi; the Persian paraphrase in Nasta'liq; size, about 13 in. by 8½ in.

2970

Another copy of the Kurân.

This copy has a special interest too; it was one of Tipû Sultân's Kurâns, and is provided with a Persian index of the Sûras: فهرست سورة های کتاب الله المجید الخ, on ff. 1^b-22^b.

The Kurân begins on fol. 25^b, and ends on fol. 520^a; an Arabic prayer on ff. 521^b and 522^a.

No. 3562 (Glass Case), ff. 522; Naskhi; gorgeously illuminated throughout; two splendid vignettes on ff. 23^b and 24^a; excellent Eastern binding; size, 8½ in. by 4½ in.

2971

Fatâwa-i-Karâkhânî (فتاوی قراخانی).

Legal decisions with regard to the various branches of Muḥammadan ecclesiastical and civil law, which begin, without any introduction, at once with the *first kitâb*; the title can therefore only be derived from the colophon. The book is divided into *kitâbs*, and, occasionally, subdivided into *bābs*, with some faṣls here and there. An index on ff. 1^a and b.

1. باب خيار العيب, on fol. 2^a: (a) كتاب البيوع, on fol. 17^b; (b) باب بيع الفاسد (الفاضة), on fol. 22^b; (c) باب بيع الفضولي, on fol. 27^a; (d) باب الاقالة, on fol. 27^a, last line; (e) باب السلم, on fol. 28^b; (f) باب القرف, on fol. 29^a; (g) باب الكفالة, on fol. 32^b.

2. كتاب الحوالة, on fol. 38^b.

3. فصل في (a) كتاب القضاء, on fol. 40^b, lin. penult.; (a) الحسب, on fol. 43^b.

4. باب كتاب (a) كتاب الغناء بالمواريث, on fol. 55^a; (a) القاضي الى القاضي, on fol. 55^b.

5. باب الرجوع عن (a) كتاب الشهادة, on fol. 56^b; (a) الشهادة, on fol. 70^a.

6. كتاب الوكالة (styled in the text, clearly by mistake, باب الوكيل بالبيع والشراء), on fol. 70^b: (a) باب الوكالة, with a فصل في الشراء, on fol. 77^a; (b) باب الوكالة, on fol. 78^a.

7. باب اليمين, on fol. 78^b, last line: (a) كتاب الدعوى, on fol. 98^a, lin. penult.; (b) باب التناقض والدفع, on fol. 102^a; (c) فصل في الابراء, on fol. 108^a.

8. باب فيما يكون اقرار (a) كتاب الاقرار, on fol. 108^b; (a) او فيما لا يكون, on fol. 118^b.

9. كتاب الاستثناء, on fol. 119^b.

10. كتاب الصلح, on fol. 120^a.

11. كتاب المضاربة, on fol. 124^b.

12. كتاب الوديعة, on fol. 129^b.

13. كتاب العارية, on fol. 143^b.

14. كتاب الهبة, on fol. 146^a.

customs of travelling, containing both prayers and traditions relating thereto, the latter based on those collected by Hasan 'Askari (the eleventh Imâm, who died in Rabi' I, A. H. 260 = A. D. 873, Dec.-874, Jan.), and divided into a mukaddimah and four fasls (which are, however, not specially marked in the text).

Beginning: حمد بـحمد واهب العطائي را سزد كه نوع
انسانرا بتاج وهاج و لقد كرمنا بنى آدم الخ
No date.

No. 693, ff. 197, ll. 12; the Arabic prayers in Naskhi, the Persian text in Nasta'liq; size, 6½ in. by 4½ in.

2974

Silsila-i-Jogiyân (سلسله جوجيان).

The chain of the Jogis, in Sanskrit Yogins, i. e. the various sects of Indian devotees or practisers of the Yoga, see concerning them, Barth, Religions of India, p. 213 sq., and Weber, History of Indian Literature, p. 237 sq., by an anonymous author, beginning, on fol. 1^b: چون اقتضای ربّانی و خواهش یزدانی مقتضی آن شد كه عالم كون و فساد الخ

It is divided into five فرقه (afterwards called اصل), viz.: 1. The Vishnuites or Vishnuite Gosains (ویشنو), on fol. 4^b, in sixteen قسم or branches; 2. The Civaïtes (شیوی or سیوی), on fol. 16^a, in nineteen قسم; 3. The Cāktas (شاکت), on fol. 29^b, in four فرقه or طریق; 4. The Nānakshāhis (نانكشاهي), on fol. 38^b, in seven قسم or فرقه; 5. The Crāvakas and Yatis (سراوك and جتي), on fol. 47^b, in two قسم or طریق. Appended to this treatise are two fasls, the first, on fol. 50^b, containing a general discussion of the tenets of these sects; the second, on fol. 60^b, a description of the holy city of Banāras. Each branch or subbranch of the Yogins is illustrated by a portrait.

No. 3087, ff. 71, ll. 9; Nasta'liq; forty-eight miniature portraits; size, 8 in. by 6½ in.

XVII. VARIA.

I. Arts, Technical and Practical Pursuits.

a. Music.

2975

Aṣl-al-uṣūl (اصل الاصول).

A treatise on the theory of music by Muḥammad Naṣir Muḥammadi, with the takhalluṣ Ranj (mentioned as grandson of Khwājah Mir Dard, and a young man about A. H. 1221 = A. D. 1806, in A. Sprenger, Catal., p. 280, l. 7 ab infra), beginning, on fol. 1^b: الحمد لله خالق الخلائى والملائى الصلوة والسلام على محمد المصطفى و آله الخ

In the introduction, on fol. 2^a, the author traces his descent to the great Shaikh and Saint Khwājah Muḥammad Naṣir Muḥammadi, the author of the ناله

and the بازى هوش افزا, who had two sons, the elder Khwājah Mīr Muḥammadi, with the takhalluṣ Dard, the greatest mystic poet in Hindūstāni literature (see A. Sprenger, Catal., pp. 218 and 605, whose death is fixed by the various authorities in A. H. 1195, 1196, 1199, and even 1202 = A. D. 1781-1788), the grandfather of the compiler of this musical treatise and author of the following nine works: 1. Persian diwān (ديوان پارسی); 2. Rekhta diwān (ديوان ريخته); 3. رساله; 4. اسرار الصلوة; 5. علم الكتاب, a commentary on the preceding one; 6. رساله ناله درد; 7. آه سرد; 8. درد دل; 9. شمع محفل (all these seven being mystical treatises); the younger, Hadrat Muḥammad Mīr Muḥammadi, with the takhalluṣ Athar (see A. Sprenger, Catal., p. 207, l. 16 sq.), the author of (1) Persian diwān (ديوان فارسی); (2) Rekhta diwān (ديوان ريخته); (3) مثنوی بيان واقع; (4) مثنوی خواب; (5) The son of the former (Mir Dard) was Ṣāhib Mir Muḥammadi, with the takhalluṣ Alam, undoubtedly the father of the author of the present treatise (see A. Sprenger, Catal., p. 200, last four lines, where he is represented by some tadhkirah-writers as the son, by others as the nephew of Mir Dard).

The present treatise was written under the auspices of the author's patron Miyān Himmatkhān, the younger brother of Miyān Nūrkhān, with the takhalluṣ Nūrrang, and son of Miyān La'ikhān, with the takhalluṣ Parh La' (پرب لعل), who himself was the elder brother of Miyān Firūzkhān, with the takhalluṣ Adārang and son of Miyān Bhūpatkhān, the brother of Miyān Nīmatkhān, with the takhalluṣ Sadārang, see fol. 1^b.

The title of this treatise appears on fol. 2^b, l. 4. It is divided into two فن; the first fann در بيان حقيقت (on musical time and measure) contains two mukaddimas, two bâbs and a khâtimah; it begins on fol. 2^b, but breaks off already, on fol. 35^b, in the beginning of the second bâb with the heading of the first fasl; the remainder of this bâb, the khâtimah of the first fann, and the whole of the second fann در بيان لي (on tune, air, or melody) are missing.

The remaining portion of the MS., ff. 36^b-55^a, is filled with the Rekhta poetry of Mu'min (probably Muḥammad Mu'minkhān, who died 1852, see A. Sprenger, Catal., p. 266, l. 6 ab infra sq.), consisting of short mathnawis and one ghazal, beginning with this Persian bait:

تازه فغانی که کشیدم زدل وان سخن غم که شنیدم زدل

No. 3162, ff. 55, ll. 15; Nasta'liq; size, 10½ in. by 6½ in.

b. Calligraphy.

2976

Seventeen sheets of calligraphic specimens, with illuminations, partly containing interesting royal autographs, viz.:

1. No. 3566, size, 9½ in. by 7½ in.

2. No. 3567, size, 10½ in. by 7½ in.

3. From his Majesty the king of Oude (see below,

No. 10), embossed with nail by Pundit Muhtabkog, styled Brilliant Writer, 1850.

No. 3568, size, 9½ in. by 6½ in.

4. No. 3569, size, 11¼ in. by 8½ in.

5. No. 3570, size, 11¼ in. by 7½ in.

6. Written by Candi Parshād (چندی پرشاد).

No. 3571, size, 12½ in. by 8½ in.

7. Written by Hinglāl (بندہ ہینگلال), a pupil of 'Ali Ridākhān Jawāhir-raḥm (see below in No. 11).

No. 3572, size, 12½ in. by 8½ in.

8. Written by Fakir Muḥammad Amir Ridāwī, A. H. 1270 (A. D. 1853, 1854).

No. 3573, size, 11½ in. by 7½ in.

9. Written by Gangā Parshād (گنگا پرشاد), another pupil of 'Ali Ridākhān Jawāhir-raḥm (see No. 11).

No. 3574, size, 12½ in. by 8 in.

10. Written by Takī 'Ali about 1850; it bears the name of the same king of Oude, Muḥammad Wājīd 'Alishāh Pādishāh, as No. 3 above.

No. 3575, size, 13½ in. by 8½ in.

11. Written by 'Ali Ridākhān Jawāhir-raḥm, 1850.

No. 3576, size, 13½ in. by 8½ in.

12. An autograph of the Heir-Apparent of Delhi, Mirzā Muḥammad Sultān Fath-almulk Shāh Bahādur, the son of Abū Zafar Sirāj-aldīn Muḥammad Bahādurshāh Pādishāh-i-ghāzī (i. e. Bahādurshāh II, the last nominal emperor of Delhi, who succeeded his father, Akbarshāh II, A. H. 1253 = A. D. 1837, and was deposed 1858 after the mutiny, see Nos. 16 and 17 below), dated A. H. 1270 (A. D. 1853, 1854).

No. 3577, size, 15½ in. by 10½ in.

13. No. 3578, size, 16½ in. by 11½-11½ in.

14. Written by 'Ali Ridākhān Jawāhir-raḥm, see No. 11 above.

No. 3579, size, 13½ in. by 9 in.

15. Written by the same 'Ali Ridākhān.

No. 3580, size, 19 in. by 13½ in.

16. An autograph of his Majesty the king of Delhi, Muḥammad Bahādurshāh Pādishāh-i-ghāzī, see above, No. 12.

No. 3581, size, 17 in. by 11¼ in.

17. Another autograph of the same last Moghnl ruler of Delhi.

No. 3582, size, 16½ in. by 11¼ in.

c. Preparation of Ink.

2977

Risāla-i-Būḳalamūn (رسالۃ بوقلامون).

The Persian translation of an Arabic treatise on the art of making inks of various colours, styled at the end (the proper title appears on fol. 113^a,

lin. penult.), by an anonymous writer who dedicated this little work to Maḥmūdshāh bin Muḥammadshāh bin Aḥmadshāh (more correctly bin Muḥammadshāh bin Humāyūnshāh bin Aḥmadshāh II, who reigned A. H. 887-924 = A. D. 1482-1518, comp. coll. 172 and 173 in this Cat.) alwālī albahmanī, see ff. 112^a, last lines, and 112^b, first line.

It is divided into sixty-one صنعت, the index of which, on ff. 114^a-115^a, is left blank, and begins, on fol. 108^b: ن والقلم وما یسطرون (Sūrah 68, v. 1) و ستایش مر یگانه بیچون که چون بدو حرف کاف و نون آورد بیرون از غیب مکنون الخ.

The first صنعت begins on fol. 115^b, first line, and is headed در ساختن مداد گلرنگ.

Dated A. H. 1010 (A. D. 1601, 1602).

No. 1348, ff. 108^b-139^a, ll. 11; distinct Nasta'liq; size, 7½ in. by 4½ in.

d. Cookery.

2978

Nān u namak (نان و نمک).

Bread and salt, a cookery-book, containing the kitchen recipes, as used in the emperor Shāhjahān's court; it begins, on fol. 1^b, without introduction or author's name, at once with these words: دستور بختن اطعمه که در سرکار پادشاه شاهجهان معه وزن به علم می آمد بر ده قسم الخ; immediately after the index follows; the above title is taken from a note on fol. 1^a.

The ten kisms (compare a similar work above in No. 2792, VII) are, according to the index:

1. در استعمال نانها (on the making of various kinds of bread), on fol. 1^b, last line.

2. در استعمال آشها (on the making of soups), on fol. 5^a, lin. penult.

3. در استعمال قلیدها و دویازها (on the making of various kinds of dressed flesh-meat and meat-curries), on fol. 7^b (not numbered in the text).

4. در انواع بهرته (on the various kinds of mash), on fol. 21^a.

5. در انواع زیر بریان (on the various kinds of under-done meat), on fol. 22^b.

6. در انواع پولاو (on the various kinds of Pulā'o or rice-dishes), on fol. 25^b.

7. در انواع کتهها (و کبابهای) و بختنیهها (text adds) (on the various kinds of catechu with roast and boiled meat), on fol. 47^b.

8. در انواع هرپسدهای و خاکینههای (on the various kinds of pottages and omelettes), on fol. 56^a.

9. According to the index: در انواع سموسه و پوری و غیره و انواع شیرنی و شوله و کهمچی و غیره (on the various kinds of puff or small pastry of minced

meat, thin meal-cakes, juices of the sugar-cane, dishes of boiled rice and pulse, and hodge-podge); but in the text, on fol. 63^a, only کپچری and شوله are treated in the ninth kism, the other items are added to the eighth; in the middle of this kism the copy breaks off on fol. 63^b.

10 was to contain, according to the index: استعمال مرتبه (مرتبی) (=) و غیره اطعمه و حلوه (حلوا) (=) و اکثر لوازم و استعمال جغرات... و رنگ نمودن روغن و خمیر (on the making of preserves and sweetmeats, on ingredients, on sour milk, and the colouring of oil and dough).

No. 3171, ff. 63, ll. 15; Nasta'liq, mixed with Shikasta; size, 8½ in. by 5½ in.

2. Falconry and Farriery.

2979

Panj Bāznāma (پنج بازنامه).

A collection of five treatises on falconry, of which, however, only the *first* and the *third* are complete, while the other three are fragmentary; they are all written very carelessly and often incorrectly.

1. An anonymous بازنامه, on ff. 1^b-34^a, in fifty-two short bābs and a khātimah, beginning: اما بعد این رساله ایست موسوم به بازنامه مشتمل بر پنججاه و دو باب و يك خاتمه اول در معرفتی (معرفت) گلابچشم الخ (the meek-eyed).

2. Fragment of another treatise on falconry, on ff. 41^a-105^b (ff. 35-40 left blank), without title and author's name; the leaves are cruelly misplaced, but all the catchwords are right notwithstanding; it comprises bābs 2-5 complete, part of bāb 6, bābs 8-9 complete, and part of bāb 10. The *second bāb* begins on fol. 55^a, headed: باب دوم در صفت باز و شناختن: رنگ و بست او و گیرندن (!) او, in thirteen faṣls (the sixth of which is not marked, but an additional unnumbered faṣl, فصل دیگر, is inserted on fol. 69^a, between the twelfth and thirteenth); the *third bāb*, on fol. 74^a, in eight faṣls; the *fourth*, on fol. 85^a, in eight faṣls; the *fifth*, on fol. 92^b, in seven faṣls; the *sixth*, on fol. 103^b, breaking off on fol. 105^b; the *eighth*, on fol. 42^b; the *ninth*, on fol. 43^b; the *tenth*, on fol. 44^b; a fourth and a fifth faṣl, belonging, as it seems, to some other bāb, not marked, appear on fol. 53^a.

Beginning, on fol. 41^a: بزرگترین شکار کلام که: شکار ناطقه انسانی را در فضای هوای حمد گستری و ثناخوانی هزاران هزار صید الخ

3. Mirāt-al-said (مرآة الصید), on ff. 107^b-136^b (fol. 106 left blank), by Allāhyār Jāmī, who was in the service of the Kausbegi of prince Muḥammad Mu'azzam Bahādurshāh (afterwards the emperor Bahādurshāh), see fol. 110^b (the title appears there too, in the last

line). It is divided into five bābs, on ff. 111^a, 114^b, 118^b, 123^a, and 134^a, and was compiled A.H. 1111 (A.D. 1699, 1700), according to the chronogram at the end, and the direction given there with regard to the finding of the date: تند پر جانور ببرزند از عددهای مصرع چهارم شست و چار از میان برون کن و کم؛ بنگر بعد از آن چه می ماند.

Beginning, on fol. 107^b: حقیقت اشیا پیدا کند و: شکره قوت نظری را چشم بینا گشاد تا از صید طائران الخ

4. Shāhbāznāma-i-Firūzshāhi (شهبازنامه فیروزشاهی), on ff. 139^b-173^b (ff. 137 and 138 left blank), compiled at the request of the emperor Akbar by a certain Firūzshāh (see fol. 140^a, ll. 1-4), beginning, on fol. 139^b: شهباز اندیشه شکاربان سخن و شاهن: خیال الخ

It is divided, according to the index on ff. 140^a-141^a, into fourteen bābs, of which, however, only the first (on fol. 141^a), the sixth (on fol. 165^a), and the seventh (on fol. 166^b) are marked; it is incomplete at the end, and there seems not much more than the first half of the treatise extant.

5. Fragment of the Shikārnāma-i-Īlkhānī (شکارنامه), on ff. 179^a-215^a (ff. 174-178 left blank), compiled by 'Alī bin Maṣṣūr alḥalwānī in the reign of Tughātīmūrkhān (A.H. 737-753 = A.D. 1336-1352), see fol. 183^b, l. 5 sq. It is defective both at the beginning and end; the treatise itself, after a long and tedious introduction, commences with the index on fol. 188^b. According to the heading of the index it is divided into two mukaddimas and twenty-seven bābs, but only twenty-five are given in the index itself, and in the text none at all is marked.

No. 3173, ff. 215, ll. 13; Nasta'liq; size, 9½ in. by 7½ in.

2980

Farasnāma (فرسنامه).

This work is in substance identical with the فرسنامه, described in Bodleian Cat., Nos. 1864-1866, Hindu ii. p. 482, and F. Mehren, p. 16, No. XXXIX, but it differs, like the *second* British Museum copy, from the common version, made under the superintendence of 'Abdallāhkhān Bahādur Firūzjang, in Shāhjahān's reign, in this most important point, that it was translated (from the old Sanskrit work Sālihotra) more than 200 years before that time, viz. A.H. 926, Jumādā II (A.D. 1520, May-June), see fol. 5^b, ll. 3 and 4, by Ibn Sayyid Abū-alḥusain, with the epithet Hāshimī, see fol. 5^a, last line, at the request of Shams-al-din Muẓaffarshāh, i.e. Muẓaffarshāh II, king of Gujarāt (who reigned from A.H. 917 to 932 = A.D. 1511-1526). As we now possess two copies with the same earlier date, and have, moreover, in the present copy further details as to the names of the translator and his royal patron (which are wanting in the British Museum copy owing to the absence of the preface) we must come to the conclusion that either 'Abdallāhkhān Bahādur Firūzjang himself, or at least the Pandits he employed for the translation, committed a flagrant plagiarism,

by reproducing almost verbatim this older translation, without acknowledging their indebtedness to it in any way. The introductory part, containing extracts from the older Persian book *فرسنامه فارسی*, is wanting in this copy (it is the one little addition the later translators have added on their own account); but the preface opens with exactly the same verse:

اسب فکرت چو زین کند دانا
به که گوید نخست حمد خدا

This preface, containing the praise of God, of Muhammad, and of Sultān Muẓaffarshāh (the last section naturally being left out in the latter version), as well as a part of the chapter *سبب نظم کتاب* (on ff. 5^b-6^b), and the short epilogue at the end, are written in mathnawī-baits, all the other parts in prose. The *two kisms* are arranged exactly as in 'Abdallāhkhān Bahādur's version; the *first*, on fol. 6^b, is headed: *در معرفت افراس و بیان علامات نیک و بد که در اسب است* (on the knowledge of horses and their good and bad signs), and contains twelve bābs; the *second*, on fol. 28^a, is headed: *در علاج فرس بھر علت* (on the treatment of horses in every kind of disease), and is subdivided into thirty-eight bābs.

No date. College of Fort William.

No. 2250, ff. 64, ll. 14; Nasta'liq; size, 8½ in. by 4½ in.

3. Miscellaneous.

2981

Almujallad althānī min alkashkūl (المجلد الثاني من الكشكول).

The *second book* of Shaikh Bahā-aldin Muḥammad 'Āmilī's collectanea, called *الكشكول*, a Persian translation of which has been noticed in No. 2797 above. Beginning, like that in the Vienna copy: *قد يقال أن جمع القرآن لا يستحق تصنيفاً إذ الظاهر* (read *الظاهر*) *أن التصنيف ما كان كلام المختف إليه*.

Dated A. H. 1044 (A. D. 1634, 1635).

No. 632, ff. 59, ll. 21; excellent Naskhi; illuminated frontispiece; size, 9½ in. by 6 in.

2982

This copy contains:

1. On ff. 1^a-15^a: a metrical treatise on the science of *Ḳiyāfat*, i.e. predicting a man's fortune from certain signs in his outward appearance, represented as coming down from Plato (رسالة علم قیافة نظم بگفته افلاطون), see another copy in Bodl. Cat., No. 1883, beginning:

هست روایت ز فلاطون خبر
علم قیافة بر اهل خبر (هنر)

It was written by order of Ghulām Muḥammad and is dated the 10th of Šafar in the sixth year of Aḥmad-shāh's reign (= A. H. 1167, A. D. 1753, Dec. 7).

2. On ff. 16^a-39^b: a fragment of Munir of Lāhūr's Indian story of Wālā Akhtar, called *کارنامه* or *کارستان*, see above, Nos. 2083-2087. It is defective both at beginning and end, with a lacuna after fol. 31.

No. 3084, ff. 39, ll. 10 (on ff. 1-15), ll. 11-12 (on ff. 16-39); Shikasta, by various hands; size, 7½ in. by 4½ in.

2983

Petition against a *Kāḍi*.

A highly interesting and instructive MS., containing the petition of the Sunnite Muḥammadans of the village (قسمه) of Elloor (ایلور), so spelt in the beginning of the documents referring to the trial, on fol. 7^a, l. 3, but *ایوایلور* in the petition itself) in the district (ضلع) of Masulipatam (spelt on fol. 7^a *مچھلی بتن*), against their Shī'ite *Kāḍi*, with the name of Mir Sajjād 'Alī (see fol. 7^a, l. 9). This petition, in two distinct memoranda, both fully signed by the inhabitants of that place (headed by Rājī Raḥmat-allāh, Munshi Isti'ānat-allāh, Muḥammad Asad-allāh, and others of the more influential members of that community), sets forth the numerous grievances they had against the said *Kāḍi*, among others, that, being an idolater and an ignorant man, unfit for the performance of his duties, he had obtained, as they assert, his situation by misrepresentation, had used for his own house the timber he had received for the repair of the mosque, and had thus forced them to keep in repair another mosque and to appoint another person for the duties of divine service, who in his turn had been greatly annoyed and falsely accused by the same *Kāḍi*. It ends with a prayer for the removal of this obnoxious man, and is dated the 5th of Dhū-alka'dah, A. H. 1246 = A. D. 1831, 18th of April; it was received by the English authorities of the district on the 9th of May in the same year. From various English notes appended to this petition, both on fol. 1^a and fol. 6^b (dated 1839), we learn that Mr. C. P. Brown, Assistant Judge, tried this case at Masulipatam in September, 1831, and clearly proved the charge to be entirely false. This decision, however, although wholly approved by the Judge of the Provincial Court, was reversed by the Court of 'Sudr Udaulat' (correctly Šadr-adālat, or rather Šadr-diwānī-adālat, the High Court of Justice for civil suits in India).

Beginning of the petition, on fol. 1^b: *جمع مسلمانان سنت و جماعت ساکنون قصبه ایوایلور واجب العرض خودها بعرض عالی میرسانند که الخ*.

After the two memoranda of the petition, which are written in *Persian*, there follows a number of collateral documents and legal items referring to the same trial, written throughout in *Hindūstānī*, bearing various dates in September, 1831, on ff. 7^a, 42^b, etc. On the first fly-leaf there is an exposition in English of the difference between the Sunnite and the Shī'ite creed; and on the last two fly-leaves (1) a communication from a captain of the Bengal retired list, expressing 'astonishment at the blindness of the rulers, who would not see that the poor people who got up this case, did so, not really as

a quarrel with the Qazee or Imam, but as a reference to their masters, made in the hope, that some sacred spot should be established for Mahomadans, as a place to love and to revere, to which they might ever turn as we do to our churches on the first day of the week, as rallying points, and so forth. (2) A note by the same Assistant Judge, Mr. C. P. Brown, who tried the case, dated Nov. 30, 1832, and containing the following statement (which may serve as a clue to the final results of the trial, set forth above): 'The report I made to the Prol. (Provincial) Court on this case, was considered satisfactory, and here the matter rested. But Asad Alla Beg (no doubt the same Muhammad Asad-allâh quoted as one of the signatories above) being dissatisfied, went to Madras and made a complaint to the Foujdarry Adaulat (i. e. Faujdâri-'adâlat or subordinate criminal court), the result of which was that they directed, that all village cazees should be tried before their court at Madras. The enmity at Elloor, however, has continued without much moderation, and the Cazy is still continually obstructed in the performance of his official duties.'

No. 3354, ff. 42; size, 12½ in. by 8 in.

2984

The Persian Gulf Pilot.

Navigation-tables for the Persian Gulf, with short descriptive pieces, on ff. 72^a and 92^a-93^a. They were drawn up, according to fol. 72^a, A. H. 1272 (A. D. 1855, 1856). Of the ninety-three folios, only ff. 1-15^a, 17^b-26^b, 46^a-55^a, 61^a-71^a, 72^a, and 92^a-93^b are filled; all the remaining leaves, some already ruled, are left blank for future insertions.

Presented by Capt. A. W. Stiffe, late Indian Marine, Febr., 1891.

No. 3529, ff. 93; size, 12½ in. by 7½ in.

2985

A conglomerate of short tracts and fragmentary pieces in prose and verse, with some extracts in Arabic from the Kūrân. Of the 125 folios of this MS. only ff. 1^b-14^a, 15^a-18^b, 22^a-32^a, 34^a-38^b, 66^a-67^b, 82^b-84^a, 112^b, 113^b and 114^a, 115^b-116^a, 117, 118^b-120^a, 121^a-123^b, 124^b, and 125^a are filled; all the other leaves or pages are left blank.

Contents:

1. On ff. 1-14: traditional prayers of the prophet, made up of Kūrân-verses; ff. 3^b-12^b are entirely in Arabic, giving select portions of the Kūrân from the first to the 114th Sûrah.

2. On ff. 15-18: selections from the poems of Bidil (see above, No. 1676 sq.).

3. On ff. 22-32: ذکرات معصومین, short sketches about the blameless Imâms, fourteen in number, viz. Muhammad, 'Alî, Fâtimah, Hasan bin 'Alî, Husain bin 'Alî, and so on to the last, Mahdî, compare the full list, cols. 275 and 276 in this Catalogue.

4. Grammatical tables:

(a) on ff. 34-38, اسم صرف, showing the conjugation of Persian verbs.

(b) on ff. 66 and 67, اسم غیر صرف, pronouns, adjectives, numbers, etc.

5. On ff. 82-84: fragment of a Persian conversation-book.

6. Miscellaneous items:

(a) on fol. 112^b, a few mathnawi-baits, در بیان دفع گل چشم (how to get rid of the albugo or speck in the eye).

(b) on ff. 113 and 114, a prose-tract, شناختن مرض از طعم دهن (how to recognise an illness from the taste in the mouth).

(c) on ff. 115 and 116, various recipes for making different kinds of جلاب, and other concoctions.

(d) on fol. 117, selections from the rubâ'is of Šâ'ib (see above, No. 1606 sq.).

(e) on ff. 118-120, a tract on the عقیقه, or the ceremony of shaving the head of an infant on the sixth day after his birth.

(f) on ff. 121-123, statistical tables showing the salaries of various officials (در بیان دستور العمل تنخواه مناصداران).

Ff. 124 and 125, as well as the two fly-leaves at the beginning, are filled with worthless scribbling.

No. 682, ff. 125; written partly in Shikasta, partly in Naskhî; size, 8½ in. by 4½ in.

XVIII. PARSEE LITERATURE.

2986

Kitâb-i-Minokhirad (کتاب مینوخراد).

A Pârsi-Persian translation of the Pahlavi text of the Mainyo-i-Khard (a facsimile of that text was edited by Andreas, Kiel, 1882, English translation by E. W. West in S. B. E., vol. xxiv, pp. 1-113, Oxford, 1885; the Pâzand-Sanskrit text of the same, transliterated, with English translation and glossary, was published by E. W. West, Stuttgart, 1871; see also Spiegel, Grammatik der Pârsi-Sprache, Leipzig, 1851, pp. 128-155, 161-173, and 185-189; and Die traditionelle Literatur der Parsen, Wien, 1860, pp. 138-144 and 147-150; and compare Grundriss der iranischen Philologie, Strassburg, 1896, Band 2, pp. 107 and 125, where the present copy has been noticed).

It begins, after the usual initial phrase, بنام ایزد بنام الخ بنام, with these words: بنام الخ بنام ایزد که همه کسان را منفعت اوست و هم اورا شناسند الخ.

No date. Bibliotheca Leydeniana.

No. 2769, ff. 75, ll. 11; Nasta'liq; size, 8½ in. by 6 in.

2987

Šad Dar (مد در).

The same popular exposition of the Zoroastrian law, called the Hundred Gates, in its prose-form, which has been noticed in No. 2820 above, and which Dr. West is inclined to ascribe to a certain Irânshâh Yazdiyâr,

written in Zend characters, in imitation of Pâzand, with a Gujarâtî translation, and dated by Padam Râm Kanhaksha (=Kânhanân), at Bharûtsh, the 18th of May, 1575 (=Samvat 1631, Yazdajird era 944), see *Grundriss der iranischen Philologie*, Band 2, p. 123. where the present copy has been noticed. It was presented to the Library by Mr. Romer, August 31, 1837.

No. 3043, ff. 143; Zend and Gujarâtî characters; size, 8½ in. by 5½ in.

2988

Shikand Gumânîk Vijâr.

A fragment of the 'doubt-dispelling explanation,' an old Pahlavi work on controversial religion and philosophy, which was composed (according to the *Grundriss der iranischen Philologie*, Band 2, pp. 106 and 107) by Martân-farukh, son of Aûharmazd-dât, probably in the latter half of the ninth century, in a polyglot form, that is to say, in Pahlavi-Pâzand-Sanskrit Persian. The original Pahlavi text has not been found as yet; instead of that we have Nêryôsang's Pâzand-Sanskrit version, the oldest complete copy of which was written in 1569, whilst a fragmentary one goes back to the fifteenth century; an English translation of this work was published by E. W. West in *S. B. E.*, vol. xxiv. pp. 115-251, Oxford, 1885; the Pâzand-Sanskrit text with vocabulary, by Hoschang and West, Bombay, 1887. Now, the present polyglot fragment, which was originally given by Mr. Romer to Prof. Wilson and Mr. Norris, and came through them afterwards into the India Office Library, contains pp. 32-143 of the original MS., which, as we learn from a letter of Dr. West to Dr. Rost (the late Librarian of the India Office), dated October 15, 1883, and enclosed in this MS., was transcribed from an older copy still extant in Sûrat, where Dastûr Hoshangji had some recollection of seeing it in 1864. Enclosed in this MS. is also Dr. West's own transcript of those sixteen pages (pp. 16-31) which must have immediately preceded the beginning of this fragmentary copy, from No. 10 of Prof. M. J. Müller's Collections in the Royal Library of Munich (Cod. Zend 10); these sixteen pages were sent to Prof. Müller by the same Mr. Romer, through Mr. Poley, but with the mistaken statement that they contained a Pahlavi-Persian Bundelesh, comp. on this error, and its causes, Dr. West's introductory remarks to his transcript, dated München, June, 1883. These happily restored pages, 16-31, which legitimately belong to our copy, contain, according to the same introductory remarks just quoted, the Pahlavi-Pâzand texts of Sg. i. 28-50, and the Sanskrit-Persian texts of Sg. i. 25-46; and pp. 32-143 of the India Office MS. carry on the Pahlavi-Pâzand texts as far as Sg. v. 61, and the Sanskrit-Persian texts as far as Sg. v. 56; and the whole 128 pages of the two parts combined, contain about one-sixth of the whole extant text of the Pâzand-Sanskrit of the Shikand-gumânî. As Dr. West furthermore remarks, the Pâzand text, as prepared by Nêryôsangh, son of Dhaval, is the leading one in this polyglot MS., the Pahlavi one being evidently transcribed from the Pâzand (and therefore not the original one); the Sanskrit text is likewise that

of Nêryôsangh, and the Persian one a modern paraphrase.

There are two more enclosures found in this most precious MS.: (1) three pages of the prose *Sad-dar* in Zend and Pahlavi characters, together with the Persian text (see the preceding copy), of which an appended English note says, 'This paper is connected with the Shikand-gumânî Vajâr MS. which is sent to the binder to-day, January 11/77; when the MS. is returned bound, this MS. is to be put in it loose' (it ought of course to have been enclosed in the preceding copy); (2) an envelope with the address 'Herrn Oberbibliothekar Professor R. v. Roth, Tübingen, Germany,' in Dr. Rost's handwriting, stamped London, Nov. 7, 1883, received Nov. 9 in Tübingen, and endorsed (no doubt, by Prof. v. Roth) with this remark: 'Eingegangen, 9 Nov. 1883 von Dr. R. Rost mit der Anweisung die Inlage dem betr. MS. beizufügen und bei der Catalogisirung zu berücksichtigen.' Evidently our copy had been sent for inspection to Roth in Tübingen, and when Dr. West's additional sixteen pages arrived, they were dispatched to the same scholar in this envelope.

No. 3583, ff. 56 x 10 (of West's transcript); size, 12½ in. by 8 in. (13 in. by 8½ in. in West's transcript).

APPENDIX.

I. HISTORY.

2989

Wāk'ât-i-Bâbari (واقعات بابری).

Another excellent, but undated, copy of Mirzâ Khân 'Abd-alrahîm hin Bairâmkhân's Persian translation of Bâbar's autohographical memoirs, made at Akbar's request, A. H. 998 (A. D. 1590), see above, Nos. 216-218. It agrees, both as to beginning and end, completely with No. 216.

Beginning: گوالیار: در ماه رمضان هشتصد و پنج
را بایشان سپرده.

This copy was presented by Mr. H. George Keene to his friend James Ballantyne, East India College, December 8, 1831. The following note, taken from the 'Memoir of John Leyden (the translator of this Persian version) by Sir Walter Scott,' is appended to this MS.: 'It is a work of great interest to those who love the study of Indian antiquities, being the autohography of one of the Mogul emperors of Hindostan who, like Caesar, recorded his own conquests, but, more communicative than the Roman, descended to record his amusements, as well as to relate deeds of policy and arms. He recapitulates his drinking-bouts which were, in spite of Koran and Prophet, both deep and frequent; and the whole tenor of the history gives us the singular picture of a genuine Sultan of the ancient Tartar descent, in his strength and his weakness, his virtues, his follies, and his crimes.'

For further references see Rieu, Supplement, p. 528; E. G. Browne, *Cambridge Cat.*, p. 162; and Mrs. Beveridge's 'Notes on the MSS. of the Turki

Text of Bābar's Memoirs' in J. R. A. S., July, 1900, pp. 439-475. As to the critical remarks contained in the latter, about Nos. 214 (the Caghatāi original) and 216 (the Persian translation), we may state, that the Turki text, referred to in the latter, is Ilminski's, not that of No. 214, which, by an unfortunate mistake, has been pronounced 'complete,' whereas, as Mrs. Beveridge has proved, it is, on the contrary, very incomplete. A reference to Ilminski's continuation, the 'fragments,' was clearly not needed in the description of No. 216, which ends, like the present copy, with the Gwāliyār passage.

No. 3405, ff. 321, ll. 17; splendid Nasta'lik; size, 9 in. by 5 in.

2990

A fragment of the highly interesting memoirs of Tipū Sultān, written by himself, defective both at the beginning and end. A note on the fly-leaf says: 'For an account of this MS. see preface to "Select letters of Tippoo Sultan" (comp. above, No. 525; we believe the reference is to W. Kirkpatrick's "Diary and letters of Tippoo Sultan," London, 1804).

'N.B. The first three pages, accidentally destroyed since the MS. came into my possession, were occupied chiefly with an account of the Sultan's ancestors. W. Kirkpatrick.'

Presented to the Library by the same Lient.-Col. W. Kirkpatrick, 13th April, 1811.

No. 3565 (Glass Case), ff. 45, ll. 11; Shikasta; size, 8½ in. by 5½ in.

2991

Shir Singh nāma (شیر سنگھ نامہ).

Another copy of the history of the Panjāb from the death of Ranjit Singh in A. H. 1255 (A. D. 1839) to the assassination of Shir Singh and the proclamation of Dalip Singh in A. H. 1259 (A. D. 1843), by Muhammad Naki of Pashāwar, the son of Mullā Khwājāh Bakhsh (see here, fol. 4^a, ll. 4 and 5), which has been described in No. 505 above.

Beginning: برہوشمندان خیر و آگاہ دلائل روشن ضمیر
کہ تجریت آموز امور عالم کون و فساد و عبرت اندوز الٰہ

Copied A. H. 1270 (A. D. 1853, 1854) = Samvat 1911, by Fakir Ghulām Muhammad (see above, Nos. 2900-2903 and 2940). It was received from Dr. Royle, July, 1856.

No. 3584 (Glass Case), ff. 58, ll. 11; Nasta'lik; size, 7 in. by 4½ in.

II. POETRY.

2992

Shāhnāma (شاهنامہ).

An exquisite and gorgeously illuminated copy of Firdausi's Shāhnāma, which belonged formerly to Warren Hastings. It is not dated; but there are stamps and notices, on fol. 1^a, from A. H. 1169, 23rd of Dhū-al-hijjah (A. D. 1756, Sept. 18); A. H. 1181

(A. D. 1767, 1768); A. H. 1192 (A. D. 1778), etc.; also an item in Persian: کتاب شاهنامہ آورده خواجہ قنبر علی.

Contents:

Bāisnngar's preface, on fol. 2^b: افتتاح سخن آن بہ
تمت الرسالة المسمی: کہ کند الٰہ
بدیباچہ بایسنغری.

Beginning of the poem itself, on fol. 15^b:

بنام خداوند جان و خرد
کزین برتر اندیشہ بر نگذرد

No. 3540 (Glass Case), ff. 569, 4 coll., each ll. 25; exquisite Nasta'lik; two full-sized magnificent pictures on ff. 1^b and 2^a; other fine pictures on ff. 10^a, 17^a, 25^a, 35^a, 44^a, 54^a, 71^b, 91^a, 98^a, 106^a, 116^a, 121^b, 130^a, 138^b, 144^b, 153^a, 166^a, 176^a, 183^a, 195^b, 206^a, 219^a, 225^a, 238^b, 242^a, 254^b, 262^a, 274^a, 281^b, 288^b, 299^a, 307^b, 308^a, 315^a, 324^b, 339^b, 356^a, 361^b, 373^a, 381^a, 390^a, 401^b, 411^a, 416^b, 429^a, 441^b, 454^a, 463^b, 477^b, 490^b, 502^a, 528^b, 536^b, 547^b, 561^a, 568^b, and 569^a; ff. 2^b and 3^a most splendidly adorned; exquisite frontispiece on fol. 15^b; gorgeous illuminations on ff. 15^b, 16^a, 24^b, 34^b, 43^b, 53^b, 71^a, 72^a, 90^b, 97^b, 105^b, 115^b, 122^a, 129^b, 138^a, 139^a, 145^a, 152^b, 165^b, 175^b, 182^b, 196^a, 205^b, 218^b, 224^b, 239^a, 241^b, 255^a, 261^b, 273^b, 282^a, 288^a, 289^a, 298^b, 307^b, 308^a (framing in the pictures), 309^a, 309^b, 314^b, 325^a, 340^a, 355^b, 362^a, 372^b, 380^b, 389^b, 400^b, 401^a, 402^a, 410^b, 417^a, 428^b, 441^a, 442^a, 453^a, 453^b, 464^a, 477^a, 478^a, 490^a, 491^a, 501^b, 528^a, 529^a, 536^a, 537^a, 547^a, 548^a, 560^a, 568^a, and 569^a (framing in the pictures); each column besides surrounded by stripes in gold and various colours; every chapter-heading very neatly adorned; size, 18 in. by 11½ in.

2993

Mathnawī (مثنوی).

A monumental copy of 'Abd-allatīf bin 'Abdallāh al-'Abbāsī's revised edition of Jalāl-al-dīn Rūmī's Mathnawī, the so-called ناسخہ، see above, Nos. 1088-1090.

Contents:

Introduction, on fol. 1^b, beginning: این نسخه ناسخہ
مثنویات الٰہ.

Short preface, giving an account of the reasons why the Mathnawī is divided into six daftars (see No. 1089, fol. 7^a), on fol. 7^a, beginning: شش دفتر این کتاب الٰہ. This preface is repeated before each of the following daftars on ff. 62^a, 114^a, 177^a, 230^a, and 290^a.

Index to the first daftar, on ff. 8^a-10^a; fol. 11 left blank.

Daftar I, on fol. 12^b, with the elaborate Arabic heading, as in No. 1088, fol. 9^b: هذا الاسرار القدسیة: والانوار الروحیة الٰہ. and the usual prose-preface, beginning: هذا کتاب المثنوی المعنوی الٰہ.

Index to the second daftar, on ff. 64^a-65^b (ff. 63, 66, and 67 left blank).

Daftar II, on fol. 68^b; beginning of the prose-preface: بیان بعضی از حکمت الٰہ.

Index to the third daftar, on ff. 115^a-118^a (ff. 112, 113, and 119 left blank).

Daftar III, on fol. 120^b; beginning of the prose-preface: الحکم جنود الله الٰہ.

Index to the fourth daftar, on ff. 180^b-182^a (ff. 178, 179, and 183 left blank).

Daftar IV, on fol. 184^b; beginning of the prose-preface: الحمد لله... اما بعد فهذا القطع الرابع الخ.

Index to the *fifth* daftar, on ff. 231^b-233^b (ff. 229, 234, and 235 left blank).

Daftar V, on fol. 236^b; the prose-preface is wanting here.

Index to the *sixth* daftar, on ff. 292^a-293^b (ff. 288, 289, 291, 294, and 295 left blank).

Daftar VI, on fol. 296^b; beginning of the prose-preface: مجلد ششم از دفترهای منتهی الخ.

All the large margins are covered with an absolutely innumerable host of the most valuable glosses, notes, and paraphrases, as no other copy of the Mathnawi can boast of.

No date.

It was presented by J. H. Peile, Esq., Madras Civil Service; received 19th September, 1818, transferred to Civil College, 9th August, 1819.

No. 3439 (Glass Case), ff. 353, 4 coll., each ll. 25; large ornamental Naskhī, the introduction, the ever-repeated short preface, and all the indexes by a later hand in Nasta'lik; the glosses also in different handwriting; most magnificent frontispieces at the beginning of each daftar; fol. 13^a besides splendidly embellished; size, 23 in. by 13½ in.

2994

Another copy of the same.

This copy of the Mathnawī, with fine illuminations, is distinguished by a truly microscopical handwriting, which is extremely neat, but absolutely killing for the eyes.

Contents:

Daftar I; preface on fol. 1^b; beginning on fol. 2^b.

Daftar II; preface on fol. 79^a; beginning on fol. 79^b.

Daftar III; preface on fol. 149^b; beginning on fol. 150^b.

Daftar IV; preface on fol. 215^b; beginning on fol. 216^b.

Daftar V; preface on fol. 311^b; beginning on fol. 312^b.

Daftar VI; preface on fol. 395^b; beginning on fol. 396^b.

Dated by Ibrāhīm bin 'Alī Shīrāzī in Ṣafar, A. H. 984 (A. D. 1576, May). The loose leaf, fol. 489, must be inserted between ff. 1 and 2.

No. 3559 (Glass Case), ff. 489, 2 centre-coll., each ll. 15, and a margin-coll., ll. 28; extremely small Nasta'lik; illuminated frontispieces at the beginning of each daftar; gorgeous illuminations, especially on ff. 1^b-3^a, 78^b and 79^a, 149^b and 150^a, 215^b and 216^a, 311^b and 312^a, 395^b and 396^a; smaller embellishments throughout; quaint Eastern binding; size, 4½ in. by 2½ in.

2995

Pandnāma (پندنامه).

Another copy of Sa'dī's alleged Pandnāma, beginning: کریمه به بخشای بر حال ما الخ.

No date.

No. 3564 (Glass Case), ff. 12, 2 coll., each ll. 11, sometimes written in diagonal form; splendid Nasta'lik; illuminated frontispiece; other neat illuminations throughout; pictures on ff. 2^a, 5^b, and 8^b; size, 9 in. by 5½ in.

2996

Farhād u Shīrīn (فرهاد و شیرین).

Another copy of Wahshī Bāfīkī's (died A. H. 992 = A. D. 1584) incomplete mathnawī, Farhād u Shīrīn, one of the numerous imitations of Nizāmī's Khusrau u Shīrīn, see above, Nos. 1444, 2; and 1445. It was completed in the present century by Wiṣāl Shīrāzī, who died A. H. 1263 (A. D. 1847), see Rieu, Supplement, pp. 127^a, 265^b, II, and 266^b, III.

Beginning: الهی سینه را ده آتش افروز الخ.

It ends here with the meeting between Farhād and Shīrīn.

Dated by Muhammad Isma'īl of Shīrāz, A. H. 1234 (A. D. 1818, 1819).

No. 3560 (Glass Case), ff. 56, each full verse enclosed in a square, ten such squares being found on each page; very small, almost microscopical Nasta'lik; splendid frontispiece on fol. 1^b; ff. 1^b and 2^a magnificently illuminated; size, 5½ in. by 3¼ in.

2997

Diwān-i Khākān (دیوان خاتان).

Another very fine copy of the poems of Fath 'Alī Shāh of Persia, the royal poet, with the takhalluṣ Khākān, see above, No. 1730, and comp. for further reference, E. G. Browne, Cambridge Cat., pp. 387 and 388.

This copy contains, after the dibā'cah, as in the Cambridge copy:

1. Kaṣidas, on fol. 5^a, first line, beginning: چشمت

ز سحر جادوی بابل نشان دهد الخ.

2. Ghazals, in alphabetical order, on fol. 11^b, beginning: دور از رخ گلغام تو در سینه دارم خاراها الخ.

The second bait is the initial one in No. 1730 above, viz. از مهر روی گلرخان الخ. They are mixed with some fards and tarkibbands, on ff. 74^a-76^a.

3. Mathnawīs, on fol. 77^b; the one on fol. 84^a is the same ساقی نامه as in the copy above.

4. Kiṭās, ghazals, rubā'is, and other minor poems, on fol. 89^a, first line.

5. Two kaṣidas, on fol. 98^b.

6. Another series of alphabetical ghazals, styled غزلیات مخزن الحیال, on fol. 101^b.

7. A Turkish rubā'i, on fol. 135^a.

8. Elegies (مراثی) on 'Abdallāh al-Ḥasan, on fol. 135^b.

No date.

No. 3558 (Glass Case), ff. 140, 2 coll., each ll. 12; Shikasta; magnificent frontispieces on ff. 1^b, 11^b, and 101^b; every page gorgeously illuminated; splendid Eastern binding with flowers outside, and two fine pictures inside; size, 11 in. by 7 in.

III. ORNATE PROSE.

2998

A collection of Inshās, written by a great number of different hands, and mostly without title; even the majority of letters bear no headings. The *first* frag-

mentary Inshâ, on ff. 1^b-48, begins : مرجع غربا و اغنيا خداوند مخلص ارادت انتما سلامت فيض يابان خوان and contains notes of various kinds; among the few correspondents and persons incidentally mentioned are Hâjî Muḥammad Fâdil (on fol. 8^a); Shaikh Muḥammad Ashraf (on fol. 12^a); Mir Muḥammad Rafi' (on fol. 37^a); Mir 'Alî Nakî (on ff. 38^b and 46^a, l. 3 ab infra); Shaikh 'Abd-alḥayy (on fol. 40^a, l. 2 ab infra); Hâjî Muḥammad Naṣîr (on fol. 46^a, l. 4 ab infra); Shaikh Ghulâm Muẓaffar (on fol. 46^b, l. 5 ab infra); etc.; the town frequently mentioned in these notes is Jahāngirnagar.

The second Inshâ or rather number of Inshâs is headed, on fol. 49^a: ديباجة احقر فقير واجد (that is no doubt the same who is called on fol. 144^a, l. 10, Muḥammad Wâjîd and designated as the owner (مالك), of the Inshâ, ending there, in the reign of Muḥammadshâh; his son, Luṭf-allâh ibn Fakhr-altujjâr Muḥammad Wâjîd, appears on fol. 1^a, evidently as the first owner of the whole MS.), and begins : بر دانشوران دشخوار بسند و فيض گستران پایه بلند مخفی و متعجب نماند among the few correspondents mentioned by name are Mirzâ Bidil (on fol. 59^b); Muḥammad Asad-allâhkhân (on fol. 67^b); Mirzâ Sa'âdat-allâh (on fol. 68^b); Muḥammad Kâmil Shâhib (on fol. 82^b); Mirzâ Ridâ (on fol. 86^b); Mir Zain-al-'âbidîn (on fol. 89^a); Nawwâb Ḥaidar Kulikhân (on fol. 95^a), the emperor 'Âlamgîr (on fol. 96^a); Mirzâ Shâ'ib (the poet, a letter on tobacco, در صفت تنباکو, on fol. 97^a); Pâdishâh Rafî'-aldarajât (on fol. 101^a); Nawwâb Ja'farkhân Muḥammad (bin) Aḥsan-allâhkhân (on fol. 102^a), etc. There are besides some letters of condolence (رقة ماتم) found on ff. 60^b, 61^a, 61^b, etc., and various notes by Mirzâ 'Abd-allatîf Shahrastâni (on ff. 76^a, 79^b, etc.), whose own Inshâ (انشاء مرزا عبد اللطيف شهرستاني) begins on fol. 103^b and ends on fol. 144^a. Immediately after this Inshâ there follows Ni'matkhân 'Âlî's وقائع حيدرآباد (see above, Nos. 1659, 2; 1661, 1; 1662, 2; 1663-1668, etc.), beginning : می که مدرّس کتّاف صبح الخ.

No. 3585 (olim 1020), ff. 155, written by many different hands, partly in Nasta'lik, partly in various styles of Shikasta, ll. 10-25; some pages in diagonal lines; size, 10 in. by 6 in.

IV. PHILOSOPHY.

2999

Risâlah dar pand (رساله در پند).

Ethical and psychological maxims, represented (a) in the story of a Bedouin asking Muḥammad successively, how he could become the wisest, the richest, the best, the most pious, etc. etc., of all men, with appropriate answers by the prophet, beginning, on fol. 1^b: الحمد لله

این روایت کنند که اعرابی بخدمت حضرت رسالت صلی الله علیه و سلم گفت الخ (b) is an allegorical story about the three pādishāhs with the three wazīrs in the human body, viz. روح and عقل and نفس and شیطان and زبان, beginning, on fol. 5^b, with a rubā'i:

ای تازه جوان بشنو ازین پیر کهن
یک نکته که هست در جهان مغز سخن

(c) in a tradition of Hâtim the deaf (حاتم الاصب), who died A. H. 237=A. D. 851, 852, see col. 293 in this Cat., No. 173). On fol. 5^b appears as heading ترجمة الاحادیث (which only fits the last piece).

No. 3561 (Glass Case), ff. 8, ll. 7; splendid Nasta'lik; illuminated frontispiece; all pages neatly embellished, the single lines being framed with gilded borders; gold arabesques on the margin; Eastern gilt binding; size, 6½ in. by 4½ in.

V. ASTRONOMY.

3000

Sharḥ-i-Zij-i-jadid-i-Sultāni (شرح زیج جدید سلطانی).

Another, excellent copy of Nizâm-al-din 'Abd-al'ali bin Muḥammad bin Ḥusain al-Barjandî's commentary on the second and revised edition of Sultân Ulughbeg's tables, the زیج جدید سلطانی, composed A. H. 929 (A. D. 1523), see above, Nos. 2237-2239.

Beginning, on fol. 1^b: اجناس حمد و سپاس معرّا از : توّم ثنائی (instead of تناهی sic!) و انواع شکری قیاس الخ.

Maḳâlah I, on fol. 2^b, first line; II, on fol. 43^b, l. 4 ab infra; III, on fol. 131^a; IV, on fol. 245^b.

The commentary ends on fol. 268^a and is dated by Faïd-allâh the 3rd of Jumâdâ I, A. H. 1085 (A. D. 1674, Aug. 5); on fol. 269^a a short tract in another handwriting, headed عمل کسوف روز و شب, dated A. H. 1091 (A. D. 1680), at Shâhjahânâbâd.

No. 3586 (olim 1920), ff. 269, ll. 21; very distinct Nasta'lik; the original text in red ink; size, 10½ in. by 6½ in.

VI. INTERPRETATION OF DREAMS.

3001

A most curious book, the register of Tipû Sultân's dreams, with an interpretation in his own handwriting, together with a few other memoranda, written in a fearful Shikasta on sixteen leaves at the beginning of the MS., and eleven others at the end of it; all the numerous leaves between these two sets are left blank.

It was presented in the name of the Marquis Wellesley to Hugh Englis, Esq., Chairman of the Court of Directors, by Major Alexander Beatson, late Aide de Camp to the Governor-General. This register was

discovered (as a note by the same Major Beatson on the last page states) by Colonel William Kirkpatrick amongst other papers of a secret nature in an escritoire found in the palace of Seringapatam. Of these extraordinary productions six only have been as yet translated and inserted by Major Beatson in the Appendix of a 'View of the Origin and Conduct of the War.' This note is dated London, April 23, 1800.

No. 3563 (Glass Case), ff. 1-16 and 17-27; Shikasta; size, 7½ in. by 5½ in.

VII. BALŪCĪ LANGUAGE AND LITERATURE.

3002

Lughât-i-zubân-i-Balûcî (لغات زبان بلوچ).

A list of Balûcî words, as spoken in Kech and Makrân, without any order or explanation. It is a mere string of vocables, 17-18 in a page, which the compiler no doubt drew up in order to add afterwards the Persian equivalents—a task he never carried out. Comp. on

the Balûcî language Geiger, *Die Sprache der Belûtschen*, in 'Grundriss der iranischen Philologie,' Band 1, Abtheilung 2, pp. 231-248, where the whole bibliography is given; see also No. 2530, 2 above; and Bodleian Cat., vol. 2, No. 2374.

Bibliotheca Leydeniana.

No. 2532, ff. 96; Naskhî; size, 11¼ in. by 8 in.

3003

Tadhkira-i-Sultânân-i-Kech u Makrân (تذکره سلطانان کچ و مکران).

Balûcî poems by Mullâ Hâjî, chiefly in praise of the princes of Kech and Makrân, on ff. 1-56 (between ff. 51 and 52 several leaves are left blank, and one leaf between ff. 54 and 55). On ff. 57^a-58^b a complete index of the poems contained in this copy. The transcriber's name is Mullâ Mûsâ of the Balûcî tribe. On fol. 59 an additional list of Balûcî poems.

Bibliotheca Leydeniana.

No. 2549, ff. 59, ll. 14-15; Naskhî; size, 10¼ in. by 8½ in.

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